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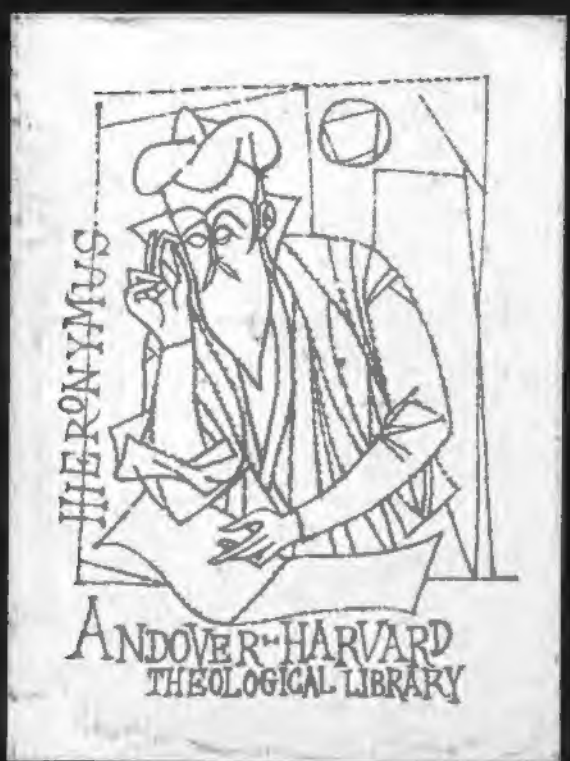
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BIOGRAPHICAL SKETCHES

OF THE

GRADUATES OF YALE COLLEGE

WITH

Annals of the College History

OCTOBER, 1701—MAY, 1745

BY

FRANKLIN BOWDITCH DEXTER, M.A.

NEW YORK

HENRY HOLT AND COMPANY

1885

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TO

THEODORE DWIGHT WOOLSEY, D.D., LL.D.

TENTH PRESIDENT OF YALE COLLEGE

THIS VOLUME

AS

A TRIBUTE OF AFFECTIONATE RESPECT

IS

GRATEFULLY DEDICATED

"LET US NOW PRAISE FAMOUS MEN, AND OUR FATHERS THAT BEGAT US.

"THE LORD HATH WROUGHT GREAT GLORY BY THEM THROUGH HIS GREAT POWER FROM THE BEGINNING.

"ALL THESE WERE HONORED IN THEIR GENERATIONS, AND WERE THE GLORY OF THEIR TIMES.

"THERE BE OF THEM, THAT HAVE LEFT A NAME BEHIND THEM, THAT THEIR PRAISES MIGHT BE REPORTED. AND SOME THERE BE, WHICH HAVE NO MEMORIAL; WHO ARE PERISHED, AS THOUGH THEY HAD NEVER BEEN."

Ecclesiasticus, xliv, 1, 2, 7, 8, 9.

Moribus antiquis res stat Romana virisque.

Ennius.

Jucundi acti labores.

Cicero, de finibus.

PREFACE

BIOGRAPHICAL Sketches of the Graduates of Yale College, down to the year 1767, were prepared, with more or less fullness, by the Hon. Ralph Dunning Smyth (Y. C. 1827), of Guilford, Connecticut, who died in 1874.* The manuscript of these sketches was given to the College by his widow, and has served as the original basis for those now printed; but so much labor has been expended upon the subject-matter by the present compiler, that no part of the work as published can fairly, either as to form or as to substance, be represented as Mr. Smyth's, though his researches were almost indispensable to the undertaking.

Next in value to Mr. Smyth's collections, are the notes made by the late Edward Claudius Herrick, Librarian of the College from 1843 to 1858; these also are the property of the College, and have been of material assistance, as those would expect who remember that acute and careful scholar.

Besides these, the lists of "Authorities" appended to the Biographical Sketches are intended to designate the principal sources of information, though many other sources, especially in manuscript, have been consulted. In his pursuit of facts, the editor has been obliged to draw on the kindness of many friends and correspondents, and desires here to acknowledge the invaluable aid thus received.

The arrangement of the volume will be easily understood. The Annals of each College year, ending with Commencement Day, are given in order, and annexed to this survey of each year are Biographical Sketches of those graduating at its close; these sketches of each Class are arranged in alphabetical sequence, preceded by the Class-list as it has always stood (in Latin) in the Triennial Catalogue of Graduates, in which the names were entered (until the Class of 1767) in the order of family rank.

* A small portion of these, comprising the classes from 1702 to 1709, was printed by their author in the *College Courant* for 1868.

At the end of the volume is an Appendix containing a few statistics, for the most important of which the compiler is indebted to his colleague and friend, Professor H. A. Newton. Some additions and corrections precede the Index.

In enumerating the publications of the graduates, some attempt (very incomplete, of course) has been made to indicate the Libraries in which copies of the several imprints may be found; in this connection the following abbreviations have been employed:—

A. A. S., Library of the American Antiquarian Society, Worcester, Mass.

A. C. A., Library of the American Congregational Association, Boston.

B. Ath., Boston Athenæum Library.

B. Publ., Boston Public Library.

C. H. S., Library of the Connecticut Historical Society, Hartford.

Harv., Harvard College Library.

M. H. S., Library of the Massachusetts Historical Society, Boston.

N. Y. H. S., Library of the New York Historical Society, New York City.

Prince, Prince Library, Boston (now kept in the Public Library).

U. S., Library of Congress, Washington.

U. T. S., Library of the Union Theological Seminary, New York City.

Y. C., Yale College Library.

Materials are already in part collected for the continuation of these Sketches and Annals, if the present volume should meet with favor.

YALE COLLEGE LIBRARY,
June, 1885.

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BIOGRAPHICAL SKETCHES

AND

ANNALS OF YALE COLLEGE

Annals, 1701–02

It is not proposed to repeat here, in its full detail, all that can be gathered respecting the early history of Yale College; but merely to furnish a brief narrative, in the form of Annals, sufficient for the illustration of the Biographies of the Graduates.

The desire to have a College, nearer and less expensive than Harvard, had long existed in the minds of the educated ministers of the old New Haven Colony, founded by John Davenport and Theophilus Eaton in 1638. Indeed the foresight of Davenport himself had induced the town of New Haven as early as 1648 to take some (ineffective) steps for starting a College; and the most earnest promoter of the scheme as carried out, was the Rev. James Pierpont (Harv. 1681), pastor of the First Church in New Haven from 1685 till his death in 1714, and the natural inheritor of the plans and hopes of his great predecessor.

The first practical movement of Mr. Pierpont and his ministerial friends appears to have been in consequence of a vote passed in May, 1701, by the General Assembly of the Colony of Connecticut, meeting as usual in Hartford, to the effect that their October sessions should thenceforth be held in New Haven. The College project depended so peculiarly on New Haven and vicinity for its support, that this vote was hailed as a direct encouragement, and meas-

ures were at once started for presenting a petition for a charter at the first session thus held.

The summer months were occupied with consultations with leading laymen of Massachusetts and Connecticut; thus, on August 7, Secretary Addington and Judge Sewall, prominent among the more strict and orthodox laymen of Boston, were invited by five of the ministers in Southern Connecticut (Israel Chauncy, of Stratford, Thomas Buckingham, of Saybrook, Abraham Pierson, of Killingworth, James Pierpont, of New Haven, and Gurdon Saltonstall, of New London) to give their advice, and especially to draft a charter in accordance with specified instructions. A little later, like applications for advice were made to Gershom Bulkley and John Eliot, two of the best known Connecticut laymen of the day,—one of a past generation, and one in active service. Eliot's answer,* was sent from Windsor, about the last of September, to Mr. Pierson "at Branford;" and this address makes it probable that the writer had been requested to send his answer to that place (not Mr. Pierson's residence), in anticipation of a meeting there, perhaps in the first week in October, of those engaged in this project,—Mr. Pierson among them.

Tradition makes it probable that the proposed meeting took place in the south parlor of the house of the Rev. Samuel Russel, and that the few then assembled, by engaging to give books from their scanty libraries as a nucleus of College property, constituted themselves the founders of the institution, and in this capacity presented their petition for a charter to the General Assembly the next week.

The Assembly met in New Haven on Thursday, October 9. On that or the following day the draft of a charter, sent by Addington and Sewall from Boston on October 6, reached the ministers; and it was soon handed in to the Assembly, with a numerously signed petition for the foundation of a College. Letters written back to Boston the next week seem to fix the date of the passage of the char-

* See New Haven Colony Historical Society Papers, iii, 7.

ter on Thursday, the 16th, though it bears as its official date the day of the assembling of the Court.

The charter is as follows :—

SEAL. By the Gov^rn^ in Council and Representatives of his Maj^tie's^ Colony of Connecticot in Gen^rl^ Court Assembled, New-Haven, Oct^r^ 9 : 1701.

AN ACT FOR LIBERTY TO ERECT A COLLEGIATE SCHOOL.

WHEREAS several well disposed and Publick spirited Persons of their sincere Regard to & Zeal for upholding & Propagating of the Christian Protestant Religion by a succession of Learned & Orthodox men have expressed by Petition their earnest desires that full Liberty and Priveledge be granted unto certain Undertakers for the founding, suitably endowing & ordering a Collegiate School within his Maj^tie^s Colony of Connecticot wherin Youth may be instructed in the Arts & Sciences who thorough the blessing of Almighty God may be fitted for Publick employment both in Church & Civil State. To the intent therefore that all due incouragement be Given to such Pious Resolutions and that so necessary & Religious an undertakeing may be sett forward, supported & well managed :—

BE IT ENACTED by the Govern^r^ & Company of the s^d^ Colony of Connecticot, in General Court now Assembled, And it is enacted & ordained by the Authority of the same that there be & hereby is full Liberty, Right and Priveledge Granted unto the Reverend M^r^. James Noyes of Stonington, M^r^. Israel Chauncey of Stratford, M^r^. Thomas Buckingham of Saybrook, M^r^. Abraham Pierson of Kennelworth, M^r^. Samuel Mather of Windsor, M^r^. Samuel Andrew of Millford, M^r^. Timothy Woodbridge of Hartford, M^r^. James Pierpont of New Haven, M^r^. Noadiah Russel of Middletown, M^r^. Joseph Webb of Fairfield, being Rev^rd^ Ministers of the Gospel & inhabitants within y^e^ s^d^ Colony, proposed to stand as Trustees, Partners or Undertakers for the s^d^ School, to them and their successors. To ERECT, form, direct, order, establish, improve and att all times in all suitable wayes for the future to encourage the s^d^ School in such convenient place or Places, & in such form & manner & under such order and Rules as to them shall seem meet & most conducive to the afores^d^ end thereof, so as such Rules or Orders be not Repugnant to the Laws of the Civil Governm^t^, as also to imploy the moneys or any other estate which shall be Granted by this Court or otherwise Contributed to that use according to their discretion for the benefit of the s^d^ Collegiate School from time to time & att all times henceforward.

And be it further ENACTED by the Authority afores^{d} that the before named Trustees, Partners or Undertakers together with such others as they shall associate to themselves (not exceeding the number of Eleven, or att any time being less than Seven, Provided also that Persons nominated or associated from time to time to fill up s^{d} number be ministers of the gospel inhabiting within this Colony & above the Age of forty years) or the major Part of them, the s^{d} M^{r}. James Noyes, Israel Chauncey, Thomas Buckingham, Abraham Pierson, Samuel Mather, Samuel Andrew, Timothy Woodbridge, James Pierpont, Noadiah Russel, & Joseph Webb, undertakers, & of such Persons so chosen & associated as aboves^{d} att any time hereafter, HAVE and shall have henceforward the oversight, full & compleat Right, Liberty, power & Priveledge to furnish, direct, manage, order, improve & encourage from time to time & in all times hereafter the s^{d} Collegiate School so Erected & formed by them in such ways, orders & manner & by such Persons, Rector or Master and officers appointed by them, as shall according to their best discretion be most conducible to attaine the afores^{d} mentioned end thereof.

And Moreover it is ENACTED & ordered by the Governor, Council and Representatives of y^{e} Colony afores^{d} met in General Assembly—

That the s^{d} Mr. James Noyes, Israel Chauncey, Thomas Buckingham, Abraham Pierson, Samuel Mather, Samuel Andrew, Timothy Woodbridge, James Pierpont, Noadiah Russel & Joseph Webb, Undertakers, Trustees or Partners, & y^{e} s^{d} Persons taken from time to time into Partnership, or associated as afores^{d} with themselves, shall HAVE & receive & it is hereby GIVEN & GRANTED unto them, the full & just sum of one hundred & twenty pounds in Country Pay to be paid Annually & att all times hereafter until this Court order otherwise, to them & to such Person or Persons only as they shall appoint & impower to receive the same, to be faithfully disposed of by y^{e} s^{d} Trustees, Partners or Undertakers fore the end afores^{d} according to their discretion, which s^{d} sum shall be raised & Paid in such ways & manners and att such a value as y^{e} Country Rates of s^{d} Colony are & have been usually raised & Paid.

It is also further Enacted by the Authority afores^{d} that the s^{d} Undertakers & Partners & their successors be & hereby are further impowered to have, accept, acquire, purchase or otherwise lawfully enter upon Any Lands, Tenements & Hereditam^{ts} to the use of the s^{d} School, not exceeding the value of five hundred Pounds p^{r} Anñ, & any Goods, Chattels, Sum or Sums of money whatsoever as have heretofore already been Granted, bestowed, bequeathed or given,

or as from time to time shall be freely given, bequeathed, devised or settled by any Person or Persons whatsoever upon & to & for the use of y^e^ s^d^ School towards the founding, erecting or endowing the same, & to sue for, Recover & receiv all such Gifts, Legacies, bequests, annuities, Rents, issues & profits arising therefrom & to employ the same accordingly, & out of y^e^ estate, Revenues, Rents, profits, incoms accruing & belonging to s^d^ School to support & pay as the s^d^ Undertakers shall agree & see cause, the s^d^ Rector or Master, Tutors, Ushers or other officers their Respective annual Salaries or Allowances. As also for the encouragem^t^ of the Students to grant degrees or Licences as they or those deputed by them shall see cause to order & appoint.

On the 11th of November, seven of the ten Trustees of the "Collegiate School of Connecticut" thus chartered held their first meeting, at Saybrook (now Old Saybrook). They then voted to fix the College at Saybrook, and elected as Rector the Rev. Abraham Pierson, of Killingworth (now Clinton), and as Treasurer, Nathaniel Lynde, of Saybrook. They also filled up their own number by the election of an eleventh trustee, and adopted certain rules for the rector and students.*

The next meeting of the Trustees was held, according to adjournment, at New Haven, on April 8, 1702. The intervening five months, had been, so far as appears, a period of stagnation in the affairs of the School. The Treasurer chosen in November had either declined to accept the office, or had quickly resigned it; and the substitute provided in the same vote, Mr. Richard Rosewell, a West India merchant of New Haven, had been removed by death a fortnight before the present meeting. John Alling, of New Haven, was hereupon chosen his successor, and so continued till his death in 1717. In this selection of New Haven men as Treasurers, Mr. Pierpont's controlling hand is doubtless to be recognized.

The Rev. Mr. Pierson now announced his acceptance of the position of Rector, in the following terms: "that he

* For a fuller account of these events of 1701, see a paper by the editor, on "The Founding of Yale College," in vol. 3 of the Papers of the New Haven Colony Historical Society.

durst not refuse such a service for God and his generation, but submitted himself to take the charge and work of Rector upon him." In consideration of Mr. Pierson's "hitherto labour, and for his support in the Collegiate work for the present in his hand," a grant of £20 was ordered to be paid him from the money realized from the first yearly subsidy (£120 in "country pay") secured from the Colony treasury by the charter. The "work" which the Rector had now "in hand" was the instruction of Jacob Heminway, the first student in the School, and the only pupil until September.

The question of the permanent home of the School was still unsettled; and though the debates are not preserved, we trace the result of them in the recorded vote that the School shall not be placed further eastwards than Saybrook, nor further westwards than New Haven. The Rector was promised "entertainment" (*i. e.*, board and lodging) in Saybrook at the charge of the Trustees, if he should remove thither before the next meeting in September.

Major John Clark, Jr., of Saybrook, is said to have given the Trustees, on February 1, 1702, a right to two thousand acres of land in the tract bequeathed him by Joshua, the Mohegan Sachem, and early lists of the benefactors of the School seem to make this tradition a probable one; but neither in the records of this meeting nor elsewhere does any direct evidence of the gift appear.

On the last day of September, 1702, eight of the Trustees met again,—this time at Killingworth (or "Kennelworth," according to the local pronunciation). They took action to secure, if possible, the formal conveyance of a small house and lot of land,—situated in the middle of the broad plain which extends to the Point, in Saybrook, near the old burying ground,—which Mr. Nathaniel Lynde had offered for the use of the School, so long as it remained in Saybrook; but the donor did not formally pass over the property until six years later.

In September John Hart had removed from Harvard

College to the "Collegiate School of Connecticut," and other students had also been admitted; the Rector, therefore, needed assistance in giving instruction, and Mr. Daniel Hooker, a son of the late minister of Farmington, and thus a brother-in-law of the Rev. James Pierpont, was chosen Tutor. He was a graduate of Harvard of two years' standing, and about twenty-three and a half years of age; a yearly salary of £50 "country pay" (*i. e.*, £33⅓ in cash, or perhaps four hundred dollars of our money) was offered him, "beside the tuition money already ordered;" the last clause perhaps means that the tuition paid by the class or classes which the tutor instructed was to be his perquisite; no separate receipts of tuition occur in the Treasurer's accounts for many years to come.

The Treasurer was also directed to pay Rector Pierson £50 in "country pay," as his salary up to February 1, 1703 (probably fixing this date as marking the expiration of a year since his active duties began); with the promise of an annual salary of £120 from the time of his proposed removal to Saybrook.

The Treasurer was authorized to purchase two good paper books, one for his accounts, and one for the records. The books were bought, for £1. 19s., and the former one is still extant; but the accompanying record-book was detained at Saybrook when the School was removed, and was never restored to its lawful owners: a copy (made from the loose original minutes) preserves to us the doings of the Trustees for the first three years, and not until 1716 do the regular records begin.

Another order of this meeting was "that the Gentlemen of our Government, ministry of the Colony, Benefactors to the School, all other persons of liberal education, with the parents and guardians of the candidates be allowed auditors at the Commencement from time to time." No other vote is preserved respecting the Commencements; the first one had taken place at the Rev. Mr. Buckingham's residence in Saybrook two weeks before (September

16), but there is no evidence of a meeting of the Trustees at that time. The degree of Master of Arts was conferred on five persons, and the diploma of one of them (a son of Mr. Buckingham) still remains, having been given to the College Library in 1779. It reads as follows:

"Omnibus & singulis has literas lecturis Salutem in Domino. Vobis notum sit, Quod Stephanum Buckingham Candidatum, Secundum in Artibus Gradum desiderantem, tam probavimus, quam approbavimus; Quem examine & tentamine prævio approbatum, Nobis placet, Titulo & Gradu Artium liberalium Magistri, & ornare & decorare; Cujus hoc Instrumentum in membrana scriptum Testimonium sit. A Gymnasio Academico in Colonia Coñecticutensi Nov-Anglia, Datum Say-Brookei decimo sexto Calendarum Octobris; Anno Domini MDCCII.

ABRAH: PIERSON, *Rector.*

JAMES NOYES,
NOADIAH RUSSEL,
SAML. RUSSEL, } *Inspectores.*

From this it appears that the degree was given after application and upon examination. Of the five *laureati*, four were Harvard Bachelors of Arts, of from nine to three years' standing: two of these were ordained pastors (Buckingham at Norwalk, and Salmon Treat at Preston), one was a stated preacher (Joseph Coit, at Plainfield), and the fourth (Joseph Moss) was the Rector (1699–1706) of the Hopkins Grammar School in New Haven.

Sketches, Class of 1702

**Nathanael Chauncey*, et A.M. 1702, Socius *1756

NATHANIEL CHAUNCEY, the third son and fifth child of the Rev. Nathaniel Chauncy (Harv. Coll. 1661), and grandson of President Charles Chauncy, was born in Hatfield, Massachusetts, where his father was then minister, September 21, 1681. His mother was Abigail, daughter of Elder John and Abigail (Ford) Strong, of Northampton, Massachusetts.

Our graduate's father died in November, 1685, and in the settlement of his estate his younger brother and classmate, the Rev. Israel Chauncy, offered to bring up the youngest son, Nathaniel, until he should be of age, in return for having the use of his brother's library. Accordingly, Nathaniel became a member of his uncle Israel's family in Stratford, Connecticut. He joined the Stratford Church in January, 1698, and probably received his academical training from his uncle, who was one of the founders of this College, and was in November, 1701, chosen Rector, but declined the appointment. The first Commencement of the new Collegiate School was held at Saybrook, on September 13, 1702; "at which," says President Clap, in his *Annals*, "four young Gentlemen, who had before been graduated at the College at Cambridge, and one more, who had a private Education, received the Degrees of Master of Arts." This one who "had a private education" was Nathaniel Chauncey, and it is the tradition in the Chauncey family that he had resided for a short time before Commencement with Rector Pierson, and presented himself to the Corporation as a candidate for the degree of

B. A.; but being found upon examination to be worthy of the higher degree, he was advanced at once to the grade of M. A. His diploma was in the possession of his great-grandson, the Rev. Wm. Chauncey Fowler (Y. C. 1816), of Durham, at the time of his death in 1881.

After receiving his degree he had charge of the Hopkins Grammar School in Hadley, Massachusetts, for three of the following winter months; and later taught the Grammar School in Springfield, Massachusetts, where he is supposed to have prosecuted at the same time his theological studies under the Rev. Daniel Brewer (Harv. Coll. 1687), minister of the First Parish, who had married his elder sister.

The settlement of the new town of Durham, Connecticut, was begun from Guilford and Killingworth about 1704, and Mr. Chauncey seems soon after to have begun to preach to them (probably on the recommendation of Mr. Pierson, the Killingworth minister and one of the Durham proprietors). In a fragment of his Journal, under date of May 23, 1706, he says, "I commenced preaching at Durham, the second time." The town grew slowly, and it was not until the session of the General Assembly in October, 1708, that liberty was granted to the inhabitants to embody themselves into church estate. Mr. Chauncey remained continuously from 1706, though his ordination as pastor was deferred until February 7, 1711. He continued in office until his death, February 1, 1756, "after a long fit of sickness," in his 75th year. On that occasion two sermons were preached at Durham by the Rev. Jonathan Todd (Y. C. 1732), of East Guilford, which were printed (N. London, 1756, 16°, pp. 88), and which testify to the vigor of his natural powers and the solidity of his acquirements. In the development of theological parties in Connecticut he was a leader of the "Old Light" section.

He was a Fellow of Yale College from April, 1746 (in place of the Rev. Samuel Cooke), till his resignation in September, 1752.

He married, October 12, 1708, Sarah, daughter of Captain James and Rebecca (Wells) Judson, of Stratford, who was born February 16, 1682, and died May 31, 1745. They had three sons and three daughters, the two younger sons being graduates of this College in 1740 and 1743, and the youngest daughter being the wife of the Hon. Jabez Hamlin (Y. C. 1728).

His printed works are:

1. Honouring God the True Way to Honour. A Sermon [from I Sam. ii, 30] Preach'd before the General Assembly of the Colony, May 14, 1719, The Day for the Election. New London, 1719, 12°, pp. 54. [*C. H. S. Prince. Y. C.*

2. Regular Singing Defended, and Proved to be the Only True Way of Singing the Songs of the Lord; by Arguments both from Reason and Scripture. N. London, 1728, 12°, pp. 54. [*C. H. S. Y. C.*

This essay was read before the General Association of the Colony, and recommended by them for publication. Its place in the discussion which was then going on in New England as to a reform in sacred music, is indicated in Hood's "History of Music in New England" (Boston, 1846), in which (pp. 123–137) it is largely quoted.

3. The Faithful Servant Rewarded. A Sermon . . . occasioned by the Death of the Revd. Mr. John Hart. N. London, 1732, 16°, pp. 39. [*C. H. S.*

4. The Faithful Ruler Described and Excited. In a Sermon [from Neh. vii, 2] Preach'd before the General Assembly of the Colony, May 9, 1734, The Day for the Election. N. London, 1734, 12°, pp. 52. [*A. A. S. C. H. S. Harv. Y. C.*

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Annals, 1702–03

The first notable event in the year 1702–03 was the receipt from Major James Fitch, of Plainfield, in New London County, of his deed (dated February 24, 1703) of a "certain tract or quantity of wilderness land lying . . adjacent to the Five Mile River, nigh Woodstock . . , containing by estimate 637 acres." This land was within the bounds of the present town of Killingly, but was exchanged in 1726 for another tract elsewhere; it was part of the donation promised by Major Fitch (then a member of the Governor's Council) at the granting of the charter; the other part of his proposal,—to give glass and nails for a College house,—does not appear to have been realized.

On March 17, 1703, a Trustee meeting was held, in Guilford, at which six members were present,—Mr. Woodbridge, of Hartford, for the first time. Mr. Pierpont brought word of the death of the Rev. Israel Chauncy, three days before, and his place was filled by the election of the Rev. Moses Noyes, of Lyme, one of the early promoters of the College. Additional salary (to the amount of £30 to April 1) was granted to the Rector.

Apart from their doings as Trustees, the gentlemen present in conjunction with the Guilford minister, the Rev. Thomas Ruggles, drew up an address to their ministerial brethren in Connecticut; this address called attention to the Westminster Confession of Faith, as approved by the Boston Synod of 1680, and suggested concurrent action in expressing to the General Assembly a desire that the same Confession be officially recommended to the people of Connecticut. The paper does not contain (as might be inferred from Rector Clap's Annals, page 12) any proposal for a Synod; nor is it clear that it had any connection with the calling of the Saybrook Synod five years later.

On September 15, 1703, there was a meeting (of only four trustees) at Saybrook, when it was agreed, on account of the larger number of students, to appoint a tutor for regular service. There were probably now, at the opening of the College year, from fifteen to twenty students in attendance; and John Hart, who this day was graduated B.A., was bespoken as "an assistant to the Rector in the place of a tutor *pro tempore*." From the amount (£5) ordered paid to Mr. Daniel Hooker for his services as tutor, it appears likely that he had only held the position for a month or two. The Rector was voted £45 salary for the six months from April 1.

Sketches, Class of 1703

**Johannes Hart*, A.M., Tutor *1731

JOHN HART, the first actual student in the College who was advanced to the honor of a Bachelor's Degree, was born in Farmington, Connecticut, April 12, 1682, and baptized April 23. His grandfather, Stephen Hart, emigrated from Braintree, Essex County, England, to Massachusetts in or before 1632, and came to Hartford, Connecticut, in 1635; he was the leader among the settlers of Farmington, a few years later, and the first deacon of the church there. His youngest son, Thomas, was a prominent citizen of Farmington, captain of the train-band, often deputy to the General Court, and four times Speaker of the House. He married Ruth, daughter of Anthony Hawkins, of Farmington, and John was their third son and fifth child.

The father's position was such that it was natural for him to give one of his five sons a collegiate education; and John was sent to Cambridge in 1700. In that year, Daniel Hooker, son of the lately deceased minister of Farmington,

was just graduating there.—probably the first college-bred man of the town. From Cambridge John Hart was transferred to Killingworth in September, 1702, "having been educated two years in Harvard College," says President Stiles in his Itinerary. He was received as a Senior, and graduated, alone, at Saybrook, September 15, 1703. His diploma is preserved in the Library of Yale College, and reads as follows:

Omnibus et Singulis Has praesentes perlecturis Salutem in Deo. Vobis Notum sit, quod Iohannem Hart Candidatum, Primum in Artibus gradum competentem, tam probavimus, quam approbavimus: quem Examine sufficiente prævio approbatum, Nobis placet Titulo Graduq Artium Liberalium Baccalaurei adornare et condecorare. Cuj' hoc Instrumentum in membrano scriptum Testimonium sit. A Gymnasio Academico Connecticutensi 17 Calend. Octobr. 1703.

Abrah. Pierson, Rect.
Moses Noyes Thomas Buckingham
Noadiah Russel
Inspectores.

At a meeting of the trustees of the Collegiate School, held on the day of his graduation, he was desired to be "an assistant to the Rector in the place of a tutor *pro tempore* and till the Trustees may have opportunity of further consideration."

He accepted the office, his only predecessor in it having been his townsman, Hooker, who had served for a part of the college year just closed. As tutor, he probably had charge of the two lower classes (the college course being then of three years).

The College records for the ensuing year have an account of "discontents in some of the students for the time being, in relation to the present tutor." The trustees, however, at their next meeting (February 22, 1703–4), voted him "our thanks for his hitherto service, and that we request his continuance there, and for his incouragement do offer him fifty pounds in country pay at country price *per annum*, and so in proportion for such time as he shall see cause to remain a Tutor, the money for the pupils [*i. e.*, the tuition

fees] included in s[d] sum." He appears to have ended his teaching with the end of the College year 1704–5, having already fitted himself by graduate study with Rector Pierson for the work of the ministry.

In May, 1703, the General Court allowed the inhabitants of the east part of Guilford, who had since 1695 been legally attached to Rector Pierson's parish, because of their being five miles nearer to the Killingworth than to the Guilford meeting-house, "to provide a minister and build a meeting-house and be a society by themselves;" and the natural result of their relation to Rector Pierson was that his first graduated student and present assistant-teacher was the first minister of this colony from Killingworth parish. By 1705 the people had built their meeting-house and a dwelling-house for a pastor; before the close of the same year Mr. Hart began to preach to them, and on June 21, 1706, they gave him a formal call,—the town of Guilford at the same date granting him, in town-meeting, twenty-five acres of land, near the center of East Guilford village, "with that provision, that he settle in the work of the ministry amongst our East Guilford neighbors." He accepted the call in April, 1707, and the General Assembly at its October session having constituted the Society, a church (of thirteen male members besides the pastor) was gathered on Tuesday, November 25, and Mr. Hart ordained over it. The services were performed by the Rev. Messrs. Thomas Buckingham, of Saybrook, James Pierpont, of New Haven, Noadiah Russel, of Middletown, Samuel Russel, of Branford, and Thomas Ruggles, of Guilford.

In September, 1722, Mr. Hart joined Rector Cutler and five others in signing a famous declaration before the Trustees of the College, in which some of the signers "doubt the validity, and the rest are more fully persuaded of the invalidity, of the Presbyterian ordination, in opposition to the Episcopal." It is on record* that Hart was one of

* Letter of J. Davenport and S. Buckingham, September 25, 1722, in Mass. Hist. Soc. Coll. xiv, 299.

those who doubted only; and President Stiles states (on the authority of Mr. Hart's son William) that one reason for scruples about the validity of his own ordination was that Mr. Thomas Buckingham, of Saybrook, assisted, who had been ordained by laymen of his parish only, though under the inspection and approbation of the pastors of neighboring churches. The result, however, of the ensuing conference in the College Library, October 16, was to resolve his doubts, and leave him in his old relations. President Stiles, in speaking of this incident, says, "Mr. Hart is said to have been a man of the greatest ingenuity and learning of all the seven."

His ministry in East Guilford (incorporated as the town of Madison in 1826) ended with his death, in that place, after several years of tedious infirmity, March 4, 1730–31, in his 49th year. During his pastorate about eighty members were added to the church. At his funeral, March 7, a sermon was preached by the Rev. Nathaniel Chauncey (Y. C. 1702), of Durham, which was printed at New London, in 1732 (39 pp. 16mo.), with the title, "The Faithful Servant Rewarded." It gives no biographical information. His estate was appraised at about £1900 (books £35),—the most of it in lands in East Guilford, Farmington, and Middletown.

He married, March 20, 1711–12, Rebecca, daughter of John Hubbard, an eminent merchant of Boston and son of the Rev. William Hubbard, the historian. She was born November 11, 1692, and died December 7, 1715, aged 23. He was again married, August 12, 1717, to Sarah, daughter of Captain Jonathan and Sarah (Whiting) Bull, of Hartford. She was born August 25, 1687, and died February 4, 1719, aged 31. He was married again, December 6, 1720, to Mary, daughter of Judge James Hooker, of Guilford, and granddaughter of the Rev. Samuel Hooker (Harv. Coll. 1653), the minister of Farmington in John Hart's boyhood. She was born November 5, 1693, and died September 6, 1756, aged 62. By his first wife he had

one son and one daughter; by his second wife, one son; and by his third wife, four sons and two daughters. His eldest son (the Rev. William Hart) graduated at this College in 1732. His eldest daughter was the wife of the Rev. Thomas Ruggles, Jr. (Y. C. 1723), and the only other daughter who survived infancy was successively the wife of Dr. Thomas Adams (Y. C. 1737), and of the Rev. Amos Fowler (Y. C. 1753).

In the annual "Election Sermon" preached in the May following his decease, the Rev. Samuel Whittelsey (Y. C. 1705) speaks of his death as the removal of one "whose Soundness of Mind, and Piety of Life, I should more Enlarge upon, but that I might be suspected of Partiality to a Friend."

The Rev. Thomas Ruggles, Jr. (Y. C. 1723), in his History of Guilford, says of "the Rev. and Learned Mr. John Hart" that "He proved one of the first Eminence of preachers in his Day." To this testimony may be added that of the Rev. John Devotion (Y. C. 1754), who in a funeral sermon on the Rev. William Hart, son of John, speaks of the father as "a gentleman of eminent piety."

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Annals, 1703–04

At the session of the General Assembly in October, 1703, the students were exempted from tax-rates and military service,—an important matter, in view of the French and Indian war then raging; a request was also granted, allowing the Trustees to send through the Colony a "brief," or authorized appeal for a contribution, to defray the expense of a tutor and possibly of erecting a building. There is no record of any returns from this permission; perhaps the war impaired too much the resources of Connecticut.

In November, 1703, Rector Pierson purchased a lot of land (six and a half acres) in Saybrook, which he held unimproved until his death. The fact seems to imply that he was looking forwards to a removal from his parish to the town where the Collegiate School was nominally located.

In February, 1704, we have the minutes of a Trustee meeting in Branford. "Sir Hart" had approved himself as tutor, and was offered £50 "country pay" *per annum* as long as he would stay, "the money for the pupils" included in the sum; from the Treasurer's books it appears that Mr. Hart was credited with £9 "tuteridg money" during his first year of service,—implying perhaps the tuition of six undergraduates, probably the two lower classes. It is an old tradition that until 1709 or 1710, the undergraduates were divided into only three classes,—Senior Sophisters, Sophomores, and Freshmen.

"For the preventing of irreligion, idleness, and other immoralities," a system of fines was now set up: not over eightpence for unexcused absence from Sabbath worship; for absence from prayers, not over twopence;* for omission of appointed exercises, not above fourpence; "other im-

* The corresponding penalty at the University of Cambridge, England, in 1700, was three half pence. See Monk's Life of Bentley, i, 171.

moralities" were to be punished, at the Rector's discretion, by public rebuke, imposition of public confession, admonition, or fine not over five shillings; and a record of these fines was ordered to be sent to the parents from time to time. Mr. Pierson still hesitating about leaving his parish, an order was passed giving him £100 "country pay," on or before March 25, 1704, "in case he meantime remove himself and family to Saybrook, and there settle." With this the minutes of the Trustee-meetings end for the present.

Sketches, Class of 1704

*Johannes Russell, A.M. Harv.	*1757
**Phineas Fiske*, A.M., Tutor	*1738
**Jahacobus Heminway*, A.M.	*1754

PHINEAS FISKE was the eldest child of John Fiske, Junior, of Wenham, Massachusetts, who married, January 17, 1681–2, Hannah, daughter of John Baldwin, of Milford, Connecticut. He was born in Milford, December 2, 1682, probably while his mother was on a visit to her relatives. His father continued to reside in Wenham, and practiced medicine, but removed to Milford in 1694 and continued there the practice of physic and surgery; as a professional man, and a parishioner of such a zealous friend of the new Collegiate School as was the Rev. Samuel Andrew, it was natural that he should send his eldest son to Mr. Pierson as one of his first pupils.

Upon graduating, the son probably returned to Milford; he was admitted to the church there, March 11, 1704–5, and may have pursued theological study with his pastor, and medical study with his father.

After John Hart gave up the tutorship, Fiske was

appointed his successor; a circular letter to the trustees from Rector Pierson, which is still extant, dated January 12, 1705–6, proposes the appointment, and the proposal is endorsed by four others of the Board,—among them, the Rev. Mr. Andrew (February 5), who says: "I concurr with the rest in fixing upon S^{r} Fisk to be a Tutor; and have discoursed with him about it, and find him inclinable to comply with the motion, if the Trustees desire him to undertake the work."

After he had served for about a year in this office, the lamented death of Rector Pierson, at Killingworth (March 5, 1706–7), brought new responsibilities. A part of the students were instructed by the Rev. Mr. Andrew, at Milford, until Commencement; while the rest were under Mr. Fiske's care in Saybrook. In September an additional tutor was employed at Saybrook, and under this arrangement the College work continued, until Mr. Fiske laid down his office in September, 1713, having had a longer term of consecutive service than any of his successors in the first century of the College history. During six years of the time, there was no resident Rector; and of course the senior tutor's share of the responsibility of the administration of affairs was very great. Incidental testimony to his reputation is borne by President Stiles, in his Funeral Sermon on the death of the Rev. Chauncey Whittelsey (1787); to a reference to Mr. Whittelsey's success, early in life, as a College tutor, he adds in a note: "The man of seventy almost lives himself into an oblivion of his literary merit, as it was in the meridian of life . . . . After the death of Rector Pierson, and while the college was at *Say-Brook*, and destitute of a resident Rector, the Rev. PHINEHAS FISK and the Rev. JOSEPH NOYES were the pillar tutors and the glory of the college. Their tutorial renown was then great and excellent, altho' now almost lost" . . The historian Trumbull, also, in writing of the graduates at Saybrook, says: "Notwithstanding the infant state of the College, numbers of them, through their native strength of genius

and the instructions of those excellent tutors, Mr. John Hart and Mr. Phineas Fisk, became excellent scholars."

The Rev. Dr. Samuel Johnson (Y. C. 1714) mentions in his autobiographical memoranda that the subjects in which Mr. Fiske instructed his class were Logic, Physics, Metaphysics, and Ethics.

While still in the tutorship, Mr. Fiske was licensed to preach, and began to be heard in the pulpit of the Rev. Jeremiah Hobart (Harv. Coll. 1650), the aged and infirm pastor of the church at Haddam, the next settlement north of Saybrook on the Connecticut river; and at a meeting of the inhabitants of that parish, November 25, 1712, an offer was agreed upon for his salary, if he would settle among them, providing for its eventually reaching £70 *per annum*. He removed from Saybrook directly to Haddam; although it was not until January, 1714, that he was installed as Mr. Hobart's colleague. The senior pastor died, suddenly, November 6, 1715, and Mr. Fiske continued in sole charge of the parish until his death, October 17, 1738, in the 56th year of his age. His property was inventoried at upwards of £2700.

The only publication of Mr. Fiske is the Election Sermon, preached at Hartford, May 12, 1726. The title is: "The Good Subject's Wish, or, The Desirableness of the Divine Presence with Civil Rulers," from the text Joshua, i, 17. (N. London, 1726, 16mo. pp. 38). [Copies are in the Boston Public Library, the Prince Library, and Yale College.] The most noticeable passage is a glowing tribute to the late Governor Saltonstall.

While in the office of tutor, Mr. Fiske married, July 27, 1710, Lydia, third daughter of Ensign John Pratt (blacksmith), of that part of Saybrook which is now the town of Essex. She was born February 18, 1681–2, and died July 14, 1765, aged 83. Their children were six daughters (of whom four survived their father) and one son. The son, Samuel, graduated at this College in 1743, and served as tutor with distinction. Of the daughters, the eldest married

: another, the Rev.
and a third was suc-
Eliab Brainerd and the
in 1731.
David Brainerd, was a native
Mr. Fiske's predecessor,
Fiske's death was prepar-

ser. Mr. Fiske also practiced
with acceptance, and the inven-
death shows a good number of
have been especially skillful in
and epilepsy.
the historian of Haddam, "his
than brilliant." Dr. Field had in
part of a manuscript volume by
a general view of the sciences."
him as "a learned, faithful and
Jesus Christ."

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HEMINWAY was born December 6, 1683, one of
youngest children of Samuel Heminway,
Massachusetts, an early settler in East
in New Haven, where he married Sarah,
John Cooper (one of the leading men of the
and where his children were born.

The East Haven families belonged to the parish of the Rev. James Pierpont, the chief father of the Collegiate School; and it was probably through his influence that the first student in the College was Jacob Heminway, a New Haven boy. President Stiles has recorded, from Mr. Heminway's own mouth, that he began to study under Rector Pierson in March, 1702, "and *solus* was all the College the first half-year."

At the time of his graduation, his father was one of the wealthiest and most influential citizens in East Haven. A petition was presented to the General Court in May, of this year, asking that the village be constituted a distinct society and have liberty to call and settle a minister. The petition was laid on the table till the October session, and was then refused; it was, however, presented again, by a committee of which Jacob Heminway's father was chairman, in October, 1705, and was then successful. Meantime, the villagers were looking about for a minister; and at a meeting held November 20, 1704, it was "voted

"1. To seek to Sir Heminway that he would give them a taste of his gifts, in order to settlement in the work of the ministry. And

"2. Voted to desire John Potter, Sen., Caleb Chidsey, and Ebenezer Chidsey, to treat with Sir Heminway, to get him if they could, to give them a taste of his gifts, in preaching the word."

At another meeting of the village a month later (December 19), "They having had some taste of Sir Heminway in preaching the word, did declare their desire to have him go on in the work of the ministry amongst us, in order to settlement; and towards his encouragement they engage to allow him after the rate of £40 by the year in pay." To the desire thus expressed Mr. Heminway acceded; and by a later arrangement, made the next month, his annual salary was fixed at £50. The experiment was so successful that in June, 1706 (the earlier services having been held in the school-house or in private dwellings), a vote was passed by the villagers to build a meeting-house twenty feet

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events, until December 2,
appointed, at a meeting of
Jacob Heminway, to see
work of the ministry amongst
Mr. Heminway's answer was

given me notice by two men,
the work of the ministry in order
therefore, hereby give you notice
me thereunto, I am heartily ready
desires upon these conditions:—
and my wood. 2. That you build
-house, within two years time, or
the same, one half this year ensuing,
when it is in your power, you give
of land.
ber, 1706.

"Yours to serve,
"Jacob Heminway."

were accepted, and a house was

village received a quasi-recognition
assembly as a separate township, and in
was given them to "embody themselves
It was not, however, until October 8,
church was gathered and Mr. Heminway
President Stiles in his Itinerary (iii, 143)
that the charge on this occasion was given
Samuel Andrew, of Milford. In 1714 it was
a new meeting-house, thirty by forty feet;
however, begun until 1718, and was first occu-
1719.

Heminway continued sole pastor of the church
in East Haven, October 7, 1754, in his 71st
preached the annual Election Sermon, at Hart-
and it was published (N. London, 1740.
with the title, "The Favour of God the best

Security of a People, and a Concern to Please Him, Urged" (from Proverbs xvi, 7). The tone of the sermon is one of admonition, induced by the military preparations which the colony was forced into by the expedition just ordered against the Spanish West Indies. It is plain, solid, and practical, without any attempt at striking effect. [Copies in Harvard and Yale Libraries.]

In 1743 he was the Moderator of the General Association at its annual meeting, and in February, 1745, he joined with other members of the New Haven County Association in its printed "Declaration concerning the Rev. Mr. George Whitefield." The "Great Awakening" of 1740, and the revival measures which Whitefield and his friends prosecuted, found no favor with the "Old-Light" minister of East Haven.

He married, May 3, 1712, Lydia, daughter of Captain Alling Ball, Jr., of East Haven. She died March 6, 1738, aged 57 years. His second wife, Sarah, survived him. His only child (by his first marriage) was a daughter, Lydia, who married Hezekiah, the youngest son of the Rev. James Pierpont, of New Haven; after her first husband's early death she was again married to Theophilus Morgan, of Killingworth.

In Mr. Heminway's will, dated April 21, 1746, he bequeathes £20 to the church in East Haven "for the support of the Lord's Table among them," and £5 to his daughter; the rest of his estate is given to his wife, with a reversion of the real estate to his grandchildren by his daughter's first marriage. The reason of this somewhat singular testament, is reputed by family tradition to be the fact that his daughter's second husband was a member of the Church of England. The estate was valued at £6556; it is remarkable that no books are mentioned in the inventory.

At the time of his death there were but two ministers in Connecticut who could look back on a longer term of pas-

toral service,—Timothy Edwards, of Windsor, and Anthony Stoddard, of Woodbury.

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JOHN RUSSELL was born January 24, 1686–7. His father, the Rev. Samuel Russel, was a son of the Rev. John (Harvard Coll. 1645), of Hadley, Massachusetts, known in New England history as the protector of the regicides, and was himself graduated at Harvard in 1681. While preaching in Deerfield, Massachusetts, he was invited (February 1, 1685–6) to preach in the town of Branford, Connecticut; the people agreed, October 11, 1686, to settle him as pastor, and the words of a vote passed December 9, with reference to his pay for the year and to pay for his board before he came with his family, seem to imply that his removal was accomplished by this date. If this is so, the eldest child of the family, John, was probably born in Branford; the mother being Abigail, daughter of the Rev. John Whiting (Harv. Coll. 1653), of Hartford.

The Rev. Samuel Russel being among the most forward in the movement which gave birth to the College, it would be natural that his son should be among the earliest applicants for training.

He resided, all his life, in Branford, where he was one of the most prominent and useful inhabitants, bearing worthily all the civil and military offices in the gift of the people. He was town-clerk from 1709 to 1721, and again from 1748 until 1757. He was also justice of the peace, from 1728, and an officer of the militia, rising to the rank of Lieutenant-Colonel (in 1752). He was a Deputy to the General Assembly at forty-five sessions between 1714 and

1753, serving as clerk for most of the time from 1726 to 1741, and as Speaker in 1751.

From June 7, 1733, until his death, Colonel Russell was one of the deacons of the First church in Branford, and he earnestly and faithfully supported his pastor, the Rev. Philemon Robbins, in his difficulties (1742–48) with the Old-Light ministers of the New Haven County Consociation.

He died in Branford, July 7, 1757, aged 70 years, and was buried the succeeding day. His estate was appraised at about £3400.

He married, December 17, 1707, Sarah, eldest child of Thomas Trowbridge, Jr., of New Haven.

She was born November 26, 1686, and died January 23, 1761, aged 74. Of their eight children, one son and three daughters survived their parents. Their daughter Mary married the Rev. Thomas Canfield (Y. C. 1739), of Roxbury, Connecticut. Another daughter married Captain Ezekiel Hayes, of New Haven, and became the great-grandmother of President Hayes.

In the year of Colonel Russell's graduation at Saybrook, his cousin of the same name was graduated at Cambridge; and some confusion has arisen, since the Yale graduate appears also to have received an honorary master's degree from Harvard a few years later. (The words, *Mr. Cant. Nov.* are attached to his name in the Yale Catalogue of 1724.) The John Russell who was graduated at Harvard College in 1704 was the eldest son of the Rev. Jonathan Russell (Harv. Coll. 1675), of Barnstable, Massachusetts, where he was born, November 3, 1685. He studied medicine, and lived in Barnstable, where he died, August 25, 1759. It is certain that he never received any degree from this College, though he is marked "*et Yal.*" in the Harvard Triennials of 1833 and later.

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Annals, 1704–05

The only existing papers which throw light on the condition of the Collegiate School for the year 1704–05 are two which relate to the uncomfortable position of the Rector, whose time was divided between two conflicting sets of duties: on the one hand, the Trustees were urgent that he should remove to Saybrook and build up the School there, although they could offer but uncertain encouragement for a sufficient salary; on the other hand, the people of Killingworth were as naturally unwilling that their pastor should be taken from them, and already grumbled audibly at the presence of the scholars in their quiet farming village and at the pastor's time which belonged to the parish being given to the instruction of youth. The students (who never reached twenty in number) were lodged and taught in the Rector's own house, which is thus described in Dr. Stiles's Diary for September 18, 1779:—

"I viewed the Remnant of the Building in Killingworth about ten rods East of the Meetinghouse, commonly called the *old or first College*, being Rector Pierson's House, in which he lived and the scholars resided and studied the first five years till his Death . . It was a double two-story house now converted into a Barn."

Sketches, Class of 1705

*Johannes Pickett, A.M.	*1738
**Azarias Mather*, A.M., Tutor	*1737
**Samuel Whittelsey*, A.M., Socius	*1752
**Samuel Cooke*, A.M., Socius	*1747
**David Parsons*, et Harv. 1705, A.M. et Harv. 1715	*1743
**Samuel Pomeroy*	*1744

SAMUEL COOKE, son of Thomas Cooke, Jr., and Sarah (Mason) Cooke, of Guilford, Connecticut, was born in Guilford, November 22, 1687. His father died suddenly in 1701, before the son entered College, and the General Court granted, in May, 1703, a petition from the boy and his guardian (John Parmelee) for the sale of a house and lot to gain funds to carry out "the great desire of Thomas Cooke, deceased, to bring up this his son to learning."

He perhaps studied divinity immediately after graduation. In January, 1707, he became the rector of the Hopkins Grammar School in New Haven, and held that position at a salary of £60 a year, also occasionally preaching, until the close of the year 1715. He was also a deputy to the General Assembly from New Haven, for the six sessions from October, 1712, to May, 1715, serving as Clerk of the House for the last five. He married, November 30, 1708, Anne, only daughter of John Trowbridge, of New Haven, and granddaughter of Governor Leete, of Guilford.

In 1714, the church in Stratfield (a parish composed of part of Stratford and part of Fairfield, but now absorbed in the city of Bridgeport), Connecticut, lost by death (December 31) its first pastor, the Rev. Charles Chauncey; and on June 16, 1715, a call was extended to Mr. Cooke to become his successor. The church in New Haven was also pastorless, owing to the death (November 22, 1714) of the Rev. James Pierpont; and on July 1, 1715, this society met "to nominate a man to carry on the work of the ministry on probation." Mr. Cooke was put in nomination, and the place was probably more attractive to him than was Stratfield; but the vote stood 86 for Mr. Joseph Noyes (Y. C. 1709) to 45 for Mr. Cooke.

Accordingly the call to Stratfield was accepted, July 11, and Mr. Cooke appears to have begun his ministry there at once, though fulfilling his engagement with the New Haven Grammar School, until the end of the year 1715. His ordination is said to have taken place February 14, 1715–16. The salary was £100 a year, with firewood.

He retained this pastorate until his death, December 2, 1747, at the age of 60. His latter years were troubled by an alleged backwardness on the part of his people to make good the salary promised him; and after his death his executors brought suit for the sum of £3000 arrears due his estate.

In 1717, at the very beginning of his ministry, a new meeting-house was erected, which was used until the present century. In the events which followed the great revival of 1740, Mr. Cooke was a zealous advocate of what were known as "New Light" measures; and particularly, in May, 1742, he took an active part in the organization of a new church in New Haven. He had been, since September, 1732, one of the Trustees of the College, but the predominant "Old Light" convictions of the other trustees led finally to the following vote, found in the original records of the Corporation for September, 1745: "Whereas this Board have at this and former meetings signified to Mr. Cooke their dissatisfaction with sundry things in his conduct, and he could not conveniently tarry to make any distinct answer thereunto at this time by reason of sickness in his family, Voted that the President with the rest of the standing Committee of this Board be desired to signifie to Mr. Cooke the reasons of their dissatisfaction in writing and desire his answer thereunto."

It is but fair to read between the lines, and bearing in mind that this was the first meeting convened after the new charter of 1745 had passed the legislature, which gave power (not in the former charter) to six of the Trustees to remove a Trustee from his place, we may conclude that the writing sent to Mr. Cooke forced upon him the resignation of his trusteeship, which was announced to the Corporation at their next meeting, in April, 1746.

The New Haven County Association of Ministers had previously, September 25, 1744, sent a letter to Mr. Cooke "signifying their uneasiness with, and offence at the proceedings of s^{d} Mr. Cooke, etc., in pretendedly gathering a

Church among the Separatists at New Haven in opposition to the pastor and 1st church there." His letter in reply was voted "not satisfactory," September 24, 1745.

On the other hand, the Fairfield Eastern Association of Ministers, in which Mr. Cooke was a leading member, passed, April 15, 1746, a series of resolutions, evidently bearing reference to his citation before the Trustees, and to this effect: in view of the Assembly's having granted

"a new College Charter with large privileges and a new form of government, and particularly by investing the newly incorporated body with powers of taking away as well as giving College honors, as the said Corporation see just cause: Therefore,

"1. Voted and Agreed, That no present or future member of this Association shall be looked upon by us obliged to answer before sd. authority for any such fact or facts as were committed by such member before sd. Corporation's Investiture with such new authority.

"2. Voted and Agreed that no member of this Association is obliged to answer to sd. Corporation for any of their Doctrines or Conduct as ministers of the gospel. . . ."

"He was," says his present successor, "a man whose personal dignity was long remembered in the parish, and was held in the highest respect—somewhat in fear. He was accustomed to wear a ministerial dress, as to which he was particularly careful. This comprised a heavy curled wig, black coat and small clothes, shoes with silver buckles, and over all a black gown or cloak."

His first wife was born July 22, 1688, and died August 11, 1721; and he married, May 3, 1722, Esther, daughter of Nathaniel Burr, and widow of John Sloss, both of Fairfield; she died in less than a year. He married, thirdly, Elizabeth, daughter of Joseph Platt, of Norwalk, Connecticut, born December 2, 1701, and died May 16, 1732, "of an apoplexy;" and fourthly, August 6, 1733, Abigail, daughter of the Rev. Samuel Russel (Harv. Coll. 1681), of Branford, and widow of the Rev. Joseph Moss (Harv. Coll. 1699), of Derby, Connecticut, who survived him. His children were, three sons and four daughters by his

first wife, and three sons by his third wife. Three of his sons, Samuel, William, and Joseph Platt, graduated at this College, in 1730, 1747, and 1750, respectively. One of his daughters married the Rev. Robert Silliman (Y. C. 1737).

The inventory of his estate amounted to £2787; it included 61 books and 173 pamphlets.

He published two sermons:—

1. Necessarius. The Continuance of an able and Godly Minister very needful to a People. A Sermon [from Phil. i, 24] Preached at the Funeral of Rev. John Davenport [Harv. Coll. 1687], of Stamford. N. Y., 1731. 16°, pp. 62.
[*M. H. S. N. H. Col. Hist. Soc. Prince. Y. C.*

2. Divine Sovereignty in the Salvation of Sinners, consider'd and improv'd. In a Sermon [on Ex. xxxiii, 19] Preach'd before the Eastern Association of Fairfield County, on a publick Lecture in Danbury, July 29th, 1741. Bost., 1741. 16°, pp. 40.
[*A. A. S. A. C. A. C. H. S. Prince. Y. C.*

This sermon was introduced into a spirited controversy between two other early graduates of the College,—Jonathan Dickinson and Samuel Johnson. Johnson published (1744) "A Letter from Aristocles to Authades, concerning the Sovereignty and Promises of God," and Dickinson, in replying (1746) with "A Vindication of God's sovereign free Grace," interpreted Johnson's imagined antagonist (Authades) as Mr. Cooke, whose views (as printed in this sermon) he certainly seemed to be controverting; Johnson, however, in "A Letter to Mr. Jonathan Dickinson," disclaimed the intention of a precise reference to Cooke's sermon.

Besides these sermons should be mentioned:—

3. Invitations to the Rev. Mr. Whitefield from the Eastern Consociation of the County of Fairfield. With a Letter from the Rev. Mr. Samuel Cooke, of Stratfield, to a Minister in Boston. Concerning the former Success of Mr. Whitefield's Ministry there. Bost., 1745. 4°, pp. 8. [*A. A. S. Brit. Mus. Y. C.*

This pamphlet contains a letter by Mr. Cooke to one of the Boston ministers, dated May 15, 1745. This letter is an urgent appeal that Mr. Whitefield may come and preach in the churches of Fairfield County; and to show the spirit of some of these churches he prefixes a vote of the Consociation at a meeting held in Stratfield, October 7, 1740, of which he was moderator, and a letter prepared in accordance with the vote by the Moderator and Scribe, inviting Whitefield.

This publication was quite possibly an additional motive for the action taken in September, 1745, by the College Trustees.

AUTHORITIES.

Bacon, Hist. Discourses at N. H., 199, 220, 232. Conn. Colony Records, iv, 424. Conn. State Library, Hartford, MSS. on Private Controversies, vol. 6. *Dutton*, Hist. of the North Church, N. H., 31. *C. R. Palmer*, Hist. of 1st Church in Bridgeport, 6, 7. *C. R. Palmer*, MS. letters, 1876–77. *R. D. Smyth*, College Courant, July 18, 1868, 36. *Pres. Stiles*, Eccl. Hist. MSS., 99. Trowbridge Genealogy, 30, 31.

AZARIAH MATHER, son of the Rev. Samuel Mather (Harv. Coll. 1671), one of the original Trustees of the College, and the minister of Windsor, Connecticut, was born in Windsor, August 29, 1685. Of his brothers, one (Samuel) graduated at Harvard in 1698, and another (Nathaniel) at Yale in 1715. His father, the eldest son of Timothy Mather, of Dorchester, Massachusetts, was a first cousin of Cotton Mather, of Boston. The mother of our graduate was Hannah, daughter of Governor Robert and Jane (Tapp) Treat, of Milford, Connecticut.

After graduation he probably studied divinity with his father. At Commencement, September, 1709, he entered on a tutorship in the College at Saybrook (now Old Saybrook), where he found the pulpit of the village church vacant by the recent death (April 1) of the Rev. Thomas Buckingham. He was probably at once employed also to preach; for the town at a meeting held December 2, called him to be their pastor. After some delay and adjustment of the offers of salary (March 27, 1710, £80 in "country pay" offered yearly for two years, £100 for the next two, and after that £120), he gave his acceptance, June 13, 1710. He finished his year's service in the College, and was ordained over the church on November 22; and on the 5th of the next month he married Martha Taylor, probably daughter of Daniel Taylor, Esq., of Saybrook, and sister of the Rev. Daniel Taylor (Y. C. 1707).

He was dismissed from his charge in June, 1732 ("removed by a council," says his successor, the Rev. William Hart), but continued to reside among his former people, and there died February 11, 1736–7, in his 52d year.

His tombstone describes him as "a faithfull minister, a generall scholar, an eminent Christian, a very great sufferer, but now in glory a triumpher." The following lines are also engraved on the stone :—

"He many weeks felt Deaths attacks,
But fervent prayers kept him Back;
His faith and patience 'twas to try
And learn us how to live and die.
Haveing the wings of faith and love
And Feathers of an holy dove,
He bids this wretched world adiew
And swiftly vp to Heaven flew;
Disturb not then his Precious Dust
With censors that are most unjust."

The reference in the last couplet is said to be to some charge of irregularity of conduct which caused his dismission.

Dr. Field says of him: "As a linguist he greatly excelled, and was an able divine." Mr. Hotchkiss, ordained his successor in 1783, describes him as "a very pungent preacher, and fearless reprover."

He printed seven sermons :

1. Wo to Sleepy Sinners, or a Discourse upon Amos vi, 1, begun at a Lecture in Say-Brook, January 16, 1719, 20. N. London, 1720. 16°, pp. 29. [*A. A. S. B. Ath. Prince.*

2. None but Christ. A Discourse on John vi, 67, 68. Preach'd Privately, to a Religious Society in Say-Brook. N. Lond., 1722. 16°, pp. 22. [*A. A. S. Y. C.*

3. The Gospel Minister Described, by the Important Duty of his Office, and Directed in the Faithful Discharge of it, in a Sermon [from 2 Cor. v, 20] Delivered at Newent . . December 10th, 1723, at the Ordination of the Rev. Daniel Kirtland. N. London, 1725, 16°, pp. 32. [*C. H. S. Harv. M. H. S. Y. C.*

4. Good Rulers a Choice Blessing. A Sermon [from Eccl. x, 17] Preached before the Great and General Assembly, May 13, 1725. The Day for the Election. N. London, 1725. 16°, pp. 48. [*A. A. S. C. H. S. M. H. S. Prince. Y. C.*

This election-sermon shows abundant learning, and is remarkably vivacious in style. It has an ardent tribute to Governor Saltonstall (who had died within the preceding year), and a strong appeal for better salaries for the ministers of the colony.

5. The Sabbath-Day's Rest Asserted, Explained, Proved, and Applied. Boston, 1725. 16°, pp. iv, 38. [*A. A. S. Prince.*

This is a sermon from Exodus xxxv, 2, with "An Attestation" by Cotton Mather prefixed. It is quite racy and practical; special paragraphs on "Unnecessary Sailing upon the Sabbath," and "Unnecessary Folding and Feeding or Keeping of Sheep," give a local tinge to the homily.

6. A Gospel Star, or Faithful Minister. A Discourse [from Rev. i, 20] had at the Ordination of the Rev. Mr. George Beckwith in the North Society of Lyme, January 22, 1729–30. New London, 1730. 16°, pp. 18. [*C. H. S.*

7. A Discourse [from Isa. lvii, 1, 2] concerning the Death of the Righteous, had at Lyme; Occasion'd by the Decease of the Rev. Moses Noyes. N. Lond., 1731. 16°, pp. 24. [*Y. C.*

A Sermon, in Latin, on being "Baptized for the Dead," from 1 Cor. xv, 29, is mentioned as a specimen of his talents by his successor, Mr. Hotchkiss; but he may have seen it in manuscript only; no copy in print seems to have been heard of.

His wife survived him, with one son and four daughters. The estate was appraised at £1130, and his books, over 200 in number, besides 100 pamphlets (valued at £71), are all entered in the inventory with full titles.

AUTHORITIES.

Field, Statistical Account of Middlesex County, 96. *Goodwin*, Geneal. Notes, 151. *F. W. Hotchkiss*, Half Century Sermon, 9. *McCall*, Centennial Sermon, 3. *R. D. Smyth*, College Courant, July 18, 1868, 36. *President Stiles*, MS. Itinerary, iii, 120, 122, 123.

DAVID PARSONS was born in Northampton, Massachusetts, February 1, 1679–80, the fourth son and fifth child of Joseph Parsons, Jr., judge of the Hampshire County Court, by his wife Elizabeth, daughter of Elder John Strong of Northampton. His brother Joseph had graduated at Harvard in 1697, and probably David spent his whole course there; his name appears on both the Harvard and Yale catalogues as a regular graduate of the year 1705, but he probably received the master's degree only at Saybrook. That he should have been honored with this compliment, or should have solicited it, in Connecticut, may be due to the fact that his first cousin, Samuel Pomeroy, was a member of the Yale class of 1705, and that another cousin, Nathaniel Chauncey, had received a degree here in 1702.

He studied theology, and on the 22d of October, 1707, being then of Springfield, Massachusetts, married Sarah Stebbins, of the same place. In the fall of 1708 (being then on Long Island) he was applied to, to supply the pulpit in Malden, Middlesex County, Massachusetts, vacant since the death of the Rev. Michael Wigglesworth, June 10, 1705. He first preached there on Sunday morning, October 24 (another candidate preaching in the afternoon), and was called to settle by the church the next day; the town concurred October 27, and fixed the salary at £60 *per annum*. The call was hastened by the fact that the town had already been presented to the Court for being so long without a minister. He was ordained in the summer (after May 15) of 1709, and was dismissed, by recommendation of a council (probably after some difficulties had arisen between him and his people), early in 1721.

Several of his parish were among the settlers of the new township of Leicester, Massachusetts, and at a town-meeting held there, November 28, 1720, he was invited to be their minister, at a salary of £60. The offer not being accepted, another proposition dated January 13, 1720-21, offering £75 salary, obtained a more favorable reply, and the agreement to this effect was finally made on March 30.

He removed from Malden, and was installed September 15. But the town was poor, and neglected, or more probably was unable, to meet the engagements with its minister. As early as 1725 he petitioned the legislature for relief, and again in 1726; so that in January, 1727, the town voted its willingness "that Mr. Parsons should remove." He was disinclined to any compromise, and in 1728 began a lawsuit for the arrears of his salary. This step produced retaliatory measures, and the town voted, January 2, 1728–9, not to support him any longer, and to concur with the church in deposing him. The law, however, favored the minister, and an appeal to the General Court only succeeded (in 1731) in the passage of a resolution for the relief of the town, which Governor Belcher vetoed. After a long and bitter strife, some mediators from Worcester succeeded in January, 1735, in bringing the two parties to consent to a mutual council of churches, which in March following met and dismissed the pastor. The records of the town, however, show that he still continued to contend for what he considered his rights. He was presented before the Court of General Sessions for the county, in February, 1736, for making a disturbance in public worship in the preceding April, and was fined 25 shillings. He soon removed to Belchertown, then called Cold Spring, Massachusetts, but returned to Leicester to die. By his special direction he was buried apart from his former people, in a grave dug upon his own farm, and the headstone records that "after many years of hard labor and suffering, he was laid here, October 12, 1743, aged sixty-three." His wife "Sarah Parsons died June ye 17, 1759, aged seventy-three." Of their children, four sons and one daughter, the eldest was David Parsons (Harv. Coll. 1729), the first minister of Amherst, New Hampshire.

AUTHORITIES.

Amer. Quart. Register, x, 193. Bi-Centennial Book of Malden, 159, 190, 201. *Draper*, Hist. of Spencer, 79. *Dwight*, Strong Genealogy, ii, 1292, 1297. N. E. Hist. and Geneal. Register, i, 267. *Washburn*, Hist. of Leicester, 75, 387. Worcester Society of Antiquity's Collections, No. 18, *passim*.

JOHN PICKETT, son of Adam and Hannah Pickett, was born in New London, Connecticut, July 28, 1685. His father and mother were first cousins, through their mothers, who were daughters of Jonathan Brewster, of New London, the eldest son of Elder William Brewster, of Plymouth.

Adam Pickett, who had inherited a large estate from his father, a merchant of New London, was lost on a voyage to Barbadoes in 1691. The education of his elder son was entrusted to the boy's maternal grandfather, Captain Daniel Wetherell, at that time the most prominent citizen of New London, and one of the leading laymen of the colony. It is owing to this that John Pickett's name heads the list of his class in family rank.

He was further trained by his grandfather as a lawyer, and probably followed that profession to some extent, being the first graduate of the college to be so classed. He seems also, like his father, to have engaged in trade. From 1710 to 1724, as often as Governor Saltonstall held Council in New London, John Pickett's name almost invariably appears in the record as one of the "judicious, able freemen," whom the Governor called, as authorized by law, to sit with him. For eighteen years before his death he was clerk of the County Court, and in May, 1727, was a deputy to the General Assembly.

He died in New London, December 9, 1738, aged 53. His will was dated four days earlier. The estate was inventoried at £8,282.

He married, October 21, 1706, Elizabeth, widow of John Christophers, of New London (whom she married, July 28, 1696, and who died February 3, 1703), and daughter of John Mulford, of Long Island. She predeceased him, as did one of their sons. Their son John graduated at this college in 1732, and two daughters also survived their father.

AUTHORITIES.

Caulkins, Hist. of N. London, 286. *Savage*, Geneal. Dict., iii, 423.

SAMUEL POMEROY (or PUMROY) was born in Northampton, Massachusetts, September 16, 1687, the only child of Deacon Medad Pomeroy, of Northampton, by his second marriage with Abigail, daughter of Elder John Strong, of Northampton, and widow of the Rev. Nathaniel Chauncy (Harv. Coll. 1661), of Hatfield. He was therefore a half-brother of Nathaniel Chauncey, Jr., who received a degree from this College in 1702, and of Sarah Chauncey, who married Samuel Whittelsey, also a graduate in 1705.

He studied theology, probably with the Rev. Solomon Stoddard (Harv. Coll. 1662), of Northampton, and was married, July 23, 1707, to Lydia, daughter of John and Thankful (Woodward) Taylor, of the same town.

In July, 1708, he was called to the pastorate of the church in Newtown, Queens County, Long Island; and in the following September he removed thither and began his life-work. He was ordained at Northampton, November 30, 1709, the Rev. Mr. Stoddard, the Rev. John Williams, of Deerfield, and the Rev. William Williams, of Hatfield (both Harv. Coll. 1683), joining in the service. At this time the church was of the Congregational order; but in September, 1715, Mr. Pomeroy applied for admission to, and was "heartily and unanimously accepted" by, the Presbytery of Philadelphia, through the influence of a neighboring clergyman, and two years later he united with others in organizing the Presbytery of Long Island. His ministry was a prosperous one, and he sustained the character of a systematic, learned, and eminently pious man. He is said to have prepared a number of pupils for admission to College. His wife died February 3, 1721–22, in her 43d year, and he married three years later, Elizabeth, eldest daughter of the Rev. Joseph Webb (Harv. Coll. 1684), pastor of the First Church in Fairfield, and one of the original trustees of Yale College. She was born February 14, 1696–7, and survived him twenty-four years, dying at the age of 71. His children (by his first mar-

riage) were three daughters, who all married, and two sons who died young.

He preached for the last time on Sunday, May 20, 1744, and the same evening was seized with a mortal illness. The inscription on his tombstone is as follows:

" Here lies the body of y^e^ Reu^d^
Mr. Samuel Pomeroy who dep^d^
This life the 30^th^ of June, 1744,
In the 57th year of his age.
Kind earth keep safe my sleeping dust,
Till Christ shall raise it with the Just;
My ministerial work is done
For you dear people of Newtown.
Years almost thirty-six I try'd
To spouse you for Christ Jesus bride;
If you do still refuse to hear,
Gainst you at last I must appear,
When Christ shall come to raise the Dead
And call me from this gloomy bed."

AUTHORITIES.

Dwight, Strong Family, ii, 1280. *Fowler*, Chauncey Memorials, 91. *Prime*, Hist. of L. I., 302. Records of the Presbyterian Church (1706–88), 39. *Riker*, Annals of Newtown, *passim*. *Webster*, Hist. of the Presbyterian Church, 353.

SAMUEL WHITTELSEY was born in Saybrook, Connecticut, early in the year 1686. He was the youngest child of John Whittelsey (believed to have been the first immigrant of the name) and of his wife Ruth, daughter of William and Jane Dudley, of Guilford, Connecticut. His father died in April, 1704, while he was a Junior in College.

He was prepared for College at New Haven, by Joseph Moss (Harv. Coll. 1699), then Rector of the Hopkins Grammar School.

After his graduation he probably remained with Rector Pierson at Killingworth for the study of divinity; and

when the people of the Rector's former parish in Newark, New Jersey, were in want of a candidate for their pulpit, and committed (February 19, 1706) the task of getting a man for trial to the Rector's younger brother, Theophilus Pierson (a member of the congregation), the young theologue was sent to them, and the town voted, May 17, 1706, "to improve Mr. Samuel Whittelsey in the work of the ministry among us for the space of a year." The trial seems to have been but moderately satisfactory; for though the town voted, March 31, 1707, to retain him for the coming year with a yearly salary of £65, and that they "were willing to be helpful to Mr. Whittelsey, in procuring a settlement for him in convenient season," he saw fit to decline the proffer, and left them soon, probably at the close of the year 1707. In 1708 he began to preach to the church in Wallingford, Connecticut, the first pastor of which, the Rev. Samuel Street (Harv. Coll. 1664), was now disabled by age and infirmity. In April, 1709, the town made him an offer of settlement, in accordance with which he was ordained colleague-pastor, May 17, 1710 (preaching his own ordination-sermon, from 2 Cor. iv, 7), and after Mr. Street's death (January 16, 1717) he continued sole pastor until his own death, in that place, April 15, 1752, in the 66th year of his age. From December, 1732, until his death, he was one of the Trustees of the College.

He married, July 1, 1712, Sarah, the half-sister of his classmate Pomeroy, and the youngest daughter of the Rev. Nathaniel Chauncy (Harv. Coll. 1661), of Hatfield, Massachusetts. She died in Wallingford, October 23, 1767 (says her gravestone), aged 84 years. They had four sons and four daughters. The two elder sons (Revs. Samuel and Chauncey) graduated at this College in 1729 and 1738; the two younger were honored citizens of Wallingford. Two of the daughters died in youth, and the others married respectively Colonel Elihu Hall (Y. C. 1731) and the Rev. Dr. James Dana (Harv. Coll. 1753).

In August, 1710 (just after his ordination), he was

chosen by the General Assembly chaplain of the Connecticut forces on the expedition to Nova Scotia, which resulted in the capture of Port Royal, or Annapolis; but he did not accept the appointment. In July, 1711, he was again invited by the Governor and Council to go as chaplain in the expedition to Canada, but declined.

In October, 1722, he was one of the company of seven who signified to the Trustees of Yale College their doubt or disbelief of the validity of Presbyterian ordination; but he was not of the minority which after the public debate went over to Episcopacy.

He published four sermons, viz:

1. The Regards due to such as have been Eminent and Useful. A Discourse [from 2 Chron. xxiv, 16] Occasioned by the Death of John Hall, Esq. [a distinguished citizen of Wallingford, and a member of the Governor's Council.] Boston, 1730. 16°, pp. 34.
[*A. A. S. B. Ath. B. Publ. C. H. S. Harv. M. H. S. Prince.*

2. The woful Condition of Impenitent Souls in their Separate State. A Sermon [from Luke xvi, 22, 23] Preach'd to the Old or first gather'd church in Boston, April 4, 1731. Boston, 1731. 16°, pp. viii, 23.
[*A. A. S. B. Ath. C. H. S. Harv. M. H. S. Prince.*

There is a Preface, by the Revs. Thomas Foxcroft and Charles Chauncy, which speaks of him as "a Person of distinction for Learning and Abilities," and ends with this paragraph:—

"And we take this Occasion to express our Joy in the Increase and Flourishing of Yale-College, which may well boast of being the happy Mother of an Author, who stands in the first Rank of her learned Sons, and who is (we think) the only Instance, as yet, of a Father and his Son named in her Catalogue of Graduates." . .

3. A Publick Spirit Described & Recommended. In a Sermon [from Phil. ii, 4, 5] Preached before the General Assembly . . May 13, 1731. The Day for the Election. N. London, 1731. pp. 45. 16°.
[*C. H. S. Harv. Prince. Y. C.*

It may be noted, as evidence of the respect paid to him, that a practical suggestion is made in this sermon, that some provision be made by the Assembly to prevent such unhappy contentions as had become customary in regard to the location of new meeting-houses in the various towns; and as a direct result of this suggestion, we find that the Assembly passed at this session an elaborate

Act giving particular directions to be observed thereafter respecting the erection of meeting-houses.

4. A Sermon [from Hebr. xiii, 17] preached at the Ordination of Mr. Samuel Whittelsey, Jun. At Milford, December 9, 1737. Boston, 1739. 8°, pp. 32.

[*B. Ath. Brown. C. H. S. N. Y. H. S. Y. C.* (*imperfect*).

Four of his familiar letters to his brother-in-law, the Rev. Nathaniel Chauncey, are printed in the "Chauncey Memorials."

At the time of Mr. Whittelsey's death, Ezra Stiles, then a tutor, afterwards President of Yale College, whose father was Mr. Whittelsey's nearest ministerial neighbor and thoroughly in sympathy with his views, drew up a "character" of him, which was printed in the Boston Postboy, May 11; part of it is here copied from Dr. Stiles' own manuscript:

"He was a Gentleman of a penetrating Genius, solid Judgment and extensive understanding; indefatigable and unwearied in his application to study and liberal Inquiry; by which his acquaintance with the sciences became extensive, his knowledge universal, and in moral Wisdom he had few equals. Under the influence of Christian principles his Soul flamed with diffusive Benevolence; he lived the Religion he inculcated, and recommended it by the powerful charms of a virtuous example. His talents as a preacher were singular; being Master of an engaging Elocution and address, and in compositions judicious and instructive; he ministered intellectual food, and entertained his audience with the beaten Oyl of the Sanctuary. . . . As a private Christian he was exemplary, virtuous and pious; had a natural Reservedness of Mind which rendered him singular in bearing Injuries, which the best can't escape; and when reviled he reviled not again, but retaliated Ingratitude with that Meekness and Goodness, which extorted Veneration from the *partial*, as well as obtained a cheerful Tribute from the candid Judges of Merit. Nor less eminent was his patience, especially in the lengthened Illness which finished his life. The supports of Religion and a well-regulated Life shone in the steady Calmness and Composure of his Temper during his last illness; while a *Mortification* [in his legs and feet] arising from ill state of Blood, and general Disorder of Body, preyed upon him, and in a gradual Decline extinguished his Life."

His kinsman by marriage, the Rev. Dr. Charles Chauncy, of Boston, sent Dr. Stiles in 1768 a letter of reminiscences

of the eminent men whom he had known in New England, and includes this paragraph:

"I had like to have forgot Mr. Sam'l Whittlesey of Wallingford. My acquaintance with him began in the year 1721, the year I took my first degree at College. I went that year to see my friends in the country, and was for six weeks at this Mr. Whittlesey's house. Great numbers of letters, since that day, have passed between us; tho', as he was a very cautious man, not a great deal of a very private nature. Perhaps he was more free and open with me than any man now living in the world. . . . Mr. Whittlesey was, I believe, one of the greatest men in Connecticut. He had not only a clear and strong head, but the clearest way of expressing his thoughts upon any difficult subject of any one I have been acquainted with. I have heard him say, when he had in his mind clear ideas of a subject, he could communicate them with the same clearness they lay in his mind, and do it with ease."

His son-in-law and successor, the Rev. Dr. Dana, has this tribute in a note to his Century Discourse, 1770:

"Mr. Whittelsey was one of the most eminent preachers in this colony in his day, a laborious, faithful minister of Christ, applying his whole time to his work. He shone with distinction in intellectual and moral attainments."

Mr. Whittelsey was a leader of the "Old Light" party, in the struggles which succeeded the "Great Awakening" of 1740. He was especially prominent in the case of the Rev. Philemon Robbins (Harv. 1729), of Branford, who was disciplined by the Consociation for preaching to a society of Baptists within the limits of Wallingford.

His will and inventory in New Haven Probate Records, vol. viii, show an estate of about £22,000, of which only a scant hundred pounds is invested in books, and fourteen times that amount in "negro and molatto servants."

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Conn. Colonial Records, v. 167, 255; vii, 334. *Dana*, Century Discourse, 37. *Davis*, Hist. of Wallingford, 113, 928. *Fowler*, Chauncey Memorials, 202, 277. Mass. Hist. Soc. Collections, x, 159. Newark Town Records (N. J. Hist. Soc. Collections), 119. *Perkins*, Sketches of Meriden, 31. *Savage*, Geneal. Dict'y, iv, 537. *Sprague*, Annals of Amer. Pulpit, i, 268. *Stearns*, First Church in Newark, 111. *Pres. Stiles*, MS. Itinerary, iii, 2, 113; v, 1; MS. bound Letters, vi, 75.

Annals, 1705–06

For the year 1705–06 the College archives are entirely blank, with the single exception of a circular letter from the Rector to the other Trustees (dated January 12), respecting the appointment of a tutor. The conclusion is, "If we send not to Cambridge (which is by some of yourselves strongly objected against), it may seem to fall between Sir Fisk and Sir Whitlesey, both good scholars and capable of such an improvement."

Sketches, Class of 1706

**Jared Eliot*, A.M. Harv., Socius, S. R. Lond. Soc. *1763
**Timotheus Woodbridge*, A.M. *1742
**Jonathan Dickinson*, A.M., Coll. Neo-Cæs. Præses *1747

JONATHAN DICKINSON, eldest son and second child of Hezekiah and Abigail Dickinson, was born in Hatfield, Massachusetts, April 22, 1688. His father was a trader, living successively in Stratford (Connecticut), Hatfield, Hadley, and last in Springfield, from about 1695 till his death, June 14, 1707. His mother, a daughter of Samuel Blakeman, of Stratford, and granddaughter of the Rev. Adam Blakeman, the first minister of that town, married next Thomas Ingersoll, of Westfield. His younger brother, Moses, was graduated at this College in 1717.

Where he studied theology is not known; but he probably began to preach in Elizabethtown (now Elizabeth), New Jersey, before the close of the year 1708, succeeding the Rev. Samuel Melyen (Harv. 1696), whose sister

Joanna he married at about this date. He was ordained pastor of the church in Elizabeth, September 29, 1709, by the Consociation of Fairfield County. The sermon was preached by the Rev. Joseph Morgan, lately of Greenwich, Connecticut, but now of Freehold, New Jersey, from Mark xvi, 16; it was the same, in substance, which he had preached at his own ordination in Bedford, New York, in 1700, and was published with the title, "The Great Concernment of Gospel Ordinances Manifested from the great effect of the well Improving or Neglect of them." (N. Y., 1712. 12°, pp. iv, 44. In Conn. Hist. Soc.)

In 1717, Mr. Dickinson became a member of the Presbytery of Philadelphia, and his church put itself under the care of that body. The circumstances in which he found himself sufficiently explain this step, without any supposition of a considerable change of his views as to church government. In evidence of this, it appears that, in 1721, he with some others of like antecedents protested against an overture of the Synod of Philadelphia, which savored of the more rigid Scotch system; and when it was made his duty, as the retiring moderator, to preach the opening sermon before the Synod of the next year, he took occasion to justify himself by a very striking exposition of his views on ecclesiastical jurisdiction, which was published and which shows the liberality of his attitude.

His next appearance in print was more controversial. The Episcopal Church had a mission in Elizabeth, and perhaps for that reason Dickinson was more watchful of the developments which so excited all the friends of this College in 1722. Mr. John Checkley published, in 1724, a pamphlet called "A Modest Proof of the Order and Government settled by Christ and his Apostles in the Church," and Dickinson printed in reply, the same year, "A Defence of Presbyterian Ordination." He used his pen repeatedly afterwards in the same cause.

In 1729 he appeared again in print, as the champion of liberal Presbyterianism. The occasion was a proposition

to require of every minister and candidate for the ministry a hearty assent to the Westminster Confession of Faith and Catechisms; and Dickinson, while personally accepting these symbols, stoutly opposed on principle all imposition of creeds of human composure. The result was the sanction of the proposition, in a modified form, by the measure known as the "Adopting Act."

In November, 1739, and again in April, 1740, he welcomed Whitefield to his pulpit; and in the following June his parish was the scene of "a remarkable manifestation of the Divine presence," such as made this year memorable in the religious history of the country. In this great revival, Dickinson took a hearty interest, and he aided powerfully to purify and direct its course by voice and pen. But the stricter sort of Presbyterian ministers had no sympathy with the movement, in which he himself also saw occasions for rebuke. The result, after exciting discussions, in which he tried to be a peacemaker, was a division of the Synod, and he cast in his lot with the new Synod of New York, comprising the "*New Side*" brethren, in 1745, he being confessedly their most able leader.

Steps were soon taken by this body, partly, perhaps, in consequence of Rector Clap's harsh treatment of David Brainerd, who had lately been ordained among them and to whom Dickinson was especially attached (he spent the last winter of his life in Dickinson's house), and partly for the natural reasons of locality, to get a charter for a College, in which their ministers might be trained. The College of New Jersey was accordingly chartered by the government of the Province, October 22, 1746; and Dickinson was chosen President of the institution, before it was opened for the reception of students in his house at the end of May, 1747. It is the tradition that he had long been accustomed to receive private pupils into his family.

In the discharge of his duties as pastor and president, his life was suddenly terminated, October 7, 1747. The New York Weekly Post Boy of October 12, and the supple-

ment to the New York Gazette of same date, contained a notice of him, beginning as follows:

"Elizabethtown in New Jersey, October 10.

"On Wednesday morning last, about 4 o'clock, died here of a pleuritic illness, that eminently learned, faithful, and pious Minister of the Gospel, and President of the College of New Jersey, the Rev. Mr. Jonathan Dickinson, in the 60th year of his age, who had been pastor of the First Presbyterian Church in this Town for nearly forty years, and was the Glory and Joy of it. In him conspicuously appeared those natural and acquired moral and spiritual Endowments which constitute a truly excellent Man, a good Scholar, an eminent Divine, and a serious devout Christian."

The sermon preached at his funeral October 9, by the Rev. John Pierson (Y. C. 1711), of Woodbridge, was published (N. Y., 1748. 8°, pp. 24); it gives a sketch of his character (pp. 19–22).

His name is commemorated at Princeton College by a Hall (erected in 1870). By his first wife, who died at Elizabeth, April 20, 1745, in her 63d year, he had nine children, of whom one son, Jonathan, graduated here in 1731. One daughter married the Rev. Caleb Smith (Y. C. 1743). Five daughters survived him.

President Dickinson was married a second time, April 7, 1747, by David Brainerd, to Mary, widow of Elihu Crane, of Newark. She died August 30, 1762, in the 68th year of her age.

Besides his labors as a pastor and teacher he was also the physician of his flock, and published one medical pamphlet, on the disease known as diphtheria, in which his advice is commended as "the Result of a long Series of Practice and Experience." The first printed notice of the true character of the startling epidemic of that nature which swept over the country shortly before his pamphlet appeared, is in an anonymous "Letter to a Friend in New-York" by him in Zenger's New York Weekly Journal for February 16, 1735–6.

His style is unusually free and attractive, and his reasoning indicates a mind much above the common. One who

knew him well (the Rev. Thomas Foxcroft) admits that he had a natural turn for controversy.

A few sentences from the Rev. Dr. Sprague may well sum up what should be said of him: "That President Dickinson's intellect was of a very high order, no one can doubt who reads half a dozen pages of anything that he has written. . . . . It may be doubted whether, with the single exception of the elder Edwards, Calvinism has ever found an abler or more efficient champion in this country, than Jonathan Dickinson."

A portrait of President Dickinson is in the College collection at Princeton, and that as well as the engravings published in connection with modern reprints is said to have been copied from an engraving prefixed to a Glasgow republication, in 1775, of his Familiar Letters.

The following is a chronological list of his publications; the first of them being, I believe, the earliest publication of any student here educated:

1. Remarks upon Mr. Gale's Reflections upon Mr. Wall's History of Infant Baptism. [N. Y.?] 1716. 16°, pp. 87. [*Y. C.*

2. A Sermon Preached [from 2 Tim. iii, 17] at the opening of the Synod at Philadelphia, September 19, 1722. Boston, 1723. 16°, pp. 24. [*A. C. A. Brit. Museum. Prince.*

3. A Defence of Presbyterian Ordination. In Answer to [J. Checkley's] Modest Proof. Bost., 1724. 16°, pp. iii, 44.
[*A. A. S. A. C. A. Brit. Museum. C. H. S. Harv. M. H. S. Prince. U. T. S.*

4. Remarks upon the Postscript to [J. Checkley's] Defence of [his] Modest Proof. Bost., 1724. 16°, pp. 29.
[*A. C. A. Prince.*

5. Remarks upon a Discourse intituled an Overture Presented to the Synod in 1728 [by J. Thomson]. N. Y., 1729. 16°, pp. 32.
[*M. H. S. Prince. Y. C.*

6. The Reasonableness of Christianity, in Four Sermons. With Preface by Mr. Foxcroft. Bost., 1732. 16°, pp. xiv, 175.
[*A. A. S. Brit. Museum. Brown Univ. Harv. Prince. U. T. S.*

7. The Scripture-Bishop. Or the Divine Right of Presbyterian

Ordination and Government, considered in a Dialogue between Prælaticus and Eleutherius. Bost., 1732. 16°, pp. iv, 58.

[*A. A. S. A. C. A. Harv. Prince. Y. C.*

8. The Scripture-Bishop Vindicated. A Defence of the [preceding Dialogue]. . . Against the Exceptions of a Pamphlet, Intitled, The Scripture-Bishop Examin'd. By Eleutherius. Bost., 1733. 16°, pp. 126.

The title on the fly-leaf is, 'Prælaticus Triumphatus. A Vindication of Presbyterial Ordination and Government.' This, as well as the former piece, is anonymous.

[*A. A. S. Harv. M. H. S. Prince. U. T. S. Y. C.*

9. Sermon preached at the funeral of Mrs. Ruth Pierson. N. Y., 1733.

10. Remarks upon a Pamphlet, entitled a Letter to a Friend in the Country; containing the substance of a Sermon preached at Philadelphia, in the congregation of the Rev. Mr. Hemphill. Philad., 1735. 16°, pp. 32.

Anonymous.

11. The Vanity of human Institutions in the Worship of God: a Sermon at Newark, June 2, 1736. N. Y, 1736. 12°.

12. A Defence of [the above], against the Exceptions of Mr. John Beach, in his Appeal to the Unprejudiced. N. Y., 1737. 16°, pp. 104. [*C. H. S. U. T. S.*

13. The Reasonableness of Nonconformity to the Church of England, in Point of Worship. A Second Defence of [the above]. Boston, 1738. 16°, pp. vi, 127.

[*A. A. S. Andover Theol. Sem. Brit. Museum. M. H. S. U. T. S.*

14. Discourse on the Divine Appointment of the Gospel Ministry . . . delivered at the Ordination of Walter Wilmot, April 22, 1738. Boston, 1738. 16°.

15. The Danger of Schisms and Contentions with Respect to the Ministry and Ordinances of the Gospel, in a Sermon [on 1 Cor. iii, 4] Preached at the Meeting of the Presbytery, October 10, 1739, N. Y., 1739. 16°, pp. 41. [*Brit. Museum.*

16. Observations on the Throat-Distemper. Boston, 1740. 8°, pp. ii, 12. [*A. A. S. A. C. A. M. H. S.*

This has been reprinted in pp. 87–99 of Dr. S. Wickes's Hist. of Medicine in N. J. (Newark, 1879. 8°).

17. A Call to the Weary and Heavy Laden to come unto Christ for Rest. A Sermon, preached at Connecticut Farms in Elizabeth-Town, December 23, 1739. N. Y., 1740. 16°, pp. 45.

[*Pa. Hist. Soc.*

18. The Witness of the Spirit. A Sermon preached at Newark, May 7, 1740. Boston, 1740. 8°, pp. 28; and second edition. Boston, 1743. 8°, pp. 32.

[*A. A. S. A. C. A. Andover Theol. Sem. Brit. Museum. M. H. S.*

19. The true Scripture-Doctrine concerning Some Important Points of Christian Faith. . . . In five Discourses. Boston, 1741. 16°, pp. xiv, 253. [*A. C. A. Harv. M. H. S. Prince. Y. C.*

20. A Display of God's special Grace, in A familiar Dialogue . . . about the Work of God, in the Conviction and Conversion of Sinners, so remarkable of late begun and going on in these American Parts. . . . . Boston, 1742. 16°, pp. viii, 111.

[*A. C. A. Brit. Museum. Harv. Prince. U. T. S.*

And second edition, with the author's name. Philad., 1743. 12°, pp. x, 74. [*Philad. Library Co.*

21. The Nature and Necessity of Regeneration, considered in a Sermon from John iii, 3. Preached at Newark, January 19, 1742–3, at the Meeting of the Presbytery, with Remarks on Dr. Waterland's Discourse. N. Y., 1743. 16°, pp. v, 66. [*M. H. S.*

22. A Defence of the Dialogue Intitled, A Display of God's special Grace. Against the Exceptions made to it by the Rev. Mr. A. Crosswell. Boston, 1743. 16°, pp. iii, 46.

[*A. C. A. M. H. S. Prince.*

Anonymous.

23. Reflections upon Mr. Wetmore's Letter in Defence of Dr. Waterland's Discourse on Regeneration. Boston, 1744. 8°, pp. 38.

[*A. A. S. A. C. A. Brit. Museum. Harv. M. H. S. Prince.*

24. Familiar Letters to a Gentleman, upon a Variety of Subjects in Religion. Boston, 1745. 16°, pp. v, 424.

[*A. A. S. Andover Theol. Sem. Brit. Museum. Harv. N. Y. H. S. Prince. U. T. S.*

25. A Brief Illustration and Confirmation of the Divine Right of Infant Baptism; in a plain and familiar Dialogue between a Minister and one of his Parishioners. Boston, 1746. 16°, pp. 40.

Anonymous. This was reprinted at Providence in 1763 (8°, pp. viii, 42, iv), with a Preface by the Rev. Benjamin Lord and other ministers of Norwich, Connecticut, and vicinity.

26. A Vindication of God's sovereign free Grace. In some Remarks upon Mr. John Beach's Sermon from Rom. vi, 23, with some brief Reflections on Mr. Henry Caner's Sermon, from Matth. vii, 28, 29, And on a Letter from Aristocles [Rev. Dr. Samuel Johnson] to Authades. Boston, 1746. 8°, pp. 80.

[*A. A. S. A. C. A. Brit. Museum. C. H. S. Harv. N. H. Col. Hist. Soc. N. Y. H. S. Prince. Y. C. (imperfect).*

27. A Second Vindication of God's sovereign free Grace. Against the Exceptions made to a former Vindication by Mr. John Beach . . With some brief Reflections on Dr. Samuel Johnson's Defence of Aristocles Letter to Authades. . . . Left unfinished, and on Occasion of [Jonathan Dickinson's] Decease, continued by Moses Dickinson. Boston, 1748. 8°, pp. 143.

[*A. A. S. Brit. Museum. C. H. S. Harv. M. H. S. Prince. U. T. S.*

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JARED ELIOT was born in Guilford, Connecticut, November 7, 1685. He was the grandson of the Rev. John Eliot, the Apostle to the Indians, and the fifth child, and the eldest by his second marriage, of the Rev. Joseph Eliot (Harv. Coll. 1658), who was from 1664 till his death in 1694 the minister of Guilford. His mother was Mary, daughter of the Hon. Samuel and Ruth (Haynes) Wyllys, of Hartford. His father's will directed that one or both of his two sons should be trained up to learning, to be preachers, and in pursuance of this direction the elder was thus educated.

Immediately upon graduating he was appointed (September 27, 1706) schoolmaster of his native town for the ensuing year. In March, 1707, his former instructor, Rector Pierson, was suddenly removed by death from the pastorate of the adjoining township, and it is the current tradition that on his death-bed he recommended his people

to make this favorite pupil his successor. Accordingly, as appears by the church records, Mr. Eliot "entered and engaged in the ministeriall office in the church of Killingworth, June the 1st, 1707." He was not, however, released from his engagement in Guilford until September 16, 1707, and his ordination in Killingworth (now Clinton) did not take place until October 26, 1709. A year later (October 26, 1710), he was married to Hannah (not Elizabeth, as often stated), daughter of Samuel Smithson, of Guilford. Mr. Smithson was a recent emigrant, with his family, from England, and to his copy of the English Prayer-Book, Samuel Johnson (born in Guilford and a pupil there of Eliot) traced in part the change of convictions which carried him afterwards into the Episcopal Church. With this affiliation, it is not strange that Eliot was inclined in the same direction, and that we find him among the seven who signed the memorable declaration before the Trustees, in October, 1722; but his difficulties yielded to the arguments of his Congregational brethren and we hear no more of any wavering on his part.

He died in Killingworth, April 22, 1763, in the 78th year of his age, having outlived every pastor in the Colony who had been earlier ordained, and all who had graduated at the College before him. His estate was appraised at upwards of £1800.

His wife died February 19, 1761, in the 68th year of her age. Their children were two daughters and nine sons. Of the daughters, the only one who survived infancy became the wife of Dr. Benjamin Gale (Y. C. 1733), of Killingworth. Three sons were graduated at this College (Samuel, Augustus, and Joseph) in 1735, 1740, and 1742, respectively,—all of whom predeceased their father.

The Discourse preached at his funeral, by the Rev. Thomas Ruggles (Y. C. 1723), of Guilford, was published (New Haven, 1763. 4°, pp. 30). It contains an elaborate sketch of his character and endowments, noticing particularly his activity ("idleness was his abhorrence"), his

earnestness, his unusual conversational powers, the utility of his manifold knowledge, his executive abilities, and the breadth of his religious and human sympathies. His attainments in science and in medicine are also dwelt on. "As his principal natural talent was for physic, so he by study and reflection, by a long, extensive and successful practice became, at least one of the ablest physicians in his day." Dr. Thacher says of him: "He was unquestionably the first physician of his day in Connecticut, and was the last clerical physician of eminence probably in New England. He was an excellent botanist, and was equally distinguished as a scientific and practical agriculturist. He introduced the white mulberry into Connecticut, and with it the silk worm." In 1762 the London Society of Arts unanimously voted him their gold medal for proving that the common black sand of our coast could be wrought into iron. In 1756 or 7 he was unanimously elected a member of the Royal Society, "an instance of unanimity," writes Peter Collinson, "Lord Macclesfield told me he never before saw."

Among his regular correspondents and visitors was Benjamin Franklin, eleven of whose letters to him (1747–55) are printed in Sparks's edition of Franklin's Works. The Library of Yale College has portions of Dr. Eliot's manuscript correspondence with Dr. Franklin, John Bartram (the eminent American botanist), Peter Collinson, Richard Jackson, William Logan, Joseph Chew, Thomas Fitch, Peter Oliver, Ezra Stiles, Noah Hobart, and others.

In September, 1730, he was chosen a Trustee of the College (being the first of its graduates to hold that office), and retained the position until his death.

In the prevailing theological controversies, he was an "Old Light"; and when President Clap proposed to set up a separate church within the College walls, Dr. Eliot was one of the Fellows who opposed him with earnestness. He was said at the time (see a letter of the Rev. Noah Hobart to him, dated September 28, 1756) to con-

template offering his resignation of his office as trustee to the General Assembly, with the possible view of invoking their interference in College politics. His affection towards the institution, however, remained firm; and in his will (dated March, 1761) he left a donation of £10 to the President and Fellows, the interest of which is applied to the purchase of books for the Library. This was the beginning of the Library Fund. He commanded the respect of his ministerial brethren in an unusual degree, and four times between 1747 and 1761 was the moderator of their General Association.

His portrait is preserved in the family.

His publications were:

1. The Right Hand of Fellowship, appended (pp. 26, 27) to the Rev. Solomon Williams' Sermon at the Ordination of the Rev. Jacob Eliot, at Goshen. Boston, 1730. 8°.

[*A. A. S. B. Ath. Brown Univ. C. H. S. M. H. S. U. T. S.*

2. The Two Witnesses; or, Religion Supported by Reason and Divine Revelation. A Sermon [from 2 Cor. xiii, 1] preached Oct. 29, 1735, before the Association of the County of N. London. N. London, 1736. 16°, pp. 79.

[*Brown Univ. C. H. S. Prince. Y. C.*

3. Give Cesar his Due: Or, the Obligations that Subjects are under to their Civil Rulers, as was shewed in a Sermon [from Matthew xxii, 17–22] Preach'd before the General Assembly of the Colony, May 11, 1738. N. London, 1738. 16°, pp. 44.

[*A. A. S. C. H. S. Harv. Prince. Y. C.*

4. The Blessings Bestowed on them that Fear God. As was showed in a Sermon, [from Ex. i, 21], Occasion'd by the Death of Mrs. Elizabeth Smithson, who died at Killingworth, February 12th, 1738–9. N. London, 1739. 16°, pp. ii, 30. [*C. H. S.*

She was his wife's mother, and is described in the Preface as a "Famous Midwife in the Town of Guilford, and a Gentlewoman of extensive charity and benevolence."

5. God's Marvellous Kindness, Illustrated in a Sermon [from Ps. xxxi, 21] Preach'd at Killingworth, on the General Thanksgiving, July 25, 1745. Occasion'd by taking the City of Louisbourg. N. London, 1745. 16°, pp. iv, 26. [*M. H. S.*

6. Repeated Bereavments Considered and Improved. Being

the Substance of a Funeral Sermon [from Gen. xliii, 14] Preached the next Lord's Day after the Death of Mr. Augustus Eliot. · N. London, 1748. 16°, pp. iv, 25. [*C. H. S.*

7. An Essay upon Field Husbandry in New-England, in six successive numbers. N. London and N. Haven, 1748–59. 16°, pp. 180 and 34. [*M. H. S. N. Y. H. S.*

And 2d enlarged edition. Boston, 1760. 8°, pp. vi, 167. [*Bowdoin Coll. Harv. Y. C.*

The first four of these numbers are reprinted in the (weekly) New York Gazette, May 14 to July 30, 1753; and the fifth in the same newspaper, February 4–25, 1754.

8. Discourse [from Rev. xiv, 13] on the Death of Rev. Wm. Worthington, November 16, 1756. N. Haven, 1757. 8°, pp. 15. [*M. H. S.*

9. Essay on the Invention, or Art of making very good, if not the best Iron, from black Sea-Sand. N. Y., 1762. 12°, pp. 34. [*M. H. S. N. Y. H. S.*

A letter, dated October 4, 1762, on the last named subject, is in the Philosophical Transactions of the Royal Society of London, vol. liii, p. 56.

The Essay is dedicated to the London Society of Arts, of which he was a corresponding member, and gives interesting details of his experiments. The sand is described as common scouring sand, or writers' sand, with which are found black particles of iron. The mottoes on the title page are ingeniously taken from Deut. xxxiii, 19, Job xxviii, 2, and Prov. xxvii, 17.

An extract from a letter (dated September 14, 1762) to Peter Collinson, is printed in Carey's American Museum, vol. 4, p. 504, for December, 1788.

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TIMOTHY WOODBRIDGE was born in Hartford, where he was baptized October 3, 1686. He was the eldest child of the Rev. Timothy Woodbridge (Harv. Coll. 1675), minister of the First Church in Hartford, and one of the original Trustees of this College; and was the first cousin of his classmate, Jared Eliot, his mother being Mehitabel, daughter of the Hon. Samuel Wyllys, of Hartford, and by previous marriages wife of the Rev. Daniel Russell (Harv. Coll. 1669), of Charlestown, Massachusetts, and of the Rev. Isaac Foster (Harv. Coll. 1671), her third husband's predecessor in the pulpit of the Hartford church. A younger half-brother, the Rev. Ashbel Woodbridge, graduated at Yale in 1724.

He probably studied divinity with his father, and resided in Hartford until after the death, August 3, 1710, of his cousin, the Rev. Dudley Woodbridge (Harv. Coll. 1694), pastor at Simsbury, Connecticut. He had previously (1707) become interested in the copper mines lately discovered in that town, and was called, November 20, 1710, on the advice of the neighboring ministers, to supply the vacant pulpit, and proving acceptable to the town, was invited to settle, at a meeting held March 19, 1710–11. He was accordingly ordained there, November 13, 1712, and continued in office until his death, August 28, 1742, in the 56th year of his age.

He married, February 14, 1712, the widow of his predecessor, Dorothy, daughter of Joshua and Mary (Alcock) Lamb, of Roxbury, Massachusetts. She survived her husband a few years. Four sons and one daughter are mentioned in his will; the eldest son was graduated here in 1732, and the daughter married George Wyllys, of the Class of 1729.

His ministry was disturbed by a bitter controversy, which began in 1725 (on an attempt to fix the site of a new meeting-house which the town wished to erect), and was only

ended by the division of the parish in 1736 into four societies. In the meantime, Mr. Woodbridge was repeatedly obliged to appeal to the General Assembly for help in collecting his salary.

He preached the annual election sermon, May 10, 1739, of which a copy was as usual desired for publication, but it does not appear to have been printed.

He resembled his cousin, Dr. Eliot, in his scientific tastes; we find him in 1707 one of the three contractors for smelting the copper ore from the newly worked mine in that part of Simsbury which is now Granby; and after his death a company which had been granted by the General Assembly the monopoly of making iron into steel in the Colony, petitioned for further indulgence as to time, because "the Reverend Timothy Woodbridge, late of Symsbury, deceased, was one of their assigns, on whom they principally depended for the skill in preparing the furnace and making the experiment." This turn for business helped, it is said, to increase his difficulties with his parishioners. At the time of his death, he was classed as an "Old Light."

AUTHORITIES.

Conn. Colony Records, vii, viii, *passim*. *Mitchell*, Woodbridge Record, 26, 235. N. E. Hist. and Geneal. Register, xxxii, 296. *Phelps*, Hist. of Simsbury, 55, 114. *R. D. Smyth*, College Courant, July 25, 1868, 51.

Annals, 1706–07

The year 1706–07 opened with renewed objections on the part of Killingworth people; who voted, November 7, that they were "not willing to allow that the Collegiate School be kept here, as it has been." The long dispute was closed by the death of the Rector, after a short illness, on the 5th of March, 1707, at the age of 61.

What is known of his life may be soon told. The seeond son and third child of the Rev. Abraham Pierson (B. A. Trin. Coll. Cambr. 1632), he was born (probably in Southampton, Long Island) in 1645, and may perhaps have been prepared for College at the Hopkins Grammar School of New Haven, while his father was settled at Branford. He was graduated at Harvard in 1668, and probably studied theology with his father, then of Newark, New Jersey. In June, 1669, he was applied to by a Committee from the neighboring town of Woodbridge, in that Province, to help them in the work of the ministry. This application brought to a crisis the arrangement of matters in his father's church, so that on July 28 the town of Newark unanimously voted, "to call Mr. Abraham Pierson, Jr., to be helpful to his father, in the exercise of his gifts in the ministry, for the space of a year." This temporary arrangement continued until March, 1672, when he was regularly called and settled as colleague-pastor. His father dying August 9, 1678, he remained in sole charge of the church, until his dismission, in February or March, 1692. The cause of his dismission was some difference between him and his people on the question of church government or discipline; he being in favor of "Scotch presbyterianism," as a grandson of his told President Stiles in 1780 (Stiles' Diary, January 18). One of his pupils, Jonathan Dickinson (Y. C. 1706), who was pastor of the neighbor-

ng church of Elizabeth, from 1709 to 1747, implies that the people of Newark drove him away by unreasonable unkindness. (Cf. Stearns' Hist. of 1st church of Newark, 88).

Quite a different view is taken by the Rev. Alexander Macwhorter, (born 1734), in his Century Sermon, preached at Newark in 1801, who says that he "possessed very distinguished talents and accomplishments, but had neither the meekness, patience, nor prudence of his father. Matters were peaceable in the town, and went well in the church, while the father lived; but soon after his death, some became weary with the young man. His abilities, and the pride of directing, were far beyond anything that the congregation had been accustomed to witness."

The fact that he was about 47 years of age when dismissed, and had been sole pastor for thirteen and a half years, detracts somewhat from Dr. Macwhorter's interpretation of events.

Immediately upon his dismission, he sold his house and lands in Newark, and returned to Connecticut. He preached for a couple of years in the First Church in Greenwich, but left there on account of a bitter controversy respecting the location of a new meeting-house; and towards the end of the year 1694 was settled as the second pastor of the church in Killingworth. Here his stipend was £60 "country pay" (or £40 currency) a year, with the use of a house and orchard and pasture land. The church flourished under his ministry,—some fifty-five persons being added; its material prosperity is evidenced by the fact that in 1700 a new meeting-house was built, and in 1703 a bell was procured from England; the first schoolhouse was also built in 1703.

None of his writings appeared in his lifetime. A letter to Increase Mather, dated 1681, has since been printed (Collections of the Mass. Historical Society, 4th series, viii, 601); there is also, in the unprinted "Mather Papers" referred to in the last named volume, a long essay by him

"respecting the true interpretation of Dan. 12." The College also possesses several of his manuscripts; among them is a book containing notes made by him during his student-life at Harvard, on Logic, Theology, and Physics, and so throwing light on the probable compass of the manuscript text-book on Physics compiled by him, which was handed down from one College generation to another for some twenty-five years, until superseded by Clarke's Latin translation of Rohault's *Traité de Physique.* The Harvard notes on Physics seem (from an inscription attached) to have been derived in like manner from the teachings of the Rev. Jonathan Mitchel (Harv. Coll. 1647); they are rather metaphysical than mathematical in form, and it is even difficult to determine what theories of physical astronomy the writer held; suffice it to say that he ranged himself somewhere in the wide interval between the Ptolemaic theory (generally abandoned a hundred years earlier) and the Newtonian theory (hardly known to any one in this part of the world until the eighteenth century); in other words, while recognizing that the earth is round and that there is such a force as gravity, there is no proof that he had got beyond Copernicus to Kepler and Galileo.

He preached the Election Sermon in May, 1700; but no copy was requested for publication, that compliment not being customary at so early a date.

The materials for an estimate of his influence in shaping the infant College are very scanty; it is certain, however, that he was regarded in 1701 as one of the leaders of the clergy of Southern Connecticut, and that his selection for the rectorship was not a haphazard one. The few testimonies preserved to us, relating to his term of office, give emphatically the impression that the Rector was energetic and efficient, according to his opportunities.

The only description of the Rector's personal appearance that has come down to us is preserved in a letter written from Killingworth by his great-grandson to President Stiles, in 1788, which says:

"I have conversed with a woman who was born and brought up in this town, and is almost 91 years of age, but retains her reason and memory. She tells me that she has seen said Mr. Abraham Pierson and heard him preach often; she says he was something taller than a middle size, a fleshy, well-favoured and comely-looking man, and she remembers that the people set very much by him and esteemed him an exceeding pious good man and an excellent preacher; particularly she says she remembers that he was a very kind and charitable man to the poor and indigent, who in a special manner lamented his death."

Rector Clap, in his Annals (p. 14), describes him as

"a hard Student, a good Scholar, a great Divine, and a wise, steady and judicious Gentleman in all his Conduct: He was for many Years a faithful and well respected Pastor of the Church in Killingworth, and after he was chosen Rector, he instructed and governed the Infant College with general Approbation; and composed a System of Natural Philosophy, which the Students recited for many Years."

He was married (probably about 1673) to Abigail, daughter of George and Sarah Clark, of Milford; she was baptized in Milford, February 5, 1653–4, and died in Killingworth, March 15, 1726–7, aged 73 years. She is buried by her husband's side; and from the circumstance that the stones which mark their graves (in the northwest part of the cemetery in Clinton) are of the same pattern, and the further circumstance that on his stone the "Collegiate School" is referred to as the "College," I infer that both were erected after the widow's death.

The Rector had a family of three sons and six daughters; the older sons (Abraham, died 1752, and James, died 1750) lie buried beside their parents; the youngest son, John, was a graduate of the College, in the class of 1711. Numerous descendants perpetuate the family name.

The Rector left no will. The inventory of his estate, on file in the Probate office at New London, is printed herewith:—

An Inventory of the Estate of the Reverd Mr. Abraham Pierson, Teacher of the Church of Christ at Killingworth who deceaced y^{e}

5th day of March, 170⅘ as it was presented to us, and apprised by us, whose names are under writen, according to the best of our understandings, his Liberary being apprised by the Reverd Mr. Timothy Woodbridge, the Reverd Mr. Nodiah Russell, and Mr. Phineas Fiske.

	£	s.	d.
Imprimis, his woolen, and linen cloathes, hatts, shoes and boots,	038	05	00
Itim his Liberary,	054	00	00
Itim bedsteds, beds, woolen beding, coverleds, and curtains,	079	07	00
Itim armes, amunition, and other necessarys belonging therto,	007	04	00
Item cubbards, Tabels, and carpits, chests, boxes, chaiers and formes and cushins,	018	14	06
Item Puter and brass,	014	10	00
Item Table and bed linen,	119	03	00
Item Iron ware in ye house, fire irons, razor, sickels, shears, combs and knives,	011	12	00
Item in plate, shoe buckle, buttons, tobaco-box, tongs, chains, and money,	014	16	08
Item a case with glass bottles, earthen ware, money-scals, and draft leather	009	11	06
Item comed woosted, linen yarns, black stuff, hollan and bags,	010	06	00
Item 3 barrels of sider, other barrlls, tubbs, spining wheals and other lumber,	007	19	00
Item neats cattle, horses, swine, and a part mantle,	075	19	00
Item utensells for husbandry and tobaco,	016	03	06
Item houseings, barn and orchard, lands and meadow at Killingworth	358	10	00
Item Lands and meadow at Milford,	100	00	00
Item Lands at Caugingchauge,	080	00	00
Item house and barn, lands and meadow at Saybrook,	200	00	00
Item Yarn for blankits and fish-nett,	002	15	00
Totall,	1218	16	02

Debts already knowne, £ s. d.
due to the Estate, 55 02 00,
due from ye Estate, 33 07 00.

SAMUEL BUELL,
JOHN GRISWOLD,
JOHN SHEPHARD.

June the 3d, 1708

The Administrator's Accoumpt of the Estate of the Reverad Mr. Abraham Pierson of Killingworth.

Debts appearing since Inventoryd,

£	s.	d.
To severall persons	09	00 00.

Cr. or aded to sd Estate.

by an out divition of land laid out since ye Inventory at £20.

Itim a pece of out land in East Newiarsay, 30 00 00

Totall, 50 00 00

ABIGAIL PIERSON.
her × mark.
ABRAHAM PIERSON.

In the College Library is preserved an oak chair (presented in 1841 by the Rev. John E. Bray, of Seymour, Connecticut), which is said by a tradition in the Pierson family to have been owned and used by the Rector.

A silver tankard, which belonged to Rector Pierson, is in the possession of Judge Ashbel Green, of New York, his great-great-great-grandson.

A sketch (in manuscript) of the College history, written by Tutor Samuel Johnson in 1717, states that on the Rector's death, the Trustees met together and chose the Rev. Samuel Andrew, of Milford, Rector, "ordering part of the scholars to wait on him for their instruction at Milford till the end of the year; Mr. [Tutor Phineas] Fisk by the order of some of them with the other classes going over to Saybrook, where they had designed to be, and thus it continued till Commencement."

The special fitness of Mr. Andrew's appointment as Rector lay, probably, in the experience he had had during a five years' (1679–84) residence at Harvard College as Fellow of the Corporation, in which office he had been obliged during two vacancies in the Presidency to discharge a large part of the duties of that position.

At Commencement, on the 10th day of September, the Trustees met, and chose Mr. James Hale (Harv. Coll. 1703, and a nephew of Revs. James and Moses Noyes, two of the Trustees) Tutor, to assist Mr. Fiske at Saybrook, in the absence of a resident Rector, Mr. Andrew being only expected to attend and preside at Commencements. The arrangement with Mr. Andrew was probably viewed as a temporary one; and this idea is confirmed by the fact that the trusteeship which he would have vacated by accepting the rectorship was not now filled; at a later time it was so filled.

Sketches, Class of 1707

*Samuel Lynde, A.M., Colon. Conn. Cur. Super. Jurid.	*1754
**Samuel Welles*, A.M.	*1770
**Daniel Chapman*, A.M.	*1741
**Thomas Tousey*	*1761
**Daniel Taylor*, A.M.	*1748

DANIEL CHAPMAN was born in Saybrook, Connecticut, March 14, 1688–9, the third son and child of Deacon Nathaniel Chapman, of Saybrook, by his wife Mary, daughter of John Collins, of Guilford, Connecticut.

He studied theology, and during a part of the year 1708–09 taught school in Guilford, and as one of his pupils, Samuel Johnson (Y. C. 1714), has left on record, made "a tolerable instructor."

The parish of West Farms, in Fairfield, Connecticut (since the Revolution called Green's Farms, and now included in the town of Westport), was constituted by the General Assembly in May, 1711, and on the 12th day of the next month the first parish meeting was held, at which it was voted to give Mr. Chapman an annual salary of £70 for preaching. He began his labors at once, and was admitted to membership in the Church in Fairfield, March 15, 1712–13, and in 1713 the parish voted to build him a dwelling-house; but it was not till October 26, 1715, that the church of eight members was gathered, and the pastor ordained. During his ministry the number of church members increased tenfold. In July, 1741, the parish appointed a committee to prosecute charges against him for intemperance; Fairfield West Consociation met September 15, to try him, and he was dismissed. He died in Green's Farms, November 28, 1741, aged 52 years.

A year or two before his settlement he married Grissel

Lovel (or Lovewell), from the island of Cape Breton, who died June 10, 1754, in her 57th year. They had five sons, and two daughters,—the eldest child graduating at this college in 1738; all the children survived their father.

AUTHORITIES.

Chandler, Life of S. Johnson, 3. Chapman Family, 192. *Davies*, Sermon at Green's Farms, 1839, p. 15. *Rev. Hez. Ripley*, MS. letter to Rev. B. Trumbull, January 29, 1799. *Relyea*, Historical Discourse, 1865, 25; MS. letter, December 2, 1876.

SAMUEL LYNDE was born in Saybrook, October 29, 1689, the elder son and second child of Nathaniel Lynde, a man of wealth and position in Saybrook, a son of the Hon. Simon Lynde, of Boston, and the brother of one Chief-Justice of Massachusetts, and uncle of another. As early as 1702 this Nathaniel Lynde had offered to the College a house and lot of land on Saybrook Point, if it would remove thither and remain; though the formal deed did not pass until 1708, it is probable that by the time his son graduated, the school was already established in this its second domicil. The graduate's mother was Susanna, only daughter of Deputy-Governor Francis Willoughby, of Charlestown, Massachusetts.

Samuel Lynde spent his life in his native town, engaged in business as a merchant, and also much employed with public duties. He was a justice of the peace from 1721, and in 1729 became judge of the New London County Court, so continuing until appointed in May, 1752, a judge of the Superior Court of the Colony, which office he held till his death. He represented the town in the General Assembly in May, 1724, and in eleven subsequent sessions, until in 1730 he was elected one of the Upper House, or Council, which position he retained until his death. He was also for many years (appointed in 1739) a colonel in

the militia. From 1730 until his death he was one of the guardians or overseers of the Mohegan Indians.

He died of a fever, in Saybrook, September 19, 1754, in his 65th year, leaving an estate valued at over £11,000. The inventory includes about 230 books.

His first wife, Rebecca, daughter of Major John Clark, of Saybrook, to whom he was married April 4, 1710, died January 20, 1716. He had by her a son, Willoughby, who graduated at this College in 1732, but died before his father, leaving one son.

His second wife was Lucy, daughter of Major Edward Palmes, of New London, and widow of Samuel Gray, of the same town; she died December 27, 1737, leaving no children. He married again, widow Hannah Huntington, of Norwich, who survived him.

AUTHORITIES.

Caulkins, Hist. of New London, 360. *Field*, Statist. Account of Middlesex Co., 104. *Lynde* Diaries, viii, 178. *N. E. Hist. and Geneal. Register*, iv, 139. *R. D. Smyth*, in College Courant, August 8, 1868, p. 83.

DANIEL TAYLOR, son of Justice Daniel Taylor, of Saybrook, Connecticut, is said to have been born in that town, January 15, 1684 [?]*. It is probable that his mother was a daughter of Humphrey Davie, of Boston, and later of Hartford.

He studied theology, and was also engaged in teaching; for example, he was employed as schoolmaster in his native town, by vote of April 23, 1713. From a later date in 1713 to 1717, he preached to the Presbyterian Church in Nissequag, a village in Smithtown, Suffolk County, Long Island, where he received a grant of land from the proprietors for his services.

In 1721, or earlier, he was settled over what was called "the Mountain Society," or "the Church at Newark Moun-

* The date does not appear on the town records.

tains," which had been organized about 1719 from the First Church in Newark, New Jersey, of which the Rev. Joseph Webb, Jr. (Y. C. 1715), was then pastor. This society is now included in the town of Orange. He remained in this office until his death, after a brief illness, January 8, 1747–8, in (says his tombstone) "the 57th year of his age." He describes himself in his will (dated December 21, 1747), as "aged and infirm." His first wife, Jemima, died in Smithtown, April 20, 1716, aged 24 years, and is there buried. He is said to have married again, before coming to Newark, and to have been greatly afflicted by the bodily and consequent mental weakness of his second wife, who died soon after his removal. He had a third wife, Elizabeth, to whom he was married as early as 1726, and who after his death married a Hedden, and was living in 1765. He left four sons and three daughters.

He was ardently interested in the controversy between the East-Jersey purchasers of lands from the Indians and the agents of the proprietors who derived their claims from the sovereignty of the English crown. In this behalf he is sometimes said to have been concerned in the preparation of a pamphlet (signed by "Griffin Jenkin") printed in New York in 1745 and entitled "A Brief Vindication of the Purchassors against the Propritors in a Christian Manner." (4°, pp. xi, 37.) [A copy is in the Library of the New Jersey Historical Society.]

In the "Publication of the Council of the Proprietors of East-New-Jersey of September 14, 1747," he is described as "Secretary, Scribe and Councellor to the worthy Committee [of the purchasers] in their several late Performances in News Papers, Petitions," &c.,—implying that both by his sermons and by his publications he had been active in this cause. Also, in a letter from James Alexander, the New York lawyer, dated September 1, 1747, and referring to the same purchasers, is this sentence: "I suppose Parson Taylor is the Composer of all their Papers; I should be very Glad that Sufficient Evidence were Got of it."

It is reported that under his influence his church remained Congregational during his life, being the only church continuing of that form of government in the Province.

AUTHORITIES.

Analytical Index to N. J. Colonial Documents, 196. *Barber & Howe*, Historical Collections of N. J., 187. *Caulkins*, Hist. of New London, 416. *Hoyt*, Hist. of the 1st Presb. Church, Orange, chapter iii. N. J. Archives, vii, 54. N.Y. Gazette, December 14, 1747. *Prime*, Hist. of L. I., 241. *R. D. Smyth*, College Courant, August 8, 1868, 83. *Thompson*, Hist. of L. I., i, 460. *Webster*, Hist. of the Presb. Church in America, 414, 583.

THOMAS TOUSEY was the only surviving son of Thomas Tousey, of Wethersfield, who was the son of Richard Tousey, of Saybrook.

He studied theology, and is said to have first preached in Hebron, Connecticut. In May, 1713, he began to preach in the new settlement of Newtown, Connecticut, and in July, 1714, terms of settlement were agreed upon. In May, 1715, the General Assembly authorized the gathering of a church, and Mr. Tousey was ordained pastor, October 19, 1715. He relinquished his charge, however, in March, 1724, and memorialized the General Assembly two months later to secure the receipt of his last year's dues (£60 and firewood). He alleged that he was "sore broken in health and as it may seem refusing recovery;" *per contra*, some of his flock filed charges of his unsatisfactoriness as a pastor.

He was a large land-holder, and later became the most influential civilian in Newtown. He was commissioned a Captain in the militia in October, 1727, and thenceforwards was known by his new title. From 1728 until his death he was a justice of the peace, and in 1747–8 and 1751 served as representative to the General Assembly for four sessions. He died in Newtown, March 14, 1761, aged 71.

He married in 1717, Hannah, daughter of Captain Samuel Clark, of Milford, Connecticut, and through his descendants the name has been honorably perpetuated in Connecticut.

His wife's father died in 1725, leaving a large landed estate, but no will; and the eldest son, Samuel Clark, Jr., of Milford, appealed to the Superior Court for a reversal of the decree of the New Haven Probate Court (dated February 28, 1726–7), dividing the estate, real as well as personal, according to the old law of the Colony (1699) equally among all the children, excepting a double portion to the eldest son. Before this appeal was acted on, a similar appeal made by another party had been carried to England, and unexpectedly sustained by the King in Council, on the ground that the Connecticut statute was contrary to the laws of the realm. The principle involved was important, since the titles to land acquired under the old law would be unsettled if the law were pronounced invalid; and when Samuel Clark, Jr., having compounded with all the other co-heirs, was unable to overawe Captain Tousey, all the Colony was interested. Clark carried his appeal to England, and in 1742 the General Assembly voted £500 to Captain Tousey for the defence of his suit, and instructed the Colony's Agent in London to retain able counsel to assist and defend him. He did not go to England himself, but in July, 1745, an order was finally passed in Council dismissing Clark's petition.

AUTHORITIES.

Conn. Colonial Records, vi, 448; vii, 191; viii, 463, 506; ix, 587. *Hinman*, Catalogue of Puritan Settlers of Conn., 83. N. E. Hist. and Geneal. Register, xxiii, 461. *Palfrey*, Hist. of N. England, iv, 578. *R. D. Smyth*, College Courant, Aug. 8, 1868, 83. *Story*, Commentaries on the Constitution, i, 167. *Amos S. Treat*, MS. letter July 29, 1850.

SAMUEL WELLES, third child and eldest son of Captain Samuel Welles, Jr., and his wife Ruth, daughter of Edmund and Mercy Rice, was born in that part of the ancient town of Wethersfield, Connecticut, lying east of the Connecticut River, on the 24th of December, 1689. Two days later, the inhabitants voted their consent for this portion to become a separate township; an act of incorporation was obtained in 1690, and the new settlement received the name of Glastonbury two years later.

He studied theology, and was ordained, on the 5th of December, 1711, the second pastor of the Church in Lebanon, Connecticut. The pulpit had been vacant for upwards of three years, and it is probable that he had preached there for some time before ordination. On the 15th of September, 1719, he married Hannah Arnold, born December 20, 1695, the only child of Barachiah Arnold, of Boston. Her father had died in 1703, and her mother (Abigail, daughter of Deacon Theophilus Frary), who survived until 1725, seems to have accumulated a considerable property by shop-keeping; the Boylston Market (corner of Washington and Boylston Streets, Boston) was built on land brought by Hannah Welles to her husband. In consequence of this marriage, and the need of looking after his wife's property, he was dismissed in 1722 from his pastoral charge,—the vote of the church to this effect being confirmed by the council which met (December 4, 1722) to ordain his successor. He removed to Boston, where he accumulated more wealth, becoming one of the richest men of the town, and highly respected. He joined the Old South Church, by letter from the First Church in Lebanon, April 23, 1728. He was from 1727 to 1734 a member of the House of Representatives, and in that capacity was the author of many of the later papers in the memorable controversy with Governor Burnet regarding his salary. (Hutchinson's Hist. of Mass., ii, 348.)

As early as 1729 he was appointed a Justice of the

Peace. He was a member of the Governor's Council, in 1735–38, 1740, 1747, and 1748,* and from January 8, 1755, until his death, was a Judge of the Court of Common Pleas for Suffolk County. It will further serve to show the position which he held, to mention some of the special duties entrusted to him. In June, 1733, he was one of a committee of five, to express the thanks of the House to General Oglethorpe; in September, 1765, he was one of a committee of seven (including James Otis and Samuel Adams) to convey similar sentiments to General Conway and Colonel Barré, for their speeches in Parliament in favor of the Colonies. In 1754 he was at the head of the Massachusetts delegation (though Governor Hutchinson was also of the number) to the memorable Congress at Albany of Commissioners from the Colonies, before which Franklin brought his plan of union.

This convention, Governor Hutchinson wrote in his History (iii, 20), "was the most deserving of respect of any which had ever been convened in America, whether we consider the Colonies which were represented, the rank and characters of the delegates, or the purposes for which it was convened." Three of the five Massachusetts delegates were Yale graduates.

In 1756, he was on a commission, with Hutchinson and Sir William Pepperrell, to meet Lord Loudon (Commander in Chief of the British Forces in America) in Albany, to devise means for relieving Massachusetts from her war-debt; and in 1757 he was a Commissioner of the Province at a conference in Boston between Lord Loudon and the delegates of the New England Colonies, respecting the prosecution of the war against the French.

He died in Boston, May 20, 1770, in his 81st year, having reached a greater age than any preceding graduate of the College, and having been for seven years the senior surviving graduate. His wife died in Boston, "after a long indisposition," October 14, 1765, in her 70th year.

* He was also chosen in 1734, but declined to serve.

His two sons, Samuel and Arnold, graduated at Harvard College, in 1744 and 1745, respectively, standing at the head of their classes in the order of family rank, and leaving families who have maintained a distinguished position in society. His only daughter died without issue.

AUTHORITIES.

Chapin, Glastenbury, 164, 217. *Drake*, Hist. of Boston, 595, 631, 643, 703. *Goodwin*, Genealogical Notes, 258. *L. Hebard*, MS. Letter, December 23, 1876. *Joseph Palmer*, MS. Letter, October 22, 1856. *Savage*, Genealogical Dictionary, iv, 477. *Sewall*, Diary, ii, 23; iii, 160, 349. *R. D. Smyth*, College Courant, August 8, 1868, 83. *Trumbull* Hist. of Conn., ii, 532. *Washburn*, Judicial Hist. of Mass., 332. Welles Genealogy, 114. *Whitmore*, Mass. Civil List, 1630–1774. *passim*. *Winsor*, Memorial Hist. of Boston, ii, xxxvii, 445, 448.

Annals, 1707–08

At the end of November, 1707, the colony lost its Governor, Fitz John Winthrop, by death; and at a special session of the General Assembly convened in December, the Rev. Gurdon Saltonstall (Harv. Coll. 1684), of New London, was chosen his successor. Mr. Saltonstall, as Governor Winthrop's pastor and intimate friend, had been his chief adviser and executive during a long period of the Governor's invalidism, and thus had the run of the Colony business more thoroughly than any one else. Besides his reputation as an accomplished divine, he was well known through the colony as a man of good general knowledge and solid judgment. At the first session of the Assembly over which he presided, in May, 1708, an order was adopted,—partly as a result of the influence of the new head of the colony,—appointing a Synod of pastors and lay-delegates, to propose a scheme of ecclesiastical discipline.

Sketches, Class of 1708

**Jonathan Russell*, A.M.	*1759
*Johannes Prout, A.M., Thesaur.	*1776
**Benjamin Allen*, A.M.	*1754

BENJAMIN ALLEN was born in Tisbury, on the island of Martha's Vineyard, in the year 1680, the seventh son and tenth child of James and Elizabeth (Perkins) Allen, of Sandwich and Tisbury, and grandson of Samuel Allen, of Braintree, Massachusetts.

He is said to have studied theology with the father of his classmate Russell, in Barnstable, and in 1710 was preaching for a few Sabbaths in Chatham, on Cape Cod. He appears to have joined in the re-settlement of the town of Worcester, Massachusetts, in 1715, and to have remained there for two years; and on August 18, 1717, he preached for the first time in the newly incorporated (June 1, 1716) South Parish in Bridgewater, Massachusetts. He was ordained pastor in Bridgewater, July 9, 1718, "but being an unsuccessful manager of his private secular concerns, he fell into debt, and his parish after often relieving him, became at last weary of it, and he was dismissed by an ecclesiastical council." He preached his last sermon there, October 11, 1730.

His next field of labor was in Falmouth, then the most considerable town in the Province of Maine,—including the present city of Portland and the town of Cape Elizabeth. The inhabitants of the part of Falmouth then called "Purpoodock," now Cape Elizabeth, held a parish meeting, September 18, 1733, and voted to build a meeting-house, and called Mr. Allen to be their minister. A church (the Second Church in Falmouth) was gathered, and the pastor installed, November 10, 1734, the sermon being

preached by the Rev. Samuel Willard (Harv. Coll. 1723), of Biddeford. Mr. Allen retained this charge until his death. He married, April 5, 1712, Elizabeth, daughter of Deacon Job and Hannah (Taylor) Crocker, of Barnstable, who was born May 15, 1688. His eldest daughter married the Rev. Stephen Emery (Harv. Coll. 1730), of Chatham. Another married the Rev. Caleb Upham (Harv. Coll. 1744), of Truro, also on Cape Cod, and another the Rev. Joseph Crocker (Harv. Coll. 1734), of the South parish in Eastham, now Orleans.

The following sketch appeared in the Boston Gazette of June 25, 1754:

"*Falmouth*, June 13, 1754. No more Account having been given of the late worthy Pastor of the 2d Church in this Town, the Rev. Mr. *Benjamin Allen*, I think it proper to inform the Publick, that the said Rev. Gentleman died here on Monday the 6th of *May* last, in the 65th year of his age; and on Thursday following was honourably interr'd at the Expense of his Flock. God sent him to us in the height of his Powers and Usefulness and continued him a Blessing for upwards of 20 years. He was justly accounted a Person of superiour intellectual Powers, and withal a good Christian and Minister of Jesus Christ, well accomplished for the sacred office and faithful in Discharge of the Trust committed to him, as well in pastoral Visits as publick Administrations, thereby making full Proof of his Ministry, and being an Example to the Flock: His Discourses were nervous and solid, his Method clear and natural, his Delivery grave, serious and pathetick, more adapted to reach the Hearers' Hearts and Consciences, than with Words and Phrases to gratify the Fancies of the curious. He was of a healthy, strong Constitution, his Eye never dim while he lived; and tho' he used a strong Voice, yet it was easy, and without straining, and seem'd not to spend him for most of his Days. He was in some of his last years much impair'd by Lethargick and repeated Shocks of Paralytic Disorders, yet continued in his Lord's Works, till they with a Fever returning with greater Force, Nature could no longer bear up. . . . After being last seiz'd, he continued to the tenth Day, but scarce speaking a Word, much disordered in his Senses, and taking little Notice of any Thing. . . . He was exemplary in every Relation, a kind Husband, a tender Father, a wise Counsellor and affectionate, faithful Friend. His Conversation very agreeable and entertaining; and tho' so well accomplish'd a Person, he was withal affable, condescending, humble and modest, never that I

could observe or hear elated with Pride upon any Occasion. His disconsolate Yokefellow continues still struggling with her Infirmities, waiting for her change. He had Nine children, six of which survive him, a Son and five Daughters."

AUTHORITIES.

W. Allen, Genealogy of the Allen Family, 1882, 6, 7. *Freeman*, Hist. of Cape Cod, ii, 288, 569, 591. *Lincoln*, History of Worcester, 47, 221. Mass. Hist. Society's Collections, xvii, 164. *Mitchell*, Hist. of Bridgewater, 47. N. E. Hist. and Geneal. Register, vi. 200. *T. Smith and S. Deane*, Journals, ed. by Willis, 80, 81, 89, 154. *R. D. Smyth*, College Courant, August 8, 1868, 83.

JOHN PROUT, only son of John Prout, a sea-captain of New Haven, Connecticut (originally from Devonshire, England), was born in New Haven, November 19, 1689. His mother was Mary, widow of Daniel Hall, and daughter of Henry Rutherford, both of New Haven.

His life was spent in mercantile occupations in his native town, where he was also much employed in public business. In 1714 he was appointed Naval officer for this port. On the death of John Alling, Treasurer of Yale College, Mr. Prout was elected (April 5, 1717) by the Trustees to that office, which he held until his retirement in September, 1765. From 1727 to 1742 he was Probate Clerk for the District of New Haven. He held for many years an appointment as Justice of the Peace (for the first time in 1735).

He died in New Haven, April 4, 1776, aged 86 years, having been for almost six years the oldest living graduate, and having attained a greater age than any of his predecessors.

He married, in 1712, Sybil, daughter of John Howell, of Southampton, Long Island. She was born August 9, 1691, and died in New Haven, February 5, 1782. Of their eight children, two daughters only survived them, one of

them the wife of the Rev. Samuel Bird, minister of the White Haven Church in New Haven. The oldest child, John Prout, Jr., graduated at this College in 1732.

The following is an extract from the notice of Mr. Prout's death in the New Haven paper of the week after:

"On Tuesday was taken with distressing pains, and on Thursday departed this life, JOHN PROUT, Esq., in the 87th year of his age, who lived in a married state with her he has now left a widow 64 years; who in life was intrusted with several important offices, particularly that of Treasurer of Yale College, and Justice of the Peace; all which he performed with honour and fidelity. And a sermon was delivered the Lord's Day following, suitable to the occasion and character of the deceased, by the Rev'd *Chauncey Whittelsey*, from Job 5, 26. In the death of this aged gentleman, mankind are deprived of a benevolent friend, the church of God of a sincere and praying member and brother, the distressed injured country of a true and cordial friend and well wisher to its important liberties and privileges, the widow of a most loving and faithful husband, the children of a tender father, neighbours and acquaintances of an agreeable, entertaining and undisguised friend, generally if not universally belov'd." . . .

His tombstone calls him "a Gentleman of an Established Character for Probity and seriousness." President Stiles speaks of his social and communicative disposition, and adds, "He was the gentleman and the Christian."

AUTHORITIES.

Conn. Journal, April 10, 1776. New Haven Colony Historical Society's Papers, i, 118; iii, 578. *Savage*, Genealogical Dict., iii, 490; iv, 697. *R. D. Smyth*, College Courant, August 8, 1868, 83. *Pres. Stiles*, MS. Itinerary, iii, 50; and Hist. of the Judges, 175, 194–5. Trowbridge Family, 26.

JONATHAN RUSSELL was born in Barnstable, Massachusetts, February 24, 1689–90. His father, the Rev. Jonathan Russell, son of the Rev. John Russell (Harv. College 1645), of Hadley, and brother of the Rev. Samuel Russel (Harv. 1681), of Branford, an early Trustee of

Yale College, was himself graduated at Harvard in 1675, and was ordained the minister of Barnstable, September 19, 1683; his wife was Martha, daughter of the Rev. Joshua Moody, of Portsmouth, New Hampshire. Their elder son, John (see above, p. 27), had graduated at Harvard in 1704.

He studied theology, probably with his father, and after his father's death (February 20, 1710–11) succeeded him in the pulpit. He was called to the pastorate, May 1, 1712, and was ordained October 29, on a salary of £80. He died in office, September 10, 1759, aged 69 years. The historian of the Cape says that he "was noted for his early piety, talents, and assiduity in his professional duties." During his ministry of forty-seven years, he received into the church two hundred and forty-two communicants. Some four or five years after his ordination, the town was amicably divided into two parishes, and he chose to remain with the West Parish.

He married, December 26, 1715, Mercy, daughter of Colonel John Otis, of Barnstable, an aunt of James Otis, the patriot of the Revolution. She was born October 15, 1693.

AUTHORITIES.

Freeman, Hist. of Cape Cod, i, 346; ii, 285–88, 300. N. E. Geneal. Register, ii, 196, 197, 287. *Savage*, Geneal. Dict., iii, 592. *R. D. Smyth*, College Courant, August 8, 1868, 83.

Annals, 1708–09

In compliance with the order of the General Assembly, (page 73), a Synod was held at the house of the Rev. Thomas Buckingham, in Saybrook, on Thursday, the 9th day of September, 1708, composed of twelve ministers and four laymen—eight of the twelve ministers being Trustees of the Collegiate School, who had been in attendance at the annual Commencement the day before. The famous part of the doings of the Synod (see the Historical Discourse delivered in 1859 by Dr. Leonard Bacon) was a platform of discipline, which was ratified by the next General Assembly, and is widely known as the "Saybrook Platform," a *via media* between the more pronounced Congregationalism of Massachusetts Bay and the Presbyterianism of the Southward.

On the same day with this historic event, the deed of gift from Mr. Lynde of the house and lot in Saybrook, which he had offered the Trustees six years before, was executed, and formal possession of the property was taken. It is not certain that the house was occupied; the only evidence bearing on the subject is a stray memorandum of the doings of the Trustees some years later (1714), authorizing an agent "to lease out Mr. Lynde's donation to the Collegiate School not exceeding three years; liberty of pasture of an horse for each of the tutors being reserved out of it."

Later in the College year, on the 1st of April, 1709, the Rev. Thomas Buckingham, second in age among the Trustees, and for forty-three years pastor of Saybrook, died in his 63d year.

Before the end of this year, by the foresight of Governor Saltonstall, the Colony was provided with a printing press, which was set up in New London, the place of the

Governor's residence. (Thomas, Hist. of Printing in America, 2d ed., i, 184.)

At Commencement in 1709 a class of nine members—larger than any before—was graduated. Mr. Azariah Mather (class of 1705) was chosen to the tutorship, in place of James Hale, who had left "upon some uneasiness," says Johnson.

Sketches, Class of 1709

*Jeremias Miller, A.M.	*1756
**Guilielmus Russell*, A.M., Tutor, Socius	*1761
*Josephus Smith, A.M.	*1769
*Nathanael Burnham, A.M.	*1754
**Benjamin Woolsey*, A.M. 1723	*1756
**Richardus Sacket*, A.M.	*1727
**Josephus Noyes*, A.M., Tutor, Socius	*1761
**Daniel Boardman*, A.M.	*1744
*Josias Deming, A.M.	*1761

DANIEL BOARDMAN, second son of Daniel and Hannah (Wright) Boardman, of Wethersfield, Connecticut, was born in Wethersfield, July 12, 1687. Immediately after graduation, he took charge of the Hopkins Grammar School in Hadley, Massachusetts, where he continued for one session, or eight months. He then studied theology, and when the dozen families which constituted the settlement of New Milford, Connecticut, desired early in 1712 to have regular preaching, he was sent to them, and on March 17, received a call, in accordance with which he remained as their minister. In October, 1713, the General Assembly gave the town liberty to raise money by tax for building him a dwelling-house. It was not, however, until November 21, 1716, that a church (of thirteen members)

was gathered, and the pastor ordained. A meeting-house was completed in 1720. In this charge Mr. Boardman continued till his death, from consumption, September 25, 1744, at the age of 57. During his ministry 225 persons were added to the church.

He was married, February 20, 1716, to Hannah Wheeler, of Stratford, who died June 20, 1719, leaving one daughter. He married again, November 1, 1720, Jerusha, widow of Ebenezer Seelye, of Stratfield (now Bridgeport), and daughter of Deacon David Sherman, of Stratfield. She was born in June, 1693, and died August 30, 1777. Their children were four daughters, and one son. Of the daughters, one married the Rev. Nathaniel Taylor (Y. C. 1745), her father's successor in the pulpit, and another married the Rev. Daniel Farrand (College of N. J. 1750), of Canaan, Connecticut.

Besides the skillful administration of a large parish, Mr. Boardman was eminent for his success in gaining the confidence of the Indians, who made New Milford their principal rendezvous in Litchfield County.

His only appearance in print which I have noticed is in a letter, dated November 16, 1742, detailing the rise of the "new light" enthusiasts in Connecticut, and printed in Dr. Charles Chauncy's Seasonable Thoughts on the State of Religion in New-England (Boston, 1743, 8°), pages 202–09; his sympathies were with the opposite party.

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NATHANIEL BURNHAM was the third son and fourth child of William and Elizabeth Burnham of Wethersfield, Connecticut. An elder brother, William, graduated at Harvard College in 1702, and settled in the ministry in Kensington, Connecticut.

In 1710 he appears to have been teaching the New London Grammar School. He also appears to have studied theology, as at a subsequent date (1720) the inhabitants of Newington parish, in Wethersfield, appointed a committee to treat with him to come and preach for them.

He settled in his native town, where he inherited a large landed property. He was a surveyor, and the Colony authorities often called on him for professional services or advice (as appears by the Colony Records, at various dates from 1714 to 1733). In particular, he was in 1714 the surveyor appointed by the Governor and Council to attend the Commissioners from Connecticut in running the line between this Colony and the Province of Massachusetts, and three years later was added to the number of the Commissioners. He was also employed in the public affairs of Wethersfield, and represented the town in the General Assembly at six sessions between 1722 and 1733.

He died in Wethersfield, December 16, 1754, aged about 65 years. He married, May 5, 1714, Mehitabel, second daughter of Major John and Hannah (Talcott) Chester, of Wethersfield. She was born January 29, 1688–9, and died March 18, 1773. They had four sons and one daughter, of whom two sons survived him. The daughter married Elisha Williams, Jr. (Y. C. 1735).

AUTHORITIES.

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JOSIAH DEMING was the youngest son of Ebenezer and Sarah Deming, and the grandson of John and Honor (Treat) Deming, all of Wethersfield, Connecticut.

He studied theology and preached, but was never ordained. He lived in Newington Parish, in his native town, and there died, August 12, 1761, in his 73d year. He was a person of weight and prominence in the affairs of the parish; he was, for instance, their agent to intercede with the General Assembly, in 1748, for compensation for the loss of their minister, the Rev. Simon Backus (Y. C. 1724), in the Colony service. He also held various town offices, such as that of selectman. He married, December 8, 1714, Prudence, daughter of Captain James and Ann (Welles) Steele, of Wethersfield. She was born, January 17, 1693, and died July 10, 1752. By her he had three sons and one daughter. He next married, August 11, 1756, Experience Smith, who survived him, with two daughters, besides the children of his first wife.

AUTHORITIES.

Chapin, Glastenbury, 163. *Goodwin*, Genealogical Notes, 260. N. E. Hist. and Geneal. Register, xvi, 265. *Savage*, Geneal. Dict., ii, 35. *R. D. Smyth*, College Courant, Aug. 15, 1868, 99. *Talcott*, Genealogical Notes, 501. *Welles*, Annals of Newington, 56, 106, 113, 115.

JEREMIAH MILLER was the son of George Miller, of East Hampton, Long Island, a magistrate and member of the Assembly of the Province of New York.

He studied medicine, and in 1711 settled in New London, Connecticut. To his practice as a physician he added in earlier years the business of teaching, and in 1714 became principal of the New London Grammar School. This position he held for twelve or fifteen years. He was one of the representatives of the town in seventeen sessions of

the General Assembly, between 1732 and 1749. From 1735 he was a Justice of the Peace. In 1737 he was appointed naval officer of the port,—New London being the only port for the entry and clearing of large vessels in the Colony,—and so continued until his death. He was also much employed in other public business. In May, 1749, he was appointed Judge of Probate for the County of New London, but at the next session of the Assembly he appeared and declined the office. He died in New London, March 15, 1756, in the 67th year of his age.

He married, March 2, 1717–18, Mary, second daughter of Gurdon Saltonstall (Harv. Coll. 1684), Governor of Connecticut from 1708 to 1724. She was born February 15, 1691–2. They had six sons and one daughter; one of the sons, Jeremiah, was in his turn a prominent inhabitant of New London.

The following is from an obituary notice in the Connecticut Gazette for March 27 :—

"He had been in a poor State of Health a considerable Time, during which his Behaviour had the firmness of a good Christian, and good Man. . . . In the various Stations of private Life, he discharged every Duty with Piety and Exactness; he was an affectionate kind Husband; an endearing and loving Father, a sincere and steady Friend; to his Servants a tender and careful Master; to his Associates an easy and often facetious Companion, grave without severity, and witty without ill Nature. . . The impartial Administration of Law and Justice, and the Good of his King and Country, were the moving Springs of his Actions; his Views neither centered in himself nor his Family, they were dilated universally, and took in the Whole. *Threats could not alarm him, Bribes could not allure him.*"

AUTHORITIES.

Bond, Hist. of Watertown, 925. *Caulkins*, Hist. of New London, 385, 398, 669. *R. D. Smyth*, College Courant, Aug. 15, 1868, 99.

JOSEPH NOYES was born in Stonington, Connecticut, October 16, 1688. He was the fourth, and youngest surviving, son of the Rev. James Noyes, Jr. (Harv. Coll. 1659), senior member of the original board of Trustees of Yale College, and for over fifty years the minister of Stonington; his mother was Dorothy, daughter of Thomas Stanton, of Stonington, the famous Indian interpreter.

He studied theology, probably with his father, and was licensed to preach by the New London Association, May 2, 1710. In September, 1710, he entered on a tutorship in College, which office he held for the five following years. His reputation at this time is indicated by an extract from President Stiles, given in the sketch of Phineas Fiske (see above, p. 20). In November, 1714, the pastor of New Haven, the Rev. James Pierpont, was removed by death, and while the church was delaying the choice of a successor, Mr. Noyes received a call from Stonington, given in town-meeting, April 14, 1715, to become colleague-pastor with his father (now over 75 years of age), on a salary of £70. The call included a proposition that one of the joint pastors should preach statedly in the outskirts of the town "to the people living remote from the meeting-house," and perhaps on this account, perhaps because he had reason to expect another and more attractive call, he declined this.

Meantime the New Haven people had sent a request (March 22, 1715) to the Mathers and other Boston ministers to suggest candidates to them; but when the Society met, July 1, 1715, "to nominate a man to carry on the work of the ministry on probation," Mr. Noyes received 86 votes, and Samuel Cooke (Y. C. 1705) received 45. An annual salary, of £120, was offered him in September, but with the deliberation which was customary at that period, his ordination did not take place until July 4, 1716, almost a year after he had entered on his pastoral labors. He preached his own ordination sermon, from Jeremiah i, 7.

In the first year of his ministry he was largely instru-

mental in promoting the removal of the College to New Haven, by his exertions in raising subscriptions (himself offering £20); and when the College was actually settled here, he further aided it in its need by hearing for two years nearly all the recitations of the Senior class.

For twenty years, his ministry seems to have been entirely acceptable and prosperous; but with the "Great Revival," which began to be felt here as early as 1735, came a spirit of dissatisfaction with the methods of his preaching.

The rising discontent was fanned by the interference of the Rev. James Davenport (Y. C. 1732), who came to New Haven in September, 1741, as an itinerant imitator of Whitefield, and publicly denounced Mr. Noyes as an unconverted man and a hypocrite. Three months later, a proposition was made for a division of the church and society, on the ground that "we, the subscribers, have, by long and sorrowful experience, found, that the preaching and conduct of the Rev. Mr. Noyes has been in great measure unprofitable to us, and that we have also reason to think that he differs from us in some points of faith." This request being refused, a separate church (now merged in the United Church) was formed in May, 1742, to the great annoyance of the old society, but as under the existing law of the Colony the members of this dissenting society were still taxable for Mr. Noyes's support, the bitterness of feeling by no means ended. Meantime, the old church had tried to prevent the division by voting to settle a colleague-pastor,—a step which was naturally mortifying to Mr. Noyes, as yet only in his 54th year. The latter attempt was not carried into effect until 1758, after the new church had settled a pastor of its own, and was thriving under what was felt to be persecution. The Rev. Dr. Trumbull, who was in College from 1755 to 1759, and whose sympathies were all with the "New Lights," tells at length the story of these troubles, and gives a perhaps not very unfair account of the cause of the disaffection to Mr. Noyes, as follows:—

"Though he had the gift of prayer, and was edifying in that part of worship, yet he was unanimating and unpopular in his preaching. His language was vulgar, and his zealous calvinistic hearers did not consider him as so plainly and faithfully preaching the doctrines of human depravity, of regeneration by the supernatural influences of the divine Spirit, and of its absolute necessity that men might be saved, of effectual calling and justification by faith only, as a minister of the gospel ought by all means to do. From his manner of preaching, especially on sacramental occasions, suspicions arose that he did not hold the real divinity of the Saviour. Besides, he appeared wholly unfriendly to the religious awakening and concern in the country."

The unpopularity of Mr. Noyes as a preacher naturally increased, as with increasing age he grew more dull and dry and non-committal. President Clap, who had at first been his earnest supporter, was conquered by the prevalent prejudice against him in the minds of many patrons of the College; and although the students had from the first removal to New Haven attended public worship at Mr. Noyes's meeting, in 1753 a church was set up in the College itself, and the students required to attend service there. In 1755 a Professor of Divinity was appointed, whose duties included the work of preacher and pastor, and in 1756 an unsuccessful attempt was made by Mr. Noyes's Society to win back the College congregation by offering to make the new Professor a colleague-pastor of the First Church. President Clap went on, in the face of active opposition from Mr. Noyes and others (a minority of the College Corporation), to organize the College Church (June, 1757), and also tried, unsuccessfully, to effect the removal of Mr. Noyes for lack of orthodoxy from his seat in the Corporation, which he had held since September, 1735, and which he retained till his death.

In March, 1758, the Rev. Chauncey Whittelsey (Y. C. 1738) was settled as colleague pastor of the First Church—not until Mr. Noyes's adherents had so dwindled in numbers that they were actually outvoted in town-meeting by the seceders, so that the old pastor was forced to apply to the courts for the collection of his salary. With the set-

tlement of an acceptable colleague, however (a step which it was believed Mr. Noyes had always been inclined to thwart), peace came to the distracted community. His last years were almost entirely withdrawn from public labors, and he died in New Haven, June 14, 1761, in his 73d year.

His colleague has left on record this delineation of his character :—

"Mr. Noyes was a gentleman of good natural powers; and as he resided at the College several years after he received the honors of it, he made himself very much master of the learning taught at College in that day. He was naturally observing, judicious, and prudent; and these very useful and important qualities he from time to time improved by experience, and thence was an excellent economist in the management of the affairs both of his family and of the public. His conversation was very entertaining and useful. . . In public prayers he was equalled by few in justness of sentiment, and in readiness, variety, and aptness of expression. . . In his public discourses . . he, upon principle, aimed rather to be plain, familiar, and instructive, than learned, critical, ornamental, or moving."

He married, November 6, 1716, Abigail, the only child of his predecessor, the Rev. James Pierpont (Harv. Coll. 1681), by his second wife, Sarah, daughter of the Rev. Joseph Haynes (Harv. Coll. 1658), of Hartford. She was born in New Haven, September 19, 1696, and died while on a visit in Wethersfield, Connecticut, October 10, 1768. A Sermon by her husband's colleague and successor, was published, which describes her beautiful and universally honored character. They had five daughters and four sons; the only son surviving childhood, the Rev. John Noyes, graduated at this College in 1753; of the daughters, only two survived their father, one of whom was the wife of the Hon. John Chester, of Wethersfield, and the other the wife of Judge Thomas Darling (Y. C. 1740), of New Haven.

Mr. Noyes's estate was valued at upwards of £3600, the most of it in land; it included however, four negro

servants, and £25 worth of books. His wife had inherited a large fortune from her mother.

He published nothing: the only thing purporting to be of his composition that I have seen is the argument in reply to President Clap's impeachment of him before the Corporation, which is preserved in President Stiles's manuscripts, and which has been thought to be written by his son-in-law, Judge Darling, It is quoted in W. L. Kingsley's "Yale College," i, 177.

The record on his tombstone, under the present First Church, is as follows:—

"Rev^d. Joseph Noyes, a Man of God, eminent for Prudence, catholic in Sentiments, given to Hospitality, patient in Tribulation, and abundant in Labours; having serv'd his Generation by the Will of God, 5 years a Tutor, and 26 a Fellow, of Y. College, and 45 Pastor of y^e 1^st Church in N. Haven, died June 14, 1761, Aetat. 73. Mrs. Abigail Noyes, Relict of the Rev^d Joseph Noyes, died at Weathersfield, y^e 10^th of Oct^r, 1768, Ae. 73, and was Buried in that place. A Gentlewoman of a sweet and delicate Temper, and of Female Virtue an Example, she greatly excelled in y^e knowledge of y^e Scriptures, and they were y^e Guide of her Youth, and y^e Comfort and Support of her Age; she was a Loving dutiful Wife, a kind instructive Parent, to y^e Poor Charitable, to y^e Faulty a faithful Reprover, to the Cause of Truth a Friend. Her Life was diligent and useful: Her Heaven began on Earth. She saw through a Glass darkly, but now Face to Face. O Grave where is thy Victory!"

His portrait is in possession of his descendants.

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WILLIAM RUSSELL was born in Middletown, Connecticut, November 20, 1690. He was the eldest child of the Rev. Noadiah Russel (Harv. Coll. 1681), the minister of Middletown and one of the first Trustees of this College, by his wife Mary, daughter of the Hon. Giles Hamlin, of Middletown. His younger brother Daniel graduated here in 1724.

He studied theology with his father, and became a tutor in this College in September, 1713. But on the 3d of the following December his father died, and he was soon invited to succeed him; he retained his tutorship till the close of the College year, and was ordained in Middletown, June 1, 1715,—the officiating clergymen being Timothy Stevens (Harv. Coll. 1687), of Glastonbury, Thomas Buckingham (Harv. Coll. 1690), of Hartford, Stephen Mix (Harv. Coll. 1690), of Wethersfield, and Nathaniel Chauncey (Y. C. 1702), of Durham.

After a peaceful ministry of forty-six years, he died, in Middletown, on the anniversary of his ordination, June 1, 1761, in his 71st year.

He married, August 19, 1719, Mary, eldest daughter of the Rev. James Pierpont (Harv. Coll. 1681), of New Haven, by his third wife, Mary, daughter of the Rev. Samuel Hooker, of Farmington. She was born November 23, 1702, and died July 24, 1740. Their family consisted of four sons and five daughters. Besides the Rev. William Russell (Y. C. 1745) and the Rev. Noadiah Russell (Y. C. 1750), one son and four daughters survived him. Descendants of the name in direct line (five generations in all) have been graduated at the College.

During the vacancy in the headship of the College, caused by the removal of Rector Cutler, Mr. Russell was one of several to whom the position was offered. The Trustees voted, May 21, 1724, that in case Professor Edward Wigglesworth of Harvard College cannot be obtained as Rector, Mr. Russell be desired to accept the place, but no further account of the effort is on record. In

September, 1745, he was chosen one of the Fellows of the College, and so continued until his death. His tombstone describes him as "a man of God, eminent for wisdom, prudence, and morality."

His theological sympathies were with the "Old Lights," yet Whitefield, who spent a night at his house in 1740, wrote in his Journal: "'Mr. Russel I think an *Israelite* indeed, and one who has been long mourning over the Deadness of Professors. . . . Was much pleased with the Simplicity of my Host, and the Order wherein his children attended on Family Devotions."

In 1758, at the time of the controversy caused by the settlement of the Rev. James Dana (Harv. Coll. 1753) in Wallingford, Mr. Russell took a prominent part in the action of the ministers of Hartford and New Haven Counties; and in this connection the Rev. Dr. Trumbull characterizes him as a "gentleman of great respectability, for knowledge, experience, moderation, and for pacific measures on all occasions."

He published:—

The Decay of Love to God in Churches, Offensive and Dangerous, shewed in a Sermon [from Rev. ii, 4] Preach'd before the General Assembly of the Colony of Connecticut, May 14, 1730. N. London, 1731. 16°, pp. ii, 48. [*C. H. S. Harv. Y. C.*

AUTHORITIES.

Boyd, Hist. of Winchester, Conn., 291. Congregational Quarterly, xii, 541. *Field*, Statistical Account of Middlesex County, 44; and Centennial Address at Middletown, 56. *Savage*, Geneal. Dict., iii, 593. *R. D. Smyth*, College Courant, August 15, 1868, 99. *F. F. Starr*, MS. letter, June 2, 1883. *Trumbull*, Hist. of Conn., ii, 496. *Whitefield*, Continuation of his Journal in New-England (Boston, 1741), 88.

RICHARD SACKET was the son of Captain Joseph Sacket, of Newtown, Queens County, Long Island,—probably by his first marriage, with Elizabeth, daughter of Captain Richard Betts, of Newtown.

He studied theology, and married (before November, 1711) Elizabeth, daughter of Lieutenant John Kirtland, of Saybrook, Connecticut, who survived him.

In 1711 he was preaching to the Presbyterian congregations in Maidenhead and Hopewell, New Jersey. In 1712 his residence was in Saybrook.

Early in 1714 he succeeded Mr. John Jones (Harv. Coll. 1690) in preaching to the First Church in Greenwich (old parish), Connecticut, but by 1716 changed to the supply of the pulpit in the parish at what was then called Horse Neck in the Western part of the same town. His ministrations here were so acceptable that the General Assembly granted in October, 1716, an application from the Society to organize a church, and accordingly a church was quickly formed (perhaps in the following month), and Mr. Sacket ordained pastor. He remained in this office until his sudden death, in Greenwich, May 8, 1727. A notice of his death in the New England Weekly Journal says that "he was so well the day before that he preached both parts of the day."

He is reported to have been of a mild temper and pleasing manners, and much beloved by his people. His children remained in Greenwich. The inventory of his estate (dated August 15, 1729) amounted to about two thousand pounds,—fifty pounds being in books.

AUTHORITIES.

Greenwich 2d Church 150th Anniversary, 23–26. *Mead*, Hist. of Greenwich, 108. Records of Presbyterian Church in U. S., 1706–88, 22. *Riker*, Annals of Newtown, 345. *R. D. Smyth*, College Courant, August 15, 1868, 99.

JOSEPH SMITH, the eldest son of Joseph Smith, of Milford, Connecticut, and the earliest of this wide-spread name to be educated at the College, was born in Milford, in July, 1691.

He spent his life in the cultivation of his extensive farm in his native town, and there died in the summer of 1769, aged 78. His will was proved at New Haven, September 18, 1769. It is dated in 1755, and mentions two sons and four daughters. His property had probably been distributed mainly among his children before his death, as his estate is inventoried at only £400.

He married, July 5, 1711, Martha, daughter of Captain Samuel Bryan, of Milford. She was born in 1689, and died in 1771. He and his wife were admitted to the Milford Church on the 6th of April, 1718.

AUTHORITIES.

R. D. Smyth, College Courant, August 15, 1868, 99.

BENJAMIN WOOLSEY, son of Captain George and Hannah Woolsey, of Jamaica, Long Island, was born in that town, November 19, 1687. His grandfather, George Woolsey, emigrated from Holland in 1623, and married in New York in 1647.

His parents were Presbyterians; and immediately after graduation he began the study of theology and appears to have continued it at home, though the Jamaica dissenters were then without a pastor.

By the summer of 1710 he had married Abigail Taylor, the only child of John and Mary (Whitehead) Taylor, of Oyster Bay, Long Island. Her father was long since dead, and her mother was now the widow of the Rev. William Urquhart, the Episcopal missionary to Jamaica from 1704 to 1709.

In 1711 we hear of Mr. Woolsey as preaching for a single Sunday to the Presbyterians of Hopewell, New Jersey (where his elder brother resided), occupying for the purpose the Episcopal church and so causing a great scandal.

In 1714 he was invited to become a colleague-pastor of the church in Huntington, Long Island, but declined the invitation. In January, 1714–15, he describes himself as "of Dosoris," an estate nearly two miles north of the village of Glen Cove, where his wife's father had owned much land, and where he himself eventually settled on a farm containing upwards of a thousand acres. The name Dosoris has been variously interpreted, as an Indian name, or as a Latin designation given by Mr. Woolsey (*dos oris* or *dos uxoris*); it is said to have been used, however, before his time.

He was ordained and installed in Southold, Long Island, about the middle of July, 1720, succeeding the Rev. Joshua Hobart (Harv. Coll. 1650), who died February 28, 1716–17. In 1736 he resigned his pastorate, that he might return to Dosoris and cultivate the estate left to his wife by her father. Here he lived for the rest of his days, preaching as opportunity offered, and during much of the time regularly in his own house.

He died at Dosoris, of a disease of the kidneys, August 15, 1756,* in his 69th year.

His tombstone commemorates him as one

"who, in the United Character of the Gentleman, the Christian, the Divine, shone with distinguished Lustre and adorn'd every Station of public and private Life with Dignity and Usefulness. Early devoted to the Work of the Gospel Ministry, endowed with the Gifts of Nature and Grace, he Employ'd His Superior talents in the Service of his Divine Master with Fidelity and Zeal."

A notice in the New York Mercury, soon after his death, has this just tribute of praise:—

"Oysterbay, on Long-Island, August 20, 1756. Last Lord's Day Morning, departed this Life in the 69th year of his Age, and on Tuesday was decently interred, the Revd. Mr. Benjamin Woolsey, of this Place. He was a Gentleman whose intellectual Powers were much above the common Level. These improved by a liberal Education, and early sanctified by divine Grace, eminently furnished him for the Service of God and his Generation, in the

* His tombstone gives the inaccurate date, August 13, 1759.

sacred Office of the Gospel Ministry; to which he accordingly devoted himself, and was ordained a Pastor of the first church in Southold. In this Relation he continued for a Course of Years, a burning Light, discharging the important Trust with an exemplary Fidelity and Zeal, until by the Advice of his Brethren in the Ministry, and in Consequence of a generous Purpose he had some Time formed, he was, to the inexpressible Grief of his Church and Congregation, released from his pastoral Relation to them, and soon after removed to his own Estate in the Town of Oysterbay. Here he immediately applied himself to the noble Purpose aforesaid, and in Pursuance thereof, has continued ever since till within a few Weeks of his Death, in a *gratuitous* Bestowment of his ministerial Labours upon the People of this and a neighboring Town. His universal Acquaintance with sacred Literature, and Skill in systematical and polemic Divinity, rendered his publick Performances peculiarly edifying and instructive. His Sentiments were just, noble and proper; his reasoning clear and conclusive, and his Pulpit Eloquence manly, nervous and strong. The Zeal and Pathos that animated his Discourses, added peculiar Grace and Dignity to his Address; and while it engaged the Attention of his Hearers, discovered the sincere Piety and fervent Devotion that warmed and governed his own Heart. His steady Attachment to the religious Principles he professed, was under the Government of true Christian Charity, and even attempered with the most amiable Candour and Condescension towards those of a contrary Mind. He loved good Men of every Profession, and own'd and admired sincere Piety under whatever Form or Denomination it appeared. In the Character of civil and domestic Life, he was no less worthy of Imitation. Justice, Charity, and Condescension, Hospitality and a publick Spirit, were Virtues to which he paid the most sacred Regard. In the Discharge of the various Duties which constitute the tender and affectionate Husband, the indulgent kind Parent, the mild and gentle Master, the obliging Neighbour, the sincere, faithful and unshaken Friend, he had no superior, and few equals. A Nephritick Disorder, which had attended him for some of the last Years of his Life, somewhat interrupted his publick Services; the Paroxysms of which affected him with the most acute and agonizing Pain, which he endured with Christian Patience and Fortitude. The excruciating Disease had sensibly weakened his Constitution for some Months past, and returning upon him with redoubled Violence, soon threw him into a Lethargy, and in a few Days put an End to his useful and valuable Life." . . . .

His widow died at the house of her son-in-law, the Rev.

Dr. Noah Welles (Y. C. 1741), in Stamford, Connecticut, March 29, 1771, in her 77th year.

Two sons and four daughters survived him, another daughter having died young. The younger son graduated at this College in 1744, and was the grandfather of the Rev. Theodore Dwight Woolsey, President from 1846 to 1871.

AUTHORITIES.

Documents relating to Colonial Hist. of N. Y., v, 335, 337. *Dunlap*, Hist. of N. Y., ii, clxxxii. *Macdonald*, Hist. of Presb. Church, Jamaica, 116, 130. N. Y. Genealogical and Biographical Record, iv, 144; v, 14. N. Y. Mercury, September 20, 1756. *Orderdonk*, Antiquities of the Parish Church, Jamaica, 23, 29. *R. D. Smyth*, College Courant, August 15, 1868, 99. *Sprague*, Annals of the Amer. Pulpit, iii, 81. *Thompson*, Hist. of L. I., i, 397; ii, 438. *Whitaker*, Hist. of Southold, *passim*.

Annals, 1709–10

At Commencement, 1710, Azariah Mather withdrew from the Tutorship, and was succeeded by Joseph Noyes, a Bachelor of one year's standing. Probably at the same date the Rev. Thomas Ruggles, of Guilford, was chosen a Trustee, although he did not reach until the following March the age (40 years) prescribed by the charter; this irregular proceeding was later the cause of trouble.

Sketches, Class of 1710

**Benjamin Colton*, A.M.	*1759
**Johannes Bliss*, A.M.	*1742

JOHN BLISS, the third son and fourth child of Samuel and Ann (daughter of Deacon John Elderkin) Bliss, of Norwich, Connecticut, was born there October 23, 1690.

He studied theology, and about December, 1714, began to preach in the town of Hebron, Connecticut. The General Assembly authorized in October, 1716, the organization of a church there, but it was not until November 19, 1717, that he was ordained pastor. After some years, charges of habitual intemperance were brought against him, by some among his people who were disaffected, and the Hartford South Consociation met at Hebron, November 16, 1731, to investigate the case. They decided that the charges were not proved, and he continued in office until late in 1733 or early in 1734, when on account of a serious division in his church he was dismissed by a council.

He soon after declared himself an Episcopalian, and was followed by a number of his adherents among his former parishioners. A house of worship was built in 1735, and Mr. Bliss for the remainder of his life read service to the congregation, but never crossed the ocean to receive Episcopal orders.

He died in Hebron, February 1, 1741–2, aged 51 years.

His first wife Anna, by whom he had ten children, died February 2, 1731–2; and on the 14th of December following, he was married to Hannah, daughter of Deacon Phineas Post, of Columbia Society, in the adjoining town of Lebanon, and widow of David Barber, of Hebron, who bore him two sons,—the younger of whom was graduated at this College in 1760.

After Mr. Bliss's death, she married, October 27, 1742, Captain Benoni Trumble, the grandfather of the Rev. Dr. Benjamin Trumbull (Y. C. 1759).

AUTHORITIES.

Beardsley, Hist. of the Episc. Church in Conn., i, 99. Bliss Genealogy, 40, 47. *Savage*, Geneal. Dict., i, 201. *Pres.* *Stiles*, MS. Eccl. Hist. of N. England. *Trumbull*, Hist. of Conn., ii, 435; and MSS. concerning Hebron.

BENJAMIN COLTON was a grandson of George Colton, the English emigrant to Springfield and Suffield, Massachusetts, and son of Ephraim Colton, of that part of Springfield now Longmeadow, by his second marriage with Esther, daughter of Samuel Marshfield. He was the seventh of his father's eighteen children, and was born (probably) in 1690.

In May, 1711, the General Assembly of Connecticut granted leave to the inhabitants (about twenty-seven families) of the western portion of the town of Hartford (now West Hartford) to constitute a separate parish; and in pursuance of this permission, Mr. Colton was soon after em-

ployed by them on trial as a candidate for the pastorate. At a meeting of the society on the 5th of October, 1713, definite proposals were made to him with respect to salary for a series of years; and on his acceptance of these, a church of twenty-nine members was gathered under the name of the Fourth Church of Christ in Hartford, and he was ordained pastor, February 24, 1713–14.

His earlier ministry was prosperous, and the church shared largely in the results of the great awakening of 1740, though he was himself classed as an "Old Light."

Traces of dissatisfaction with him appear upon the records of the Society by 1753,—the first occasion being apparently his alleged excessive resentment in the case of a personal quarrel. On July 2, 1754, a committee was appointed "to treat with Mr. Colton, First about some matters of grievance, and if that can be well got over, then to discourse with him about a settled salary of what he will abide by without making any more difficulty, if the Society pay the sum they agree with him about." No satisfactory agreement was then reached; but the next action taken was in September, 1756, when after an unsuccessful attempt "to refer the affairs with Mr. Colton to referees," it was "voted, we will do nothing further about Mr. Colton's affair;" and "Voted, the committee go on to hire Mr. Russel to preach here." On December 11, 1756, the following conclusion was reached: "Whereas the Rev^{d}. Mr. Ben^{m}. Colton has for more than seven months last past been under such bodily weakness as to render him unable to serve this Society in the work of the Gospel ministry, and there seems to be a probability that he will not again ever be able to serve said society in said work, it is therefore voted by said Society to give the said Mr. Colton the sum of £25 new tenor bills, provided he accept thereof and thereupon resigns his pastoral office in this Society." The next year provision was made for an annual allowance of £12½ to be paid him during life, "provided he meddle not with the affairs of the ministry or the gov-

ernment of the church for the future." He survived, in broken health, until March 1, 1759, when he died in West Hartford, aged about 69 years.

He married, December 3, 1713, Ruth, eldest daughter of the Rev. Edward Taylor (Harv. Coll. 1671), of Westfield, Massachusetts. She was born 1693 and died May 30, 1725. He was again married, in 1726, to Elizabeth, daughter of the Hon. William Pitkin, Jr., of Hartford. She was born August 18, 1689, and died October 11, 1760. He had two sons and two daughters by the first marriage, and three daughters and two sons by the second. His eldest son, Eli, graduated at this College in 1737, and his youngest, George, in 1756. One daughter married the Rev. Adonijah Bidwell (Y. C. 1740). Of his children, all except the eldest son and one daughter survived him.

He published—

1. Two Sermons Deliver'd at Hartford . . The first Sermon Treats of the change of the Sabbath, from the Seventh, to the First Day of the Week. From Acts xx, 7. . . The second Sermon Treats of Baptism, From Acts viii, 38. N. Lond., 1735. 16°, pp. 67.
[*C. H. S. Prince.*

2. The Danger of Apostacie, shewed in a Sermon [from Joshua xxiv, 20] Preached before the General Assembly of Connecticut, May 12, 1737. N. London, 1738. 16°, pp. 60.
[*C. H. S. Harv. Y. C.*

AUTHORITIES.

Cothren, Hist. of Woodbury, ii, 1479. *Hinman*, Catalogue of Puritan Settlers of Conn., 680. *Morris*, Hist. Discourses at W. Hartford, 1863. N. E. Hist. and Geneal. Register, xxii, 194; xxxvii, 34.

Annals, 1710–11

To this year belongs the first mention of the name of Governor Elihu Yale in connection with the Collegiate School. On May 22, 1711, Jeremiah Dummer wrote from London to the Rev. Mr. Pierpont, saying, "Here is Mr. Yale, formerly Governor of Fort George in the Indies, who has got a prodigious estate, and now sends for a relation of his from Connecticut to make him his heir, having no son. He told me lately, that he intended to bestow a charity upon some college in Oxford, under certain restrictions which he mentioned. But I think he should much rather do it to your College, seeing he is a New England and I think a Connecticut man. If therefore when his kinsman comes over, you will write him a proper letter on that subject, I will take care to press it home."

Sketches, Class of 1711

**Johannes Pierson*, A.M.	*1770
*Johannes Gardiner, A.M.	*1725
*Samuel Andrew, et Harv. 1711, A.M.	*1728

Samuel Andrew was born in Milford, Connecticut, October (baptized October 14), 1688. He was the second child and eldest son of the Rev. Samuel Andrew (Harv. Coll. 1675), minister of Milford, Connecticut, from 1685 to 1738, one of the original Trustees of this College, and for some years its Rector. His mother was Abigail, daughter of Governor Robert Treat, of Milford.

He was a merchant in his native town, and died there, of a fever, April 26, 1728, in the 40th year of his age. His estate was appraised at about £1500.

He married, December 9, 1719, Eunice, only daughter of the Hon. John Hall, of Wallingford, Connecticut, by whom he had one son and three daughters. The son was graduated at this College in 1739. One of the daughters married the Rev. William Russell (Y. C. 1745), and another married (January 11, 1736–7) Jonathan Law, Jr.

In 1730, his widow married Governor Jonathan Law (Harv. 1695) as his fourth wife, his third wife having been Abigail Andrew, the elder sister of the subject of this sketch. Governor Law died November 6, 1750, and his widow then married Colonel Joseph Pitkin, of East Hartford, Connecticut, who died November 3, 1762. Her two sons by her second marriage graduated at this College, in 1751 and 1753, and her only daughter by the same marriage married the Rev. Seth Pomeroy (Y. C. 1753). Her gravestone, in New Haven, bears the following record:

"She was a Lady of an excellent character for Prudence, Industry and Œconomy, for Virtue and Piety, for Kindness, Benevolence, and Sociability, and for a certain Nobleness of Spirit and Dignity of manners. She lived an Honor and ornament to the families with which she was connected, and died in this city, June 3" [it should read June 2] "1774, Ætat. 75."

AUTHORITIES.

Connecticut Journal, June 3, 1774. History of New Haven Colony, 139. *Goodwin*, Geneal. Notes, 16. *Lambert*,

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JOHN GARDINER, Jr., was the son of John Gardiner, the third proprietor (from 1689 to 1738) of Gardiner's Island, which lies adjacent to the town of Easthampton on Long Island, and opposite New London. He was born

on the island, his mother being Mary, daughter of William King, of Southold.

During the year after graduating he taught in the New London Grammar School, and he married, May 6, 1716, Sarah, daughter of Governor Saltonstall, of New London, by whom he had three daughters and one son. He settled in New London as a merchant, and was part owner of a brigantine called the Isle of Wight—a name by which Gardiner's Island was known to the early English settlers. He died January 5, 1724–5, aged about 32 years, and was buried in the Saltonstall family tomb.

His estate amounted to £1686.

His widow married, January 1, 1727, Samuel Davis, of New London, who died in 1734; she next married Thomas Davis, also of New London.

AUTHORITIES.

Bond, Hist. of Watertown, 925. *Caulkins*, Hist. of New London, 241, 383, 398. *Thompson*, Hist. of L. I., ii, 379.

JOHN PIERSON was the youngest son of the Rev. Abraham Pierson (Harv. Coll. 1668), and was born in Newark, New Jersey, where his father was then minister, in 1689 or 1690. His mother was Abigail, daughter of George Clark, of Milford.

In 1694 his father settled in Killingworth, Connecticut, where he lived, as pastor of the church, and after 1701 as Rector of the Collegiate School, until his death in 1707.

The son studied theology, and resided for a few years in the eastern parish of Guilford, Connecticut, probably as a teacher. As early as 1714 he was preaching in Woodbridge, New Jersey, to the Presbyterian Church which had endeavored, but in vain, to secure his father as its minister in 1669. He was ordained at Woodbridge, April 29, 1717, —the officiating clergymen being Jedediah Andrews (Harv.

Coll. 1695), of Philadelphia, John Prudden (Harv. Coll. 1668), of Newark, Joseph Morgan, of Freehold, Robert Orr, of Maidenhead, and Jonathan Dickinson.

In the divisions which affected the Presbyterian body, he favored the "New Side," under the leadership of Jonathan Dickinson, whose parish adjoined his, and who was his intimate friend; when in 1746 the College of New Jersey received its first charter, his name stood next to Dickinson's in the list of Trustees; and when Dickinson's death occurred, the next year, it was his duty to preach the sermon at the funeral. He retained his connection with the College until 1765.

In 1752 he was dismissed from his pastorate, at his own request, and the manuscript records of the church preserve the testimony that "he was justly reputed and esteemed a worthy and able minister, sound in the faith, and of exemplary conversation and conduct. He well supported the dignity of his office, and had but few equals in his day, in theological knowledge." Another account, in an official letter sent to England by the Rev. Thomas B. Chandler (Y. C. 1745), the Episcopal missionary at Elizabethtown, states that Mr. Pierson was dismissed in consequence of his being somewhat dull, and too feeble an antagonist of the Episcopal Church, which had a strong foothold in Woodbridge.

His next settlement was in Mendham, New Jersey, where he remained for ten years (1753–62). He then removed to Jamaica, Long Island, and resided for a short time on a farm belonging to his second wife, Judith Smith, who died there, October 19, 1764, in her 67th year. He then went to live with his daughter, Elizabeth, wife of the Rev. Jacob Green (Harv. Coll. 1744), the minister of Hanover, New Jersey, and in this home he died, August 23, 1770, in his 81st year. His tombstone describes him as "an eminent divine; an excellent casuist; a faithful searching preacher; a devout and steadfast Christian; an undaunted reprover; a peculiar economist; stern in his

behavior, yet benevolent and kind. He passed through many scenes of life without a blemish in his behaviour." Three sons and four daughters survived him.

He first married (July 18, 1716) Ruth, second daughter of the Rev. Timothy Woodbridge (Harv. Coll. 1675) of Hartford, Connecticut, who died in Woodbridge, January 7, 1732–3, aged 37 years, leaving two daughters and a son. The sermon at her funeral, by the Rev. Jonathan Dickinson, was printed (N. Y., 1733).

He published :—

1. A Sermon preached at the ordination of the Rev. Aaron Burr, January 25, 1737–8.

2. The Faithful Minister. A Funeral Sermon [from Eph. vi, 21], preached at Elizabeth-Town, October 9, 1747. Occasioned by the Death of the Rev. Mr. Jonathan Dickinson. . . N.-Y., 1748. 8°, pp. 24.

[*M. H. S. N. Y. H. S. Y. C.*

3. Christ, the Son of God, as God-Man Mediator. A Sermon [from Heb. i, 4, 5] Preached at Newark . . May 8, 1751. Before the New York Presbytery in their Session there. Boston, 1751. 8°, pp. 29. [*M. H. S.*

4. A Discourse on the Nature and Benefits of Christ's Intercession. 1765. 12°, pp. 24. [*Libr. Co. of Philad.*

AUTHORITIES.

Dally, Woodbridge and Vicinity, 173–6. *Green*, Discourses delivered in the College of N. J., 298. *Mitchell*, Woodbridge Record, 28. N. E. Hist. and Geneal. Register, xxxvii, 34. Records of the Presbyterian Church, 1706–88, pp. 39, 41, 43. *Stearns*, First Church in Newark, 122, 178, 179. *Webster*, Hist. of the Presbyterian Church, 357. *Whitehead*, Contributions to E. Jersey History, 388, 391.

Annals, 1711–12

Details are entirely wanting for the College history during this year. The failure of the important expedition sent from New England against Canada in the summer of 1711 had involved Connecticut in debt and impaired the resources of all her people. The unparalleled smallness of the graduating classes from 1710 to 1713 was due to the anxieties and distresses connected with Queen Anne's war.

Sketches, Class of 1712

**Samuel Russell*, A.M., Tutor	*1746
*Samuel Maltby	*1751

SAMUEL MALTBY (or MALTBIE, as often spelt), fourth son of Captain William Maltby, of Branford, Connecticut, was born in Branford, August 7, 1693. His mother was Abigail, daughter of Deputy Governor James Bishop, of New Haven.

During the last year of his College course, and subsequently, he taught school in Branford. He then settled as a farmer in the northern part of the same town. He was made captain of the militia in 1716. For twenty-seven years from December, 1721, he was town clerk. He represented the town in the General Assembly at twelve sessions between 1722 and 1739.

He died December 2, 1751, aged 58 years, and is buried in what is now the parish of Northford, in the town of North Branford. His estate was appraised at £7000.

He married, December 8, 1715, Elizabeth, daughter of William and Elizabeth Barker, of Branford, who died in Northford, December 7, 1752, aged 61 years. His surviving children were one son and two daughters.

SAMUEL RUSSELL was born in Branford, Connecticut, September 28, 1693. He was the second son and third child of the Rev. Samuel Russel (Harv. 1681), minister of Branford from 1686 till 1731, and one of the early Trustees of this College. His mother was Abigail, daughter of the Rev. John Whiting (Harv. 1653), of Hartford. His elder brother graduated here in 1704, and a younger in 1722.

He studied theology with his father, until he entered the tutorship at Saybrook, in which position he served for two years from September, 1714.

He preached in various places, and in 1719, soon after the removal of the Rev. Timothy Cutler to the Rectorship of the College, he was invited to the vacant pastorate at Stratford, but declined the call on account of the large minority opposed to him, though he continued to preach there at intervals for two or three years. The division on his account is said to have promoted the growth of the Episcopal congregation formed about this time in Stratford.

In May, 1720, the inhabitants in the northwestern part of Guilford, Connecticut, were constituted into a distinct parish (in 1727 named North Guilford), and Mr. Russell appears to have begun preaching there in 1722. He was invited to become the pastor, February 22, 1722–3, and the call was renewed with terms of settlement, April 2, 1723. He however, declined at this time; in January, 1724, Josiah Frisbie (Y. C. 1722) was invited to preach as a candidate, but in May, 1725, the General Assembly sanctioned the gathering of a church, and on the 15th of

the following month this was done and Mr. Russell ordained. He remained in office until his death, January 19, 1745–6, aged 52 years. The sermon preached at his funeral by the Rev. Thomas Ruggles (Y. C. 1723), of Guilford, was published at New London in 1747.

He married, November 10, 1718, Dorothy, daughter of Samuel Smithson, of Guilford, and sister of the wife of the Rev. Jared Eliot (Y. C. 1706). She died early in 1755. Their children, two sons and four daughters, survived them. His estate was valued at upwards of £5000, nearly one fourth of it in books.

He published—

Man's liableness to be deceiv'd about Religion, Shewn and Caution'd against. Worldly Wisdom only seeming Wisdom. Religion true Wisdom. . . A Sermon preach'd [from 1 Cor. iii, 18] at a Public Association-Lecture at West Haven, September 30, 1741. Published by the earnest Desire of Mr. Roger Alling junior. N. London, 1742. 16°, pp. iii, 52. [*C. H. S.*

AUTHORITIES.

Manual of Stratford Church, 1869. *R. D. Smyth*, Hist. of Guilford, 116.

Annals, 1712–13

At the session of the General Assembly in October, 1712 (which was, by a variation of usage, held at Hartford), an Act was passed for the "encouragement of learning," which included (besides favorable provisions for common and grammar schools) a provision that

"The Collegiate School at Saybrook, for maintaining a Rector and tutors, and for their further encouragement in the education of youth (which by the blessing of God affords divers instances of that good success that may be of great advantage to this Colony) shall receive this present year out of the Colony treasury the sum of one hundred pounds in money or bills of credit of this Colony, instead of one hundred and twenty pounds in pay formerly granted."

Without knowing what special pressure was used to obtain this grant, we know in general that the Colony was beginning to recover from the draining taxation of Queen Anne's war with the French and their Indian allies, and that the General Court had lately learned the easy way of making paper money, and could therefore with the greater suavity afford to be generous. "One hundred pounds in money or bills of credit" was an addition of twenty-five per cent. to the former grants, as the "country-pay" in which those were reckoned consisted of certain commodities (usually farm-products), selected and priced by the government as lawful for the payment of taxes, but rated avowedly at fifty per cent. above their hard-money value.

At the same session of the General Court, Jeremiah Dummer, already the agent at London for Massachusetts Bay, was appointed also the agent for Connecticut; as one consequence, his zeal for the prosperity of our Collegiate School was quickened, and letters from him to Pierpont in the following winter and spring give evidence that he was exerting himself vigorously to obtain gifts, especially of books, for the institution.

Sketches, Class of 1713

**Samuel Smith*, A.M., Tutor	*1725
**Daniel Elmer*, A.M.	*1755
**David Evans*, A.M.	*1751

DANIEL ELMER, son of Samuel, and grandson of Edward Elmer, of Hartford and Windsor, Connecticut, was probably born in East Windsor, in 1690.

He taught, after graduating, the grammar school in West Springfield, Massachusetts, studying theology in the meantime with the minister, John Woodbridge (Harv. 1694), and as early as 1714 he removed to Brookfield, Massachusetts, where he preached until sometime in 1715. He then removed to New Haven, where he was residing in 1716–17. Meantime, he had married, in 1714, Margaret, eldest daughter of Ebenezer and Margaret Parsons, of West Springfield, and sister of Jonathan Parsons (Y. C. 1729).

He next went to Westborough, Worcester County, Massachusetts, where he preached for several years, and received a call from the people to settle; but dissension arose, and although he built a house on the farm set apart for the use of the first settled minister, and dwelt in it, yet by the advice of an ecclesiastical council he desisted from preaching, and finally removed, about August, 1724, to Springfield. In March, 1725, the birth of one of his children is recorded in Windsor.

In 1727, he removed to New Jersey, with his family, which now consisted of a wife, one son, and four daughters; and in 1728, he was ordained over the Church of Christ in Fairfield, formerly Cohansey, Cumberland County. The location of the church determined its Presbyterian form of government, though apparently the unbiased preferences of the community were towards Con-

gregationalism. At the division of the Presbyterian Church in 1741, Mr. Elmer adhered to the "Old Side," but a clear majority of his congregation, including even his eldest son, failed to sympathize with his views, and a rupture took place, two congregations being formed, so that the rest of his life was passed in disquiet. He died in Fairfield, January 14, 1755, aged 65 years. The inventory of his estate amounted to £428.

His wife died after 1730, and he married, about 1745, widow Susanna Webster, from the vicinity of Philadelphia, who subsequently married a Westcott, and later a Harris, but lies buried by the side of Mr. Elmer, in Fairfield; she died November 14, 1784, aged 64 years and 8 months.

By his first marriage he had three sons and four daughters, all of whom left descendants; and by his second marriage, two sons and three daughters,—only one of whom left descendants. The eldest son, Daniel, was educated as a surveyor, and the father appears to have followed the same profession to some extent. Jonathan Elmer, M.D., United States Senator from New Jersey from 1789 to 1791, and General Ebenezer Elmer, the last surviving Revolutionary officer of the state, were his grandsons.

AUTHORITIES.

L. Q. C. Elmer, Biography of the Elmer Family, 18–24; and Hist. of Cumberland County, 97–8. *Foot*, Hist. Discourse at Brookfield, 10. Mass. Hist. Society's Collections, x, 85. N. E. Hist. and Geneal. Register, xxxv, 340. *Pres. Stiles*, MS. Letters, 4°. ii, 241. *H. R. Stiles*, Hist. of Windsor, 606. *Webster*, Hist. of the Presbyterian Church, 175, 403.

DAVID EVANS was the son of David Evans, who emigrated from Wales to Philadelphia in 1701, and appears to have joined a settlement in what was called the Welsh Tract, or Pencader, in Delaware, just over the Pennsylvania border.

The Presbytery of Philadelphia being informed at their annual session, in September, 1710, that David Evans, Jr. (now perhaps 21 or 22 years old), "a lay person, had taken upon him publicly to teach or preach among the Welsh in the Great Valley, Chester County, it was unanimously agreed, that said Evans had done very ill, and acted irregularly in thus invading the work of the ministry, and he was thereupon censured."

It was also "Agreed, that the most proper method for advancing David Evans, in necessary literature, to prepare him for the work of the ministry is that he lay aside all other business for a twelve month, and apply himself to learning and study," under the direction of the Rev. Jedidiah Andrews (Harv. 1695), of Philadelphia. Again, a year later, the Presbytery approved of his proficiency, and licensed him to preach for one year. In September, 1712, the people of the two adjoining congregations of the Welsh Tract and the Tredyffrin, or Great Valley, petitioned for his ordination as their pastor; but though the Presbytery ascertained by an examining committee "that he had, for the time, made considerable proficiency," they did not yet accede to the request, but recommended further study. Accordingly he went to Saybrook, probably through the advice of the Rev. Joseph Morgan (*hon.* Y. C. 1702), of Freehold, and graduated a year later. He now began to preach to the people of the Welsh Tract, with the approval of Presbytery, and at the meeting of that body, September 8, 1714, accepted a unanimous call from this congregation, and was accordingly ordained November 3. The Great Valley Church remained without a regular pastor. In 1720 a difference arose between Mr. Evans and one of his people, which resulted in the dissolution of the pastoral relation; whereupon he was called, the same year, to the Great Valley congregation, and a church erected for him. His salary was £25 a year.

In the latter part of 1740 he was dismissed from his charge, the majority of the congregation sympathizing

with the "New Side" branch of the denomination, while he was with the "Old Side." The charges brought against him by his opponents were heterodoxy, not preaching enough in the Welsh language, and church tyranny.

He next assisted in organizing and became pastor (April 30, 1741) of a church in Pilesgrove, Cumberland County, New Jersey, where he continued until his death, early in 1751. His will (dated July 25, 1749, proved March 9, 1750–51) mentions wife Ann. Two of his sons graduated here in 1739 and 1740.

He was somewhat eccentric and high-spirited, and probably excitable and vacillating. He published:

1. The Minister of Christ and his Flock. A Sermon [from 1 Thess. v, 12, 13] preached at the Ordination of Richard Treat [Y. C. 1725] at Abingdon, December 30, 1731. Philad., 1732. Printed by B. Franklin. 16°, pp. 108. [*Y. C., imperfect.*

2. Law and Gospel; or, Man wholly ruined by the Law, and Recovered by the Gospel. Being the substance of some Sermons preached at Tredyffryn, in 1734, and again at Piles-Grove, in 1745. Philadelphia: Printed by B. Franklin & D. Hall. 1748. 16°, pp. 52. [*Y. C.*

He is said also to have published a volume entitled, Help for Parents, at Philadelphia (Franklin Press), in 1732.

AUTHORITIES.

Elmer, Hist. of Cumberland County, 104. *Patterson*, Hist. of the Great Valley Church, 6. Records of the Presbyterian Church from 1706 to 1788, pp. 15, 20, 21, 23, 25, 26, 32, 34–36, 86, 95. *Webster*, Hist. of the Presbyterian Church, 347.

SAMUEL SMITH was born in the newly incorporated (but not yet named) town of Glastonbury (the eastern part of the ancient town of Wethersfield), Connecticut, February 20, 1691–2, the sixth child and third son of Samuel Smith, one of the original settlers, and of Jane, daughter of Owen Tudor, of Windsor. A younger brother graduated in 1719.

In April, 1716, the Trustees invited Mr. Smith (then of Glastonbury) to become a tutor in the School at Saybrook, and the invitation not having been accepted, it was repeated in October, when it was voted to remove the School to New Haven. The rupture in the board of Trustees in consequence of this last vote, caused a secession from the College, and the gathering of about half the students at Wethersfield, for instruction under Mr. Smith (who by his local ties would belong to the party which objected to New Haven) and Elisha Williams (Harv. 1711). This arrangement continued until December, 1718; afterwards, when the breach was healed, and the Wethersfield students recognized as a part of the College, it seemed right to recognize Mr. Smith as a tutor, and his name accordingly appears in the official lists.

Meantime he had been studying theology, and in 1719 or 1720 began to preach in a parish newly organized in the northwest part of Lebanon, Connecticut, and called Lebanon Crank,—since 1804 the town of Columbia. The General Assembly sanctioned in October, 1720, the formation of a church in this parish, and he was accordingly ordained there before the close of the year. His health, however, soon failed ("lunatic," says a memorandum of President Stiles), and the parish granted his request to lay down the pastoral office, December 24, 1724.

He died May 27, 1725, on the day of the ordination of his successor, William Gager (Y. C. 1721); in the sermon preached at this ordination by the Rev. Eliphalet Adams, and subsequently published, reference is made (p. 29) to Mr. Smith's having been "forced to Desist from his Ministerial Labours, by reason of Bodily Indisposition, Continuing and increasing upon him."

AUTHORITIES.

Anniversary of Church in Columbia, Celebration, 193. *Pres. Stiles*, MS. 6. *Chapin*, Glastenbury Centennial Itinerary, iii, 78.

Annals, 1713–14

At Commencement, in September, 1713, Mr. Phineas Fiske, who had served as tutor during more than half the brief life of the College, resigned his position. For upwards of six years he had carried the main burden of instruction, which now fell upon Joseph Noyes, with whom his classmate William Russell was joined as junior tutor. The large liberty left to the tutors by the non-resident Rector is shown in a letter, dated July, 1714, from Tutor Noyes to Rector Andrew, which is printed by Dr. Bacon (Historical Discourses, 201).

Another more interesting letter may be introduced here, which was written in reply to some inquiries of President Stiles, by the last survivor of the class which was this year the Senior:—

Norwich, May 28th, 1779.

Rev^{d} and Hon^{d} Sir:

Received your favour by Lovet, with your unmerited Complaisance. As to your Queries, cannot say much. However, would say, what I know. As to Mr. Pierson, first Rector of the Collegiate School (as then called) in its infant state at Killingworth, whether wth any formality installed and how, I cannot say. Books of the Languages and Sciences recited in my Day were Tully and Virgil, but without any Notes; Burgersdicius* and Ramus's Logick, also Heerebord's set [?] Logic, &c.; Pierson's manuscript of Physicks, w^{c} I have no copy of. We recited the Greek Testament; knew not Homer, &c.; recited the Psalms in Hebrew; the greatest proficient in the Hebrew and in the other Languages also was D^{r}. Johnson. We recited Ames' Medulla on Saturdays, and also his Cases of Conscience sometimes; the two upper classes used to dispute syllogistically twice or thrice a week.

On Commencements, Rector Andrew always presided at Saybrook, in my day, and the Commencemen^{t} always in y^{e} meeting

* Sir William Hamilton in his Logic speaks of Burgersdicius as the one principally deserving commendation among the old Latin manuals; it was at this same date in use at Cambridge University, England.

house, unless y^e^ first year or two, which I don't remember if it were so. These were held both parts of y^e^ day, began and ended w^th^ prayer; the disputations carried on much as since, a Salutatory and Valedictory oration, but none in English as now.

The Rector gave degrees much in the present form (no *pro modo Anglice* then); when he came to y^e^ words *hunc Librum*, he gave y^e^ candidates a little book into their hands, which they returned for y^e^ next, for they came up only two by two; no Diaplomas were delivered then.

The Rector previous to the giving of Degrees ask'd the consent of the Trustees, saying, *placetne vobis*, &c., to which they answered, *placet, placet.* . . . .

Who were chief orators in my day. I'm y^e^ less able to say as oratory was but little known, studied, or famed, to what it is now. Indeed, Composition and Language were then scarcely enô in vogue to excite ambition where there might be a genius for it; but if any, Dr. Johnson was the man that look'd that way.

As for the Mathematicks, we recited and studied but little more than the rudiments of it, some of y^e^ plainest things in it. Our advantages in that day were too low for any to rise high in any branches of literature. However, the College then was as an Infant, that might grow to y^e^ perfection of manhood as we see—evident in many things, in this for one. The first printed Thesis and Catalogue, very small, was like y^e^ State of Infancy; exhibited in y^e^ year 1714, printed at Boston under the Inspection of Dr. Cotton Mather. That Catalogue, with y^e^ Theses, were all on a small sheet.* The numbers now, with other marks of the perfection of our College State, truly surprising. . . .

Yours to serve,

Benj^a^ Lord.

This testimony as to the course of study in 1710–14 is supplemented by that of Dr. Johnson, of the same Class, on whose authority it is stated (Life, by Chandler, 5), that

"The utmost as to classical learning that was now generally aimed at, and indeed for twenty or thirty years after, was no more than to construe five or six of Tully's Orations, and as many books of Virgil, poorly, and most of the Greek Testament, with some chapters of the Hebrew Psalter. . . . Common arithmetic and a little surveying were the *ne plus ultra* of mathematical acquirements."

* No copy of this, our earliest printed document, is now known: the publication was undertaken with the hope (which proved successful) of attracting donations from England.

Probably at Commencement in 1714 the Rev. John Davenport (Harv. 1687), of Stamford, was chosen a Trustee, in the place of the Rev. Noadiah Russel, who had died in the previous December; and Samuel Russell, Jr., succeeded to the Tutorship, in place of William Russell.

Sketches, Class of 1714

*Josephus Haynes	*1716
*Nathanael Clarke	*1772
*Jedidias Buckingham, A.M.	*1720
*Benjamin Lord, A.M. 1719, S.T.D. 1774, Tutor, Socius	*1784
*Josephus Willard, A.M. et Harv. 1723	*1723
*Josephus Blague, A.M.	*1742
*Jacobus Wetmore, A.M.	*1760
*Samuel Johnson, A.M. et Oxon. 1723 et Cantabr. 1723, S.T.D. Oxon. 1743, Tutor, Coll. Columb. Præses	*1772
*Daniel Browne, A.M., Tutor	*1723

Joseph Blague, fourth child and eldest surviving son of Joseph Blague, of Saybrook, Connecticut, was born in Saybrook, October 7, 1694. His mother was Martha, daughter of Nathaniel Kirtland, of Lynn, Massachusetts; after her husband's death, in September, 1704, she married Captain William Southworth, of Little Compton, Rhode Island, by whom she had a son, who graduated in 1727. Daniel Buckingham, of Saybrook, was appointed young Blague's guardian in 1709. His father's will had provided that this son should assist his mother in the shop, and that a younger son, Samuel, should "be brought up to learning, if he be capable of it;" but this order was not followed.

He settled in his native town as a merchant, and owned a wharf erected by his father on Saybrook Point. From

1731 until his death he held a commission as justice of the peace. He was also a deacon in the church at Saybrook, now Old Saybrook, for some years before his death. He died in Saybrook, September 28, 1742, in his 48th year.

He married, April 18, 1717, Mary, daughter of the Hon. John Hamlin, of Middletown (in the record of the marriage she is called "of Saybrook"), who bore him five sons and two daughters, all of whom, except one son, survived him. His widow died in 1762. The youngest son graduated at this College in 1750. The elder daughter married the Rev. William Hart (Y. C. 1732).

Mr. Blague was a large owner of landed property and of shipping, and left an estate of over £9000. In a codicil to his will (September 15, 1742) he directs that, of his "interest in the Library belonging to Saybrook, Lyme, &c., and which is to y^e^ vallue of thirty pounds," one half shall be sold, and "y^e^ money laid out for y^e^ benefit and in order to the education of the Nehantick Indians in Primers, Psalters, and Bibles, if they shall need."

AUTHORITIES.

Field, Statistics of Middlesex Co., Settlers of Connecticut Colony, 246. 143. *Hinman*, Catalogue of Puritan

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Daniel Browne, eldest child of Daniel Browne, and grandson of Eleazar and Sarah (Bulkley) Brown, of New Haven, was born April 26, 1698, and graduated at the very early age of 16½ years. His father lived in what later became the parish of West Haven, now included in the town of Orange. His mother was Mary, daughter of Ephraim How, Jr., of New Haven. A younger brother graduated in 1729.

In 1715 he appears to have been the assistant of Samuel Cooke (Y. C. 1705), the Rector of the Hopkins Grammar School, of New Haven, and when Cooke relinquished his

position at the end of the year, Browne succeeded him, and continued in that office, at an annual salary of £60, until appointed tutor in the College in New Haven, in September, 1718. He at once entered on his new duties, his senior colleague for the first year being his classmate and intimate friend, Samuel Johnson. In 1719, Johnson retired, and for the next three years the instruction was in the hands of Rector Cutler and Mr. Browne.

The studies pursued by Cutler, Browne, Johnson, and a few others, in the books lately added to the College Library, brought them to the public declaration, September 13, 1722, of their doubts of the validity of Presbyterian ordination. As Browne stood firm in his avowal of Episcopal doctrines, the resignation of his tutorship was accepted, October 17, and on the 5th of November he sailed from Boston, with Cutler and Johnson, to obtain orders in England. They arrived in the Thames on December 15, and after spending the winter in London were ordained Deacons, March 22, 1723, in the parish church of St. Martin-in-the-Fields, by Dr. Green, Bishop of Norwich; on the 31st of the month, they were advanced to the priesthood, by the same prelate, at the same place. Cutler had just recovered from the small-pox, and on the 4th of April Browne fell sick of the same malady. He died on the 13th, and was buried in the church of St. Dunstan-in-the West, on the 16th. The annual Abstracts of the Proceedings of the Society for the Propagation of the Gospel, published a few weeks later, contain a notice of his death and of the payment by the Society of £37. 16 s., on account of his sickness and the charges at his funeral. Johnson in his Diary exclaims: "I have lost the best friend in the world,—a fine scholar, and a brave Christian." He was unmarried. A few weeks before he sailed for Europe, his father died in New Haven.

His MS. correspondence (in English and Latin) with Johnson is preserved by the Johnson family.

President Stiles, writing in 1765 of Cutler, Johnson,

Wetmore, and Browne, says of the last, "he was a gentleman of the most superior sense and learning of the four." He also adds (and his birthplace in a neighboring parsonage in 1727 gave him facilities for knowledge), "Mr. Cutler, Johnson, and Wetmore were very rigid in their Episcopal sentiments; but Mr. Brown was so nearly convinced" by Gov. Saltonstall's reasoning "that it was with the utmost difficulty they persuaded him to accompany them to England."

AUTHORITIES.

Beardsley, Life of S. Johnson, 7, 9, 18, 34, 36–41. *Pres. Stiles*, "Miscellaneous" MS. vol., 24–5. Tuttle Family. 638.

JEDIDIAH BUCKINGHAM was born in Saybrook, Connecticut, October 2, 1696. He was the third son of Thomas Buckingham, Jr., of Saybrook (now Old Saybrook), and grandson of the Rev. Thomas Buckingham, one of the original Trustees of the College. His mother was Margaret, daughter of Francis Griswold, of Norwich.

He studied theology, and about October, 1716, after the death of the Rev. Nathaniel Bowers, the minister of Newark, New Jersey, began to preach there as a candidate for settlement; but though there was a strong party in his favor, he was not able to heal a division which manifested itself, and before December, 1718, withdrew from the pulpit. He, however, continued to reside in Newark, where his only child was born, October 14, 1719.

He died in Norwalk, Connecticut, while visiting at the house of his uncle, the Rev. Stephen Buckingham (Harv. 1693), the minister of that town; his grave there is marked with this inscription: "Here lyeth the body of the Rever. Mr. Jedediah Buckingham, late preacher of the gospel at the West part of Newark in East Jersey, who departed this life, March 28, 1720, Ætatis (suae) 24." The ex-

pression "west part of Newark" seems to indicate that, subsequent to his occupancy of the pulpit of the First Church in Newark, he had preached to the "Mountain Society," formed about this time in the northwestern part of the town (now Orange).

His wife, whose maiden name was Mary Haynes, survived him.

AUTHORITIES.

Chapman, Buckingham Family, 146. *Hinman*, Catalogue of Puritan Settlers of Conn., 372. *Stearns*, First Church in Newark, 120, 127.

NATHANIEL CLARKE was born in Saybrook, Connecticut, July 19, 1694, the sixth child and fourth son of Major John Clark, Jr., and of his wife Rebecca, daughter of William Beamont, of Saybrook. His father was one of the legatees to whom Joshua, Sachem of the Western Niantic Indians, gave (by his will, February, 1675-6) large tracts of land in various unsettled parts of Connecticut; and Major Clark is said to have given, as early as February, 1701-2, a 2,000-acre right in his portion of these lands to the Trustees of the infant College, if it should be permanently located at Saybrook.

The township of Coventry was in 1706 erected out of lands formerly belonging to Sachem Joshua, and here Nathaniel Clarke was living in May, 1725, when he petitioned the General Assembly that he might be exempted from such inferior services as attending the military exercises of the village train-band, repairing highways, etc., on the ground "that at great expense your supplicant has been educated in your College then at Saybrook," and that these common employments were "a disparaging imposition" on men of education. The Assembly granted the petition for release from training. At a later period he returned to Saybrook, where he spent his life on a farm near Say-

brook Point. Between 1733 and 1743 he was ten times a deputy to the General Assembly. From 1734 he held a commission as Justice of the Peace. He died in Saybrook, August 21, 1772, aged 78 years.

He married, May 10, 1715, Mary Urenne, of Norwich, who died December 30, 1754, at the age of 64. By this marriage he had a large family; at least seven sons and one daughter survived him. The inventory of his estate amounted to £2600; it included about fifty books.

AUTHORITIES.

Conn. Colony Records, vi, 533. *Hinman*, Puritan Settlers of Conn., 611.

JOSEPH HAYNES, born September 14, 1695, was the eldest child and only surviving son of Judge John Haynes (Harv. 1689), of Hartford, Connecticut, who was the only son of the Rev. Joseph Haynes (Harv. 1658), who was the son of Governor John Haynes. The mother of our graduate was Mary, youngest daughter of the Rev. Pelatiah Glover, of Springfield, Massachusetts. He was intended for the profession of the law, but his health failed soon after graduation, and he died unmarried, in Jamaica, September 14 (or 15), 1716, aged 21. Administration on his estate was granted to his mother, February 16, 1716–17. He was the first graduate of the College to die.

As his father died before him (November 27, 1713), the line of male descendants of Governor Haynes in this country ended with him. His sister Mary was successively the wife of Elisha Lord (Y. C. 1718), Rosewell Saltonstall (Harv. 1720), and President Thomas Clap.

AUTHORITIES.

Glover Memorials, 479. *Goodwin*, and Genealogical Register, xiii, 148. Genealogical Notes, 349. N. E. Hist.

SAMUEL JOHNSON is the first graduate of the College who has been the subject of an extended biography, and the volumes by Drs. Chandler and Beardsley prevent the need of expansion in this place.

He was the eldest surviving child of Samuel Johnson, of Guilford, Connecticut, and of his wife, Mary, daughter of David Sage, of Middletown, and was born in Guilford, October 14, 1696. His father and his grandfather, William Johnson (one of the principal settlers of the town), were both deacons in the Congregational Church in Guilford.

Even before taking his bachelor's degree, he began (January 5, 1713–14) teaching school in his native place, and so continued until appointed (October 17, 1716), tutor in the College, at the same meeting when it was resolved to remove it to New Haven. In the record of the doings of the Trustees on occasion of his appointment, one of the Board who did not vote explains that "he doth not account it convenient to mention him, because of Newark call;" which seems to imply that the vacant First Church in Newark, New Jersey, had at this time applied to Johnson as a candidate. The same day, however, he appeared and accepted the tutorship, and his work began at once. Owing to disaffection at the removal to New Haven, he was left the sole tutor of the three lower classes for the next two years. In September, 1718, his classmate Browne was chosen junior tutor, and they together carried on the work of instruction until Rector Cutler's appointment in 1719. The years of his tutorship were made memorable by the erection of the first College building, which he was the first person to occupy, in October, 1718.

His relation to the College faculty was terminated in September, 1719. He had studied theology while tutor, and was at once called by the parish of West Haven (then in the town of New Haven, now in Orange), the home of his intimate friend Browne, to settle as their minister. His manuscripts show that he hesitated about the validity of non-Episcopal ordination, but his scruples were smothered,

and he was ordained, March 20, 1719–20. His residence being only some three or four miles from the College, he was still a diligent student in its well-equipped library, and an intimate friend of its officers.

The result of further study, and of acquaintance with an itinerant Episcopal missionary, was his declaration for the Church of England, in September, 1722. He abandoned his parish, and on November 5, sailed from Boston with Cutler and Browne, to obtain orders in England. He was ordained Deacon and Priest at the same time with his classmate Browne (see p. 119), was admitted to the degree of Master of Arts at Oxford and Cambridge (in May and June, 1723), and having been appointed by the Society for the Propagation of the Gospel its missionary to the Episcopal families (about thirty in number) living in Stratford, Connecticut, set sail for home, July 28, 1723. He landed in this country, September 22, and on November 4 arrived at his mission-field. On Christmas Day, 1724, the first Episcopal house of worship in this Colony was opened for religious services in his new parish. For three years he was the only Episcopal clergyman in Connecticut, and this gave him the position, for which he was well fitted by nature, of a leader among his brethren, as the number of ministers of the Church increased.

He was married, September 23, 1725, to Charity, widow of Benjamin Nicoll, Esq., of Islip, Long Island, and daughter of Colonel Richard Floyd, of Brookhaven. She had by her first marriage two sons, who were prepared for College by Mr. Johnson, and graduated here in 1734. The younger became a distinguished lawyer in New York City, and one of the leading spirits in the establishment of King's (now Columbia) College; of this institution, Dr. Johnson (the degree of D.D. had been conferred on him by the University of Oxford in February, 1743) was invited in the autumn of 1753 to become the President;* and accord-

* The earliest suggestion that I have noticed of Dr. Johnson's name in connection with the headship of the proposed College is in an anonymous article in the New York Gazette for November 6, 1752.

ingly he removed to New York in April, 1754. In July he began the work of instruction.

His wife died in New York, June 1, 1758, at the age of 66, and he was again married, June 18, 1761, to Sarah, widow of William Beach, of Stratford,—who was an elder brother of the Rev. John Beach (Y. C. 1721),—and mother of the wife of his son William Samuel. She died, of the small-pox, in New York, February 9, 1763, and immediately after this bereavement he resigned his Presidency and retired to the house of his son in Stratford. In 1764 he was re-appointed to the charge of his old parish, which he held until his death, January 6, 1772, in his 76th year.

President Stiles on hearing of his death writes in his Diary (January 22, 1772), as follows:—

"I knew him well and was intimately acquainted with him. He was an excellent classical scholar, even a good Critic in Latin, Greek and Hebrew. In 1729 to 1732 he was occasionally acquainted with *Dean Berkeley* then living on Rhode Island; He persuaded the Dean to believe, that *Yale College* would soon become Episcopal, and that they had received his *immaterial philosophy*. This or some other Motive influenced the Dean to make a Donation of his Rhode Island farm 96 Acres, with a Library of about a Thousand Volumes to Yale College in 1733. This Donation was certainly procured very much thro' the Instrumentality of Rev. Dr. Jared Eliot and Rev. Dr. Johnson. The latter in Conversation with me, 1753, when I made a funeral Oration on Bp. Berkeley, told me he himself procured it; he assumed the whole Glory to himself. Col. Updike of Newport, an Episcopalian, intimately acquainted with the Transaction told me the Bps. Motive was the greater prospect that Yale College would become episcopal than Harvard.

"Dr. Johnson was a Man of general, but not of profound and solid or deep Erudition. Rev. Mr. Ruggles of Guilford used to say of him, 'Dr. Johnson was always of the opinion of the last Book he read.' He printed several Things. . . . He was a very indifferent Writer, especially of Sermons. But a very considerable Reader all his Days. He was pleased with *polite Writings*, had some Taste for *History*, particularly of the Classics, and for the periodical Productions of the day as they came forth. He loved to see what was going forward in the learned World, but was not himself very learned. Some Geniuses, with half the Observation and Reading of Dr. Johnson, would make ten times greater Men.

His theological acquirements were ordinary and so were his performances. In Conversation very social, instructive, agreeable —much of the Gentleman."

In another place in his Diary (May 24, 1779), in reviewing the heads of Colleges whom he has personally known, Dr. Stiles writes thus:

"Dr. Johnson was an excellent Classical Scholar—he had few equals in *Latin, Greek and Hebrew.* He was the Gentleman and the Scholar and of amiable manners. Not of the deepest penetration and Judgment, but of multiform and extensive Reading. He did not figure greatly as a president, but it does not seem to have been for want of Learning. He was good at the Sciences, easy and communicative, was eminent in Moral Philosophy. . . . Dr. Cutler and Dr. Johnson were men of Sobriety and of good Morals."

Of several sermons having reference to his death, two were printed. In that by the Rev. John Beach (Y. C. 1721), it is stated that "he was more respected and honoured by the Learned in our mother country, than any native of this Colony had ever been before;" "he was the most excellent Scholar, and most accomplished Divine that this Colony ever had to glory in." The sermon preached by the Rev. Jeremiah Leaming (Y. C. 1745) was also published.

By his first marriage he had two sons, William Samuel (Y. C. 1744) and William (Y. C. 1748).

He published:—

1. An Introduction to the Study of Philosophy, exhibiting a General view of all the Arts and Sciences.

This was published, without the author's name, in The Present State of the Republick of Letters, a London periodical, for May, 1731, pp. 376–92. An introduction, by "P. N.," dated April 10, 1730, describes it as "a Scheme for a general Partition of the Sciences, drawn up by a Friend of mine." [*B. Ath. Y. C.*

2. A Letter from A Minister of the Church of England to his Dissenting Parishioners: Containing A brief Answer to the most Material Objections against the Establish'd Church, that are to be found in De Laune's Plea . . . &c. Together with plain Reasons for Conformity to the Church of England. N. Y., 1733. 16°, pp. 31. [*A. A. S. N. Y. State Libr. Y. C.*

3. A Second Letter from a Minister of the Church of England to his Dissenting Parishioners, in Answer to some Remarks on the former, by one J[ohn] G[raham]. Boston, 1734. 8°, pp. 113.
[*A. A. S. B. Ath. M. H. S. Prince.*

4. A Third Letter from a Minister of the Church of England to the Dissenters, containing some observations on Mr. J. G's remarks on the Second. Boston, 1737. 8°, pp. 20.
[*Johnson Library, at Stratford.*

These three Letters were all anonymous.

5. Introduction to the Study of Philosophy, Exhibiting a General View of all the Arts and Sciences, for the Use of Pupils. With a Catalogue of some of the most valuable Authors necessary to be read. . . . . By a Gentleman Educated at Yale-College. The Second Edition enlarged. N. London, 1743. 16°, pp. iv, 31.
[*Y. C.*

Appended to Rector Clap's Catalogue of the College Library.

6. A Letter from Aristocles to Authades, concerning the Sovereignty and the Promises of God. Boston, 1745. 8°, pp. ii, 29.
[*A. A. S. B. Ath. Brit. Museum. N. Y. H. S. Prince.*

7. A Sermon [from Ps. xxvi, 8] concerning the Obligations we are under to Love and Delight in the Public Worship of God. Preached in Christ's-Church, at Stratford, on Occasion of the opening of that Church, July 8, 1744. With Prayers proper both for the Family and Closet. Boston, 1746. 8°, pp. 46.
[*A. A. S. A. C. A. B. Ath. M. H. S. N. Y. H. S. U. T. S.*

8. Ethices Elementa. Or the First Principles of Moral Philosophy. . . By Aristocles. Boston, 1746. 8°, pp. 70.
[*A. A. S. B. Ath. B. Publ. Harv. U. T. S. Y. C.*

9. A Letter to Mr. Jonathan Dickinson, in Defence of Aristocles to Authades, concerning the Sovereignty and Promises of God. Boston, 1747. 8°, pp. 28.
[*A. A. S. A. C. A. Brit. Museum. M. H. S. N. Y. H. S.*

10. Elementa Philosophica: containing chiefly, Noetica and Ethica. Philad., 1752 (printed by B. Franklin). 8°, pp. xxiv, 105 and viii, 103.
[*Bodleian. Harv. N. Y. H. S. N. Y. Soc. Libr. Pa. Hist. Soc. Watkinson Library. Y. C.*

This edition is dedicated to Bishop Berkeley.

11. Third edition of the same, corrected and enlarged. London, 1754. 12°, pp. xv, 272 (with a preface by the editor, William Smith).
[*Brit. Mus. Columbia College. N. Y. Soc. Libr. Philad. Libr. Co.*

12. A Demonstration of the Reasonableness, Usefulness, and Great Duty of Prayer. N. Y., 1760. 8°, pp. 28+6+4.
[*N. Y. H. S. Y. C.*

This is dedicated to Maj. Gen. Jeffery Amherst, and includes A Letter, on the same subject, and A Short Tract on Mysteries.

13. A Sermon [from Ps. xcvi, 9] On the Beauty of Holiness in the Worship of the Church of England. Being a very brief Rationale on the Liturgy. N. Y., 1761. 8°, pp. 27.
[*Brit. Museum.*

14. A Letter to a Friend, Containing a short Vindication of the Society for the propagation of the Gospel in foreign parts: appended to Rev. H. Caner's "Candid Examination of Dr. Mayhew's Observations on the Charter and Conduct of the Society." Boston, 1763. 8°. [*A. C. A. Harv.*

Dr. Johnson's part of the pamphlet occupies thirteen pages. Both parts are anonymous.

15. An English and Hebrew Grammar. London, 1767. 8°, pp. v, 58. [*Columbia Coll. Harv. Y. C.*

16. The same. 2d edition. London, 1771. 8°, pp. v, 58.
[*N. Y. H. S. Y. C.*

This work is remarkable as an attempt to teach English grammar, in connection with Hebrew, "because those Languages appear to me to be the simplest and easiest, and (as to the Grammatical Structure of them) the most like one another of any that I know."

17. The Christian indeed; Explained in Two Sermons, of Humility and Charity. N. H. 1768. 8°, pp. 24.
[*C. H. S. N. Y. H. S. U. T. S. Y. C.*

He also assisted in other compositions,—as, for instance, in the pamphlet entitled "Eleutherius Enervatus," of which his classmate Wetmore was joint author. (See p. 137 of this vol.) He also used his pen repeatedly to introduce the writings of others,—as, for instance, in the Prefaces to the Rev. John Beach's "Second Vindication of God's Sovereign free Grace," 1748, and his "Calm and Dispassionate Vindication of the Professors of the Church of England," 1749.

AUTHORITIES.

Beardsley, Life and Correspondence of Samuel Johnson. *Chandler*, Life of Samuel Johnson. *R. D. Smyth*, Hist. of Guilford, 129. *Pres. Stiles*, MS. Diary, iii, 19; ix, 43.

BENJAMIN LORD was born in Saybrook (now Old Saybrook), Connecticut, May 31, 1694, the eldest child of Benjamin Lord, and of Elizabeth, daughter of John Pratt, of the same place. His father died in November, 1713, and his mother subsequently married a Mr. Whittlesey. Mr. Phineas Fiske, who was his principal tutor, married a sister of his mother, just before he entered college.

He became a tutor in the Collegiate School, in September, 1715, but early in the succeeding winter a clamor was raised among the students at the youth and inexperience of their tutors (there being no resident Rector), and his position seems to have proved unattractive; he resigned in less than a year, and busied himself with the completion of his theological studies.

After his classmate Willard had declined a call to preach as a candidate in the vacant pulpit in Norwich, Connecticut, Mr. Lord was applied to, and began preaching, October 21, 1716; the town voted, December 6, to call him for trial. The last pastor (the Rev. John Woodward, Harv. 1693) had been dismissed September 13, after a bitter controversy respecting the adoption of the Saybrook Platform, and the church was now in a very inharmonious state. Mr. Lord, however, showed himself a true peacemaker, and united both factions in his cordial support, so that he was unanimously called, in June, 1717, to settle as pastor. He was accordingly ordained, November 20, 1717. At the same time, the church explicitly renounced the Saybrook Platform.

Mr. Lord was an earnest and evangelical preacher, and welcomed gladly the revival movements of 1740. The fanaticism of some of the "New Lights," however, failed of his sympathy, and the more ardent among his church made of his caution an excuse for setting up a Separate meeting.

In September, 1740, he was chosen a Trustee of the College, and after the death of the Rev. Jared Eliot, in

1763, he was the senior member of the Board, until his resignation, in September, 1772. The degree of Doctor of Divinity was conferred on him in 1774.

In 1771, after having been settled for fifty-four years, he urgently requested a colleague, and Mr. Joseph Howe (Y. C. 1765) served for a short time as an occasional assistant. Finally, in the latter part of 1777, Mr. Joseph Strong (Y. C. 1772) was invited to settle, and in March, 1778, he was ordained colleague pastor. After this date, Dr. Lord preached but rarely, especially after the failure of his sight in 1781. His last appearance in the pulpit was on the Thanksgiving consequent on the restoration of peace, December 11, 1783, and his death took place, March 31, 1784, in the 90th year of his age. His epitaph declares that "though incumbered through life with much bodily infirmity, he executed the several duties of his charge in a manner which was acceptable and useful." The sermon delivered at his funeral, by the Rev. James Cogswell (Y. C. 1742), was printed, and gives a warm tribute to his talents. His estate was inventoried at £1352, and included a library of 193 volumes.

He was married, June 14, 1720, to Anne, one of the five daughters of the Rev. Edward Taylor (Harv. Coll. 1671), of Westfield, Massachusetts, all of whom married Connecticut clergymen. She died July 5, 1748, in her 52d year, after sixteen years of great feebleness, for twelve of which she was bedridden, and for eight unable to feed herself; yet she survived all her sisters. He next married, November 21, 1750, Elizabeth, widow of Henry Tisdale, of Newport. His third wife was Abigail, daughter of Nathaniel Hooker, of Hartford, and sister of Nathaniel Hooker (Y. C. 1729): she died October 4, 1792, aged 85 years.

His children, by his first wife, were four sons and two daughters. The two youngest sons graduated at this College in 1753; one of whom, with the elder sons and one daughter, survived him. His publications were :—

1. The Faithful and Approved Minister a very Blessed Man. Or, the Work of Christ's Ministers Described; And their Faithful Application unto it Urged, In A Sermon preached [from 2 Tim. ii, 15] at the Ordination of Rev. Jabez Wight [Harv. 1721], at East Norwich, October 27, 1726. N. Lond., 1727. 16°, pp. 55.
[*C. H. S. N. Y. H. S.*

2. True Christianity Explained and Enforced. Wherein are Some Objections respecting Conversion Proposed and Answered in a Discourse [on Rom. xii, 2] Delivered (in part) at Canterbury [Dec. 25, 1723]. N. Lond., 1727. 12°, pp. vi, 88. [*Prince.*

3. In 1733 he contributed a Preface "To the Reader," of four pages, to "The Good Minister. A Sermon preached at Stonington, Conn., Dec. 27, 1732, when the Rev. Joseph Fish was Ordained. By Daniel Lewis." New London, 1733. 16°. [*C. H. S.*

4. The Necessity of Regeneration in Order to the Divine Acceptance, Argued and Applied, in two Sermons [from Rom. viii, 8]. Bost., 1738. 12°, pp. 63.
[*A. C. A. B. Ath. Brown Univ. C. H. S.*

5. Believers in Christ, only, the true Children of God, and Born of Him alone. A Discourse [from John i, 12, 13] delivered at the Old Church in Boston, June 27, 1742. With a Preface by Mr. Foxcroft. Bost., 1742. 8°, pp. iv, 42.
[*A. C. A. B. Ath. C. H. S. Harv. M. H. S. Prince. U. T. S. Y. C.*

6. Humble Importunity and Faith, Victorious over all Discouragements. A Sermon [on Matt. xv, 27, 28] preached at Plainfield, June 14, 1743. After the Deliverance of Mrs. Mercy Wheeler from long Confinement. Bost., 1743. 8°, pp. 48.
[*B. Ath. C. H. S. Prince.*

7. God glorified in his Works, of Providence and Grace. A Remarkable Instance of it, in the various and signal Deliverances, that evidently appear to be wrought for Mrs. Mercy Wheeler, in Plainfield. Bost., 1743. 8°, pp. 44. (It reached a third edition by the next year.) [*A. A. S. M. H. S.*

8. Heaven, a glorious Retreat and Rest. . . A Funeral Sermon [from Job iii, 17] for Mrs. Anne Lord; who died 5 July, 1748, aet. 52. Delivered on the next Lord's day. N. Lond., 1751. 12°, pp. iii, 32. [*A. C. A.*

9. Religion and Government subsisting together in Society, Necessary to their Compleat Happiness and Safety. An Election Sermon, May 12, 1751. [From Ps. cxxii, 4, 5.] N. London, 1752. 16°, pp. ii, 63. [*C. H. S. Harv. M. H. S. Prince. Y. C.*

10. The Great Importance of being prepared, for Death and Judgment. Considered, in a Sermon [from Luke xii, 40]; Delivered . . in Norwich Second Society, Jan. 3, 1759. After the Death of the Rev. Henry Willes [Y. C. 1715]. N. Lond., 1759. 16°, pp. 32.
[*C. H. S. Harv. M. H. S. Y. C.*

11. Love to Jesus Christ, An Excelling Qualification in his Ministers. A Sermon at the Instalment of the Rev. Nathaniel Whitaker [Harv. 1730], at Chelsea, in Norwich, Feb. 25, 1761. N. London, 1761. 8°, pp. 36. [*C. H. S. Harv. Prince.*

12. Christ's Embassadors furnished with His own Means and Arguments to persuade Men to be reconciled to God. A Sermon [from 2 Cor. v, 18, 21], delivered at the Ordination of the Rev. Mr. Levi Hart [Y. C. 1760], at Preston, Nov. 4, 1762. With the Charge then given him. Prov., 1763. 8°, pp. 44.
[*C. H. S. Harv. M. H. S. Prince. U. T. S.*

13. Great Preparations necessary for Heaven, an Evidence of the Glory and Worth of Heaven. A Sermon [from 1 Peter i, 13] preached at the Funeral of the Rev. Hezekiah Lord [Y. C. 1717], June 25, 1761. Prov., 1763. 8°, pp. 26.
[*C. H. S. M. H. S. U. T. S.*

14. Sober-mindedness, an excellent Character of Young Men; considered in a Discourse [from Titus ii, 6], address'd to the Youth: (being the substance of three Sermons) Delivered at Norwich. Prov., 1763. 8°, pp. 42. [*A. C. A. C. H. S.*

15. Ministers of the Gospel under special Obligations, to universal constant Purity, A Sermon [from 1 Tim. v, 22] preached at the Ordination of the Rev. John Huntington [Coll. N. J. 1759], at Salem, Sept. 28, 1763. Bost., 1763. 8°, pp. 41.
[*A. C. A. Bowdoin Coll. M. H. S. Y. C.*

16. Jubilee; An Half-Century Discourse [from 2 Peter i, 12–15]. Delivered Nov. 29, 1767. N. Lond., 1768. 8°, pp. 56.
[*B. Ath. C. H. S. Prince. U. T. S. Y. C.*

17. The important Connection of Time with Eternity, as it affects the Children of Men: shewed in Two Sermons. N. Lond., 1769. 16°, pp. 44. [*A. C. A. C. H. S. U. T. S.*

18. The Parable of the Merchant-Man seeking goodly Pearls, &c. Explain'd and Improv'd: at Norwich, Sept. 27, 1772. [A Sermon, from Matthew xiii, 51.] Norwich, 1773. 8°, pp. 23.
[*B. Ath. C. H. S. Prince. U. T. S.*

19 Civil Rulers, directed of God; to view their certain Mortality, for their own, and the public Good. A Funeral Sermon

[from Ps. lxxxii, 5, 6] for the Hon. Hezekiah Huntington, Feb. 18, 1773. Norwich, 1773. 8°, pp. 32.
[*B. Ath. C. H. S. Harv. M. H. S.*

20. The Christian's Comfort in the Close of Life, according to his Faith and Duty in the Course of it. A Sermon [from 2 Tim. iv, 6–8], preached Dec. 13, 1773, at the Funeral of Mrs. Martha Willes. [Norwich] 1774. 8°, pp. 24.
[*C. H. S. M. H. S. U. T. S.*

21. The Aged Minister's Solemn Appeal to God, and serious Address to his People. Being the substance of the Tenth and Eleventh Annual Discourses [from Deut. xxx, 19], after the Half-Century. Delivered at Norwich, Nov. 29, 1778. Norwich, 1783. 8°, pp. 32. [*A. A. S. A. C. A. Brit. Museum. M. H. S.*

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Alden, Epitaphs, iv, 120. *Caulkins*, Hist. of Norwich, 2d ed., 287, 315, 336. *Chapman*, Pratt Genealogy, 70. *Cogswell*, Funeral Sermon. Newport Hist. Magazine, iii, 22. *Sprague*, Annals, i, 297. *Pres. Stiles*, MS. Letters, bound in 4°, iii, 23, 24.

JAMES WETMORE, second and eldest surviving son and child of Izrahiah Wetmore, of Middletown, Connecticut, was born there, December 25, 1695. His mother was Rachel, daughter of the Rev. Samuel Stow (Harv. 1645), the first minister of Middletown.

He studied theology, and in October, 1716, was desired by the town of Northfield, Massachusetts, to carry on the work of the ministry among them for half a year. In February, 1717, the society in the northeast part of the town of New Haven (since 1786 the town of North Haven), which had been constituted by the General Assembly in the previous May, and in November had voted to apply to Deputy Governor Gold and Rector Andrew for advice in obtaining a minister, agreed "to send a person to Northfield to make application to Mr. Wetmore in order to his coming and supplying the place of the ministry among them." April 11, 1717, it was

further "agreed on to give Mr. Wetmore the sum of sixty pound by the year, if he come and carry on the work of the ministry among them, to be paid in money or provisions at the prices following:—wheat at 4ˢ, 6ᵈ, for bushel; rye 2ˢ, 6ᵈ, for bushel; Indian corn, 2ˢ for bushel." Soon after this date he removed from Northfield to North Haven, and on August 19 the society in the latter place voted "that they sit very easy under Mr. Wetmore's ministry, and do desire his further continuance." In November they voted him £150 in money or grain, to secure his settlement, to be paid in three installments, and December 3, agreed to add £20 to his salary when the settlement money shall have been paid up and the meeting-house built; he was also to have his firewood furnished him. August 5, 1718, the society agreed to confer with Mr. Wetmore concerning his ordination, "supposing he desires to lead them on in the method that New Haven church have or doth now practice." This vote may imply that he already showed some signs of not cordially accepting the established order. However, a committee was appointed by the society, September 30, 1718, to provide for the ordination, which took place apparently in November,—the church being at the same time gathered, in accordance with the liberty given by the Assembly the preceding May. (Dr. Stiles, however, says that Mr. Wetmore was not ordained by Consociation. MS. Itinerary, ii, 423.)

In September, 1722, Mr. Wetmore united with his classmates, Johnson and Browne, in the declaration for Episcopacy, but family reasons prevented his throwing up his pastoral charge at once. A letter addressed to him by his society, November 9, 1722, and preserved in their records, shows that he still retained his office, and that the society, though the Reverend Trustees of the College "did send their advice to receive our pastor into our love and charity again," would not run the risk of proselytism. On December 4 the society voted to call a council, "to hear, consider, and determine the difference between our pastor

and ourselves," meaning, I suppose, not merely the difference about doctrine, but also the adjustment of the pecuniary relations involved. When a parish had invested so much money in a minister, who was expected to last for a lifetime, it was a matter of real sacrifice to part with him.

On January 16, 1723, the society agreed that, "provided he desists his office among them," they will take up with Mr. Wetmore's refunding £45 of the £150 received as a life-settlement.

Meantime, he had applied to the Society for the Propagation of the Gospel for an appointment, and had removed his residence to New York City. The position of assistant to the Rev. William Vesey, Rector of the Church of England in New York City, was at this time vacant, as well as the position of catechist and schoolmaster. The vestry of the church sent a letter (December 18, 1722) to the Venerable Society, asking that these offices might be united in a presbyter of the church (the last incumbent, Elias Neau, had been a layman), and on March 2, 1723, a reply was made that this would be done, and that Mr. Wetmore was appointed, at a salary of £50 a year, besides what the vestry might do for him.

He accordingly sailed for England, arriving in London, July 4, and receiving ordination from Bishop Gibson, of London, in the Chapel Royal, St. James's, July 25. He landed in New York on his return, September 24, and at once began his work. His duties as catechist lay largely among the negro slaves, from one to two hundred of whom he met for religious instruction three evenings in the week.

In May, 1726, the Rev. Robert Jenney, Rector of the Church in Rye, Westchester County, informed the vestry of his appointment to another mission, and on June 7, the vestry gave a formal call to Mr. Wetmore to be their rector. The vestry of Trinity Church in letters to the Venerable Society expressed their great regard for him, but intimated that the substitute whom he furnished was

more acceptable as having a more loud and distinct voice, and so being better "heard and understood in our large church." The Society ratified the choice by notifying him (December 30, 1726) of his appointment as missionary to Rye; and in this charge, which included the villages of White Plains, Mamaroneck, North Castle, and Bedford, besides missionary labors in Connecticut, he remained until his death, of the small-pox, May 15, 1760, aged 64.

He married in 1718 Anna, the eldest child of the Rev. Josiah Dwight (Harv. 1687), pastor of the Congregational church in Woodstock, Windham County, Connecticut. She was born October 10, 1697, and died February 28, 1771, aged 73. Their children were two sons and four daughters, all of whom survived their father. The eldest daughter married the Rev. Joseph Lamson, (Y. C. 1741), Mr. Wetmore's assistant for a few years. A letter from the Rev. Mr. Winslow, Missionary of the Venerable Society at Stratford, Connecticut, written in the July after Mr. Wetmore's decease, speaks of him "as a gentleman of extensive usefulness, a father and exemplary pattern to the clergy in those parts."

One of his successors in the North Haven pulpit, the Rev. Benjamin Trumbull (Y. C. 1759), states, in 1801, that he "was greatly esteemed and beloved by his people."

He was by temperament a zealous partisan, and his controversial writings show his extreme advocacy of church principles. He was not, according to tradition, an eloquent or even a tolerably interesting speaker. He published:—

1. A Letter to a Parishioner. New York; printed by John Peter Zenger, 1730.

Passages in the author's correspondence, as published in Bolton's History of the Church in Westchester County, ii, 254–7, fix the date and the circumstances of the appearance of this letter. It was addressed to a woman of good family in his parish, who had become a Quaker. No copy of it is known to be in existence.

2. Quakerism a Judicial Infatuation, Represented in Three Dialogues. New York; printed by John Peter Zenger. [1731.] 16°, pp. xi, 71. [*A. A. S.*

The former letter having been answered in print by James Mott, a Quaker, this rejoinder was published; for the details of publication see Bolton's History of the Church in Westchester County, ii, 257–8.

3. A Letter from A Minister of the Church of England to his Dissenting Parishioners, Shewing the Necessity of Unity and Peace and the dangerous Consequences of separating from the established Episcopal Church. By a Missionary from the Honorable Society for Propagating the Gospel, &c. N. Y. (Printed by John Peter Zenger.) 16°, pp. 28. [*N. Y. H. S.*

The date of this anonymous pamphlet is not known. The author's name is signed, in his own hand, to the only copy which I have seen. The title resembles the titles of pamphlets by his classmate Johnson, but the style of composition is different. The object is to prove that the ministers of the Church of England who may be set over any parish must be universally received as the only true ministers of Christ.

4. Eleutherius Enervatus: or an Answer to a Pamphlet [by Jonathan Dickinson], Intituled, The divine Right of Presbyterian Ordination, &c. argued. Done by way of Dialogue, between Eusebius and Eleutherius, together with two Letters upon this Subject, some Time agoe sent to the supposed Auther of that Pamphlet. N. Y., 1733. 16°, pp. 116. [*B. Publ. Y. C.*

This pamphlet, which is anonymous, is said by Rector Cutler to have been written "by Mr. Wetmore, in concert with Mr. Johnson," his classmate. The two letters appended purport to be written by a layman, and to be dated in 1725; they are attributed by Cutler to Johnson. The pamphlet was answered by the Rev. Thomas Foxcroft in one entitled "Eusebius Inermatus."

5. A Letter Occasioned by Mr. Dickinson's Remarks upon Dr. Waterland's Discourse of Regeneration, to a Friend. N. Y., 1744. 16°, pp. 41. [*B. Ath. Prince.*

The object is to explain the doctrine of baptismal regeneration, as held by the Church of England; the work reviewed was by Jonathan Dickinson (Y. C. 1706; see above, p. 51).

6. A Vindication of the Professors of the Church of England in Connecticut. Against the Invectives contained in a Sermon preached at Stanford by Mr. Noah Hobart, Dec. 31, 1746. In a Letter to a Friend. Bost., 1747. 8°, pp. 45.
[*A. A. S. A. C. A. B. Ath. Brit. Museum. C. H. S.*
[*N. Y. H. S. U. T. S. Y. C.*

This subject was again considered by him in an appendix (pp. 48–60) to the Rev. John Beach's "Calm and Dispassionate Vindication of the Professors of the Church of England." (Bost., 1749.)

7. In 1748 he reprinted (Boston, 8°, 77 pp.) a tract entitled "The Englishman Directed in the Choice of his Religion," with a "Prefatory Address to the Gentlemen of America" (pp. 5–31), by himself. This Address is to serve as a Rejoinder to Noah Hobart's expected Reply to Wetmore's Vindication.

[*A. A. S. B. Ath. M. H. S. N. Y. H. S. U. T. S.*

8. In the New York Gazette for June 19, 1749, is a brief letter from Mr. Wetmore (dated May 24, 1749) to Mr. St. George Talbot, respecting Mr. Talbot's character.

About twenty-five letters of his to the officers of the Society for the Propagation of the Gospel (1727–59) are printed in whole or in part in Bolton's History of the Church in Westchester County.

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W. Allen, Amer. Biographical Dictionary, 3d ed., 842. *Baird*, Hist. of Rye, 172, 296, 302, 314, 495. *Beardsley*, Life of S. Johnson, 52, 53. *Berrian*, Hist. of Trinity Church, 40. *Bolton*, Hist. of the Church in Westchester County, 232-91; and Hist. of Westchester County, ii, 64. Dwight Genealogy, i, 497. N. E. Hist. and Geneal. Register, xxviii, 241. *Perry*, Papers relating to the Hist. of the Church in Mass., 668, 673. Soc. for Propagating the Gospel, Abstract of Proceedings for 1761, 45. *Temple and Sheldon*, Hist. of Northfield, 140. *B. Trumbull*, Century Sermon, 23. Wetmore Family, 145.

JOSEPH WILLARD, the second son and third child of Captain Samuel Willard, was born July 23, 1696, in Saybrook, Connecticut, where his father was in charge of the fort. His grandfather, Josiah Willard, of Wethersfield, Connecticut, was a brother of the Rev. Samuel Willard (Harv. 1659), who presided over the College at Cambridge from 1701 to 1707. His mother was Sarah Clark, of Saybrook.

He studied theology, and in September, 1716, was invited to preach in the vacant pulpit in Norwich, Connecticut, but he cannot have preached there more than a few

Sundays. November 12, 1717, the town of Sunderland (then called Swampfield), Massachusetts (which had been set off from Hadley in 1714), sent a committee to Harvard College to obtain a minister; instructing them, if unsuccessful there, to return by way of Norwich, and call on Mr. Willard, and bring him back with them.

The church in Sunderland was organized, January 1, 1717–18, and Mr. Willard ordained pastor the same day. The sermon at his ordination, by the Rev. Solomon Stoddard (Harv. 1662), of Northampton, Massachusetts, was printed. (Boston, 1718. 12°, pp. 29+16.)

In 1721 he was dismissed, and on July 2 of that year, began to preach in the newly settled (not yet incorporated) township of Rutland, Massachusetts. The majority of the proprietors of this township were his near relatives, the surviving and the heirs of the deceased children of his great-grandfather, Major Simon Willard, the famous leader against the Indians; his choice as their minister by a great majority of the voters, at a town-meeting held July 12, was very natural.

The town proved to be in continual danger of attacks from hostile Indians, so that an appointment for his installation was deferred. In 1723 a day had been fixed for this ceremony; but while waiting its arrival, on the 14th day of August, being surprised while out in the woods hunting wild turkeys, he was killed and scalped by a party of Indians, at the age of 27. He was admitted to the (*ad eundem*) degree of M.A. at Cambridge, the month before his death. Two children of one of his parishioners were slain by the same party of savages, and two others of the same family carried into captivity. The Rev. Israel Loring (Harv. 1701), of Sudbury, preached two sermons in commemoration of these events, at Rutland, September 8, which were published (Boston, 1724. 8°, pp. iv, 44). His estate was valued at nearly £500, the library being about £40.

He married, in August, 1718, Susanna, fourth daughter

of Nathaniel Lynde, of Saybrook, by whom he had one son born in Sunderland, and another (posthumous) born in Saybrook.

She was born in April, 1700, and was afterwards married to the Rev. Andrew Gardner (Harv. 1712), who preached in Rutland after Mr. Willard's death; he was settled in Lunenburg, Massachusetts, from 1728 to 1732, and then removed to Winchester, New Hampshire, where she died in 1748.

AUTHORITIES.

W. F. Arms, MS. Letter, February 11, 1884. *Caulkins*, History of Norwich (2d ed.), 287. History of Churches in Franklin County, 367. *Holland*, Western Massachusetts, ii, 441. *Reed*, History of Rutland, 74, 97. *Pres. Stiles*, MS. (unbound) Letters, iv, 121. *Whitney*, Hist. of Worcester County, 115–6. Willard Memoir, 392.

Annals, 1714–15

Of the same date with Commencement in 1714 (September 8) is a letter from Colonel John Alford, at Boston, to Tutor Noyes, giving notice that according to directions he has shipped nine boxes of books to the College, at Saybrook, which had been sent from England to his care. The freight to Boston was two pounds, four shillings, and the porterage, cartage, and wharfage, six shillings more,—Colonel Alford making no charge for his trouble.

This letter introduces us to a series of valuable gifts obtained for the College by the exertions of the Colony's Agent in London, Jeremiah Dummer. He was a native of Boston, and a graduate of Harvard (1699), who had now resided for some years at the English Court, contemporary in age and closely allied in friendship with the brilliant Viscount Bolingbroke. From 1710 to 1721 he was the agent of Massachusetts in England, and from 1712 to 1730 the agent of Connecticut. Extracts which remain of his letters to the Rev. James Pierpont in 1713 show that he had been asked by the Trustees to solicit benefactions for the College, and that he entered with alacrity on the work.

The manuscript history by Tutor Johnson records that in the Collegiate year 1714–15, "by the bountiful and liberal Donation of Divers well spirited Gentlemen in Brittain procured by Mr. Jeremiah Dummer, Agent for this Colony, we had a very valuable and considerable Library of choice Books sent to us." The list of these books, with the names of the donors, drawn up by Dummer, is still preserved. There are upwards of seven hundred volumes, of which nearly one half are folios and quartos. The nine boxes forwarded in September, 1714, could not have been more than a part of this gift.

The catalogue leads off notably with "All the Tatlers and Spectators, being eleven volumes, in Royal paper neatly bound and gilt"—given by "Rich[d] Steele, Esq[r]." Sir Isaac Newton gives the second edition of his *Principia* (which appeared in 1713), a copy of his Optics, the Greek *Thesaurus* of Stephanus, and another Greek commentary. Dr. Bentley, William Whiston, and Dean Kennet give their own works, and Dr. Halley his edition of Apollonius. Of the nonconformist divines, Edmund Calamy, Matthew Henry, and many others make liberal contributions. The largest contributor was the collector himself, who sent ninety-two volumes. Dummer also secured gifts from various Englishmen, who had at some time personally visited America in official capacities. Thus, Sir Edmund Andros sent a translation of Josephus, in three volumes, a copy of Sir Thomas Browne's Vulgar Errors, and an Armenian dictionary; the gift throws incidentally a kindly light on his disposition towards Connecticut. Sir Francis Nicholson, also, both predecessor and successor of Andros as Governor of Virginia, and his lieutenant in New England, added to the collection. The poet-laureate of the group is thus commemorated by Dummer, in a letter to Pierpont, May 5, 1713: "Sir Richard Blackmore (to whom I delivered the Committee's letter) brought me in his own chariot all his works in four volumes in folio, and Mr. Yale has done something, though very little considering his estate and particular relation to your Colony. . . Sir John Davy will give me nothing, notwithstanding his promises, but it may be he intends to send what books he gives himself." In the list as finally made up, from thirty to forty volumes come from Governor Yale.

In general, the collection was one of great value. Of its over seven hundred volumes, one-half (speaking roughly) were on theological subjects; of the remainder about one-third related to history, biography, and travels, another third was pretty evenly divided between English and Classical literature, and the rest pertained to science.

In English literature, besides the few just mentioned, the principal authors were Chaucer, Spenser, Milton, Ben Jonson, Bacon (Essays), Butler (Hudibras), Sir William Temple, and Cowley.

From Sir John Davie the College received an independent gift of books, probably also in 1714. Davie (Harv. 1681) was a quiet farmer in New London, when an unexpected succession to a baronetcy and a fortune summoned him to England in 1708. His classmate, Pierpont, and his brother-in-law, Governor Saltonstall, had doubtless pleaded with him the cause in which they were interested. The list of his books, about two hundred in all, or six boxes full, is still preserved. They are almost without exception theological, and in that line are inferior in value to Dummer's more choice selection.

This increase of goods made more imperative the need of housing the School; and it was probably in response to some otherwise unmentioned appeal of the Trustees that the Upper House of the General Assembly, meeting at New Haven in October, passed a bill granting "£200 for the building of a house for the Collegiate School;" but the other branch of the Assembly refused concurrence, and referred the subject to the next session.

A great calamity overtook the College in the death of the Rev. James Pierpont, after a brief illness, November 22, 1714, aged nearly 55 years. It is not unlikely that, if he had been spared a few years longer, the course of our history would have run more smoothly.

In May, 1715, the Trustees again represented to the Assembly the need of better conveniences for carrying on the school, and the Lower House

"Taking it into their serious consideration are fully satisfied of the real necessity of a suitable house being provided for the entertainment of the School; And do therefore order that for the encouragement of so good a work as building a convenient house for said School, a brief be sent unto the several towns and parishes in this Colony for the asking the contribution of the well-affected to religion and learning among us."

Under Governor Saltonstall's guidance, the Upper House proposed to add to this sanction of a brief, a special grant of £100, from the Colony treasury, by way of example; this addition failing in the other House, the whole bill happily fell through.

At Commencement, September 14, 1715, Mr. Noyes resigned the tutorship, and Benjamin Lord was chosen his successor. At the same meeting, probably, the Rev. Thomas Buckingham (Harv. 1690), of Hartford, a nephew of the late Mr. Buckingham of Saybrook, was elected to the vacancy in the Board of Trustees.

Sketches, Class of 1715

**Nathanael Mather*	*1748
**Josephus Webb*, A.M.	*1741
**Henricus Willes*, A.M.	*1758

NATHANIEL MATHER was born in Windsor, Connecticut, May 30, 1695, the son of the Rev. Samuel Mather (Harv. 1671), minister of Windsor and one of the original Trustees of the College, and of Hannah, daughter of Governor Robert Treat. An elder brother, Azariah, graduated here in 1705.

For four months during the year after graduation he taught the Hopkins Grammar School in Hadley.

He studied theology, and appears to have received ordination, May 22, 1728, as pastor of the Presbyterian Church in Aquebogue, now Jamesport, a parish in Riverhead, Suffolk County, Long Island. Here he was settled until his death, March 20, 1748, in his 53d year.

He united with five other ministers, in April, 1747, in establishing the Presbytery of Suffolk, which sympathized heartily with "New Light" measures.

these scenes of strife Mr. Webb was ill-adapted, from a certain mildness if not weakness of character, and eventually his dismission was sought by common consent. His connection with his parish ceased with the end of 1736, though he remained in Newark or the neighborhood for three or four years longer, and then removed to New Haven.

On Tuesday, October 20, 1741, while crossing in the ferry between Saybrook and Lyme, on the Connecticut River, he and his only child (an undergraduate in College) were drowned by the upsetting of the boat. Letters of administration upon his estate were taken out, at New Haven, the next week, by his brother. His wife did not survive him, and the estate (amounting to about £400) was divided between his brothers and sisters.

AUTHORITIES.

Atkinson, Hist. of Newark, 54–58. Newark Town Records, 128, 132. Boston Gazette, October 27, 1741. *Stearns*, First Church of Newark, 121. N. E. Hist. and Geneal. Register, x, 30.

HENRY WILLES was born in Windsor, Connecticut, October 14, 1690, son of Lieutenant Joshua Wills, or Willes, of Windsor, by his second wife, Hannah, daughter of Thomas Buckland, of that town.

In October, 1716, the General Assembly of Connecticut granted liberty to the inhabitants of that part of Norwich known as Norwich West Farms (incorporated in 1786 by the name of Franklin) to form a religious society; and not long after Mr. Willes was invited to preach as a candidate. He proved acceptable to the people (about fifty families), and with a view to his settlement permission was obtained, in May, 1718, from the Assembly for the organization of a church. Accordingly, on October 8, 1718, a church of eight members (the Second or West Church in Norwich) was gathered, and Mr. Willes ordained pastor.

For a long series of years his ministry was quiet and happy; but the derangement produced by the formation in 1734 of another society in Norwich, and the attempts to fix the location of a new house of worship, resulted in great disaffection among the people. In the Great Awakening of 1740, Mr. Willes sympathized with his friend, Benjamin Lord (Y. C. 1714), the pastor of the parent church in Norwich, and bade the revival godspeed. By 1746, however, a Separate Society was formed at the West Farms, by skilfully taking advantage of the existing elements of discontent. In October, 1747, the General Court interposed to prevent the summary dismission of Mr. Willes, and two years later they gave a final decree for the payment of his dues, and advised him to resign. He resigned accordingly, January 23, 1749–50; but remained in the parish until his death, which happened there, after a week's illness, from paralysis, September 3, 1758, at the age of 68 years. The inventory of his estate amounted to £651; it included one hundred and eighty-six volumes.

He married, October 27, 1718, Martha, daughter of John and Lydia (Pratt) Kirtland, of Saybrook, Connecticut, and a sister of the Rev. Daniel Kirtland (Y. C. 1720). She was born August 11, 1695, and died December 11, 1773, in her 79th year. The Rev. Dr. Lord, of Norwich 1st Society, preached and published funeral sermons on occasion of the deaths of Mr. Willes and his wife. They had a large family, three sons and eight daughters. The Rev. D. Ellis Willes (Y. C. 1850) is a direct descendant.

AUTHORITIES.

Caulkins, Hist. of Norwich, 429. Register, xiv, 242. Pratt Family, 242. Hist. of Church in Franklin, 27 37, 96. *Stiles*, Hist. of Windsor, 562, 821. Hyde Genealogy, i, 454. N. E. Geneal.

Annals, 1715–16

At the session of the Legislature in October, an opportunity occurred to help the School without a direct expenditure of money. An old dispute with Massachusetts respecting the boundary line between the two jurisdictions had just been arranged in committee, and it was now reported to the General Assembly that Massachusetts would be obliged to transfer to Connecticut above one hundred thousand acres of land elsewhere, as an equivalent for the encroachment of her grantees on this Colony. It was accordingly ordered that of the proceeds of this land £500 should be paid "to the Trustees of the Collegiate School, for the building a College house." The land was entrusted for sale to another Board of Commissioners, and the sale took place at Hartford in the following April; it was well that the grant to the School was passed before the result of the sale was known; for £683, a ridiculously low price even for that time (a little over three half pence per acre), was all that was realized.*

Early in April, 1716, the Trustees met to decide on the disposal of the money to come from the Assembly's grant, and to compose disorders which had arisen among the students, fostered by those parties who desired to have the School removed. Of the tutors now in charge, Samuel Russell, Junior, was 22 years of age, and had had one year's experience; while Benjamin Lord, but a little past his majority, was still new to the office. No wonder that there arose a clamor against them as too young and inexperienced to manage so important a charge as the sole instruction of others, whose average age was probably not under 19. A large proportion of the students happened to

*See Colonial Records of Conn., ed. Hoadly, v, 529; Trumbull's Hist. of Conn., i, 447; B. H. Hall's Hist. of Eastern Vermont, 13, 735.

be from the neighborhood of Hartford and Wethersfield, and they openly said that they could find better instruction in those places than in Saybrook. At Saybrook, moreover, there were peculiar disadvantages, many of the students being obliged (Clap's Annals, 16) to lodge above a mile from the place of instruction. If to these more or less justifiable grounds of complaint we add that the Trustees found themselves not united as to the expediency of continuing at Saybrook, it will not surprise us that the result was a compromise. They voted, indeed, that a building for scholars and a Rector's house should be "with all convenient speed erected"; but without the money in hand this was an impotent vote. They agreed also to call a resident Rector, at £100 salary, "besides the advantage of boarding the scholars"; but it does not appear that any steps were taken to execute this vote. The Trustees also voted to employ a third tutor (Samuel Smith, of Glastonbury, class of 1713), and to allow the Seniors to finish their studies where they pleased. This last vote was construed by other dissatisfied students as of wider application; and in the words of Tutor Johnson's manuscript (written the next year): "Immediately upon this, many of the scholars repaired to their respective homes and where they might have instruction to their minds, a considerable number of them gathering at Wethersfield." The attraction at Wethersfield was Mr. Elisha Williams, a recent graduate of Harvard (in 1711), recommended apparently by the two Hartford ministers (Woodbridge and Buckingham, who were at the bottom of this movement), as being a better teacher than any one at Saybrook.

At the May session of the Assembly, in Hartford, a memorial was presented, signed by these Hartford Trustees, by the Rev. Samuel Woodbridge, of East Hartford (a son of one of them), and by Samuel Welles, a wealthy layman of Hartford, "in the name of many others," setting forth "the present declining and unhappy circumstances in which the School lies, and the apparent hazard

of its being utterly extinguished, unless some speedy remedy be applied." The remedy suggested was removal to Hartford, which was urged for these reasons:

"Hartford is not only more in the center of the Colony, but is also surrounded with many considerable towns, upon which account it may easily be supposed that the number of students will be much greater than if it [the School] were at any other place which has not the like situation; besides several persons of distinction in the neighboring Province [Massachusetts] have assured us, not only that they will contribute towards the settling the School here, but also that they will send their youth hither for their education. There is already subscribed for that end between six and seven hundred pounds; we also have good reason to expect other very considerable donations, which will make up one thousand pounds and upwards."

The memorial concluded with a prayer for a Committee, to hear arguments. These two Trustees had both been present five weeks before, at Saybrook, and had concurred in the vote for erecting buildings there; so that their present step was, as Johnson calls it, "unaccountable," and "caused a mighty commotion."

The Assembly immediately summoned a meeting of the Trustees, at Hartford, and six of them accordingly assembled on May 23. Mather was disabled from all service; the other three absentees, the senior members of the Board, held that such a summons did not constitute a legal call for a meeting. The issue of the conference was a request from the Trustees present, which was heeded, that the Assembly would defer action until the October session; and a pledge, as stated by Johnson, "that unless they could universally agree on the next Commencement where the School should be built, then they would desire the Assembly to nominate a place for it." Thus the matter rested. A few scholars tarried at Saybrook; but even these were driven to East Guilford during the summer by a visitation of the small-pox. The staff of instruction was reduced to one,—Mr. Smith not having accepted his appointment, and Mr. Lord retiring before the end of the year.

Sketches, Class of 1716

**Samuel Hall*, A.M., Tutor	*1776
**Guilielmus Worthington*, A.M.	*1756
**Benjamin Doolittle*, A.M.	*1749

BENJAMIN DOOLITTLE, the second son and fifth child of John and Mary (Peck) Doolittle, and grandson of Abraham Doolittle, one of the first settlers of Wallingford, Connecticut, was born in Wallingford, July 10, 1695.

He studied theology, and began preaching in Northfield, Massachusetts, November 10, 1717. His ministrations gave satisfaction, and he was invited, August 2, 1718, to settle. He accepted the call ten days later, and his ordination, with the gathering of a church, probably took place on the 2d of September.

He was the physician and surgeon as well as pastor of his people, and a disaffection arose about 1736–7 on account of his engrossing and widely extended medical practice; there were also doctrinal objections to him, on the score of Arminianism. He objected to calling an ecclesiastical council, and the majority of the church supported him; so that he continued undisturbed in his office until his sudden death. Casual evidence of his important medical transactions exists in this item among the debts due to his estate after his death: "From the King for medicine for the Canada Soldiers, £229. 18s. 5d." In the inventory of his effects are included, "a surgeon's pocket case of instruments," valued at £22; "three sets of instruments to extract teeth," £1. 5s.; "two lancets," 24 shillings; "an incision-knife," 8 shillings. The inventory amounted to £5600.

The Boston Gazette, of January 24, 1748–9, has this notice:

"We are informed that on the 9th instant, the Rev. Mr. Doolittle, pastor of the Church in Northfield, was suddenly seized with a pain in his breast, as he was mending a fence in his yard, and died in a few minutes' time, to the inexpressible grief of the town in general, as well as his own family in particular."

The sermon at his funeral, January 11, by the Rev. Jonathan Ashley (Y. C. 1730), of Deerfield, was published (Boston, 1749. 8°, pp. 26). It says:—

"He came to you in the Day of your small Things. . . He never seemed to aspire after great Things; nor was he discontented with small ones. He was peculiarly fitted by God for the Place he put him into, prepared to endure Hardships with Patience: Not daunted with the Appearance of Troubles, nor sinking under them when they were sent: You are all Witnesses, what Courage he endeavoured to inspire you with under the Distresses of the War. . . . As to his Powers and Abilities (it is well known) they were much above the common Sort; and some of good Judgment have thought, had he been situated under the Advantages of Men and Books, he would have shone as a Star of the first Magnitude: His natural Powers being such, he was enabled to direct, assist, and profit you in your publick Affairs: Nor ought you to forget how he has served you in your civil Affairs, by representing your distrest Circumstances, and requesting Help for you; So also you ought to remember how he has served you in the Quality of a Physician, in which Capacity he justly merited the same Character the Evangelist *Luke* did, *A beloved Physician.* Nor should you forget how he sought not Gain from you; but attended you while sick without a Reward. He had attained to a happy Government of his Spirit, and could freely overlook any Injury he received from you; and was ready to do the best Offices to those who had been tempted to treat him unkindly. . . . He was naturally facetious, but if at any Time he might seem to exceed the Bounds of Decency, so as to give Offence to Persons of a more melancholy Temper, I can assure them he bewailed it as his Infirmity: he was free from all Haughtiness and supercilious Behaviour; readily *condescending to Men of low Degree.* He was a man of strict Temperance; and greatly bewailed the Extravagancies of our Day; he was given to Hospitality, chearfully entertaining Men of all Ranks and Orders."

The following verses are engraved upon his tombstone:

"Bless'd with good intellectual parts,
Well skilled in two important arts,
Nobly he filled the double station
Both of a preacher and physician.
To cure men's sicknesses and sins,
He took unwearied care and pains;
And strove to make his patient whole
Throughout, in body and in soul.
He lov'd his God, lov'd to do good,
To all his friends vast kindness show'd;
Nor could his enemies exclaim,
And say he was not kind to them.
His labors met a sudden close,
Now he enjoys a sweet repose;
And when the just to life shall rise,
Among the first he'll mount the skies."

He married, October 14, 1717, Lydia, eldest child of Samuel and Susanna Todd, of North Haven, Connecticut, and had by her five sons and seven daughters, of whom two sons and four daughters survived him. She was next married, October 26, 1763, to Lieutenant Jonathan Belding, of Northfield, who died July 6, 1778; and she was a third time married, November 3, 1778, to Japhet Chapin, of Springfield, who died in 1786. Her own death occurred in Northfield, June 16, 1790, in the 91st year of her age. One of her daughters married Seth Field (Y. C. 1732).

He published:—

1. An Enquiry into Enthusiasm, being an Account of what it is, the Original, Progress, and Effects of it. Boston, 1743. 8°, pp. 37. [*A. A. S. B. Ath. C. H. S. M. H. S. Prince.*

2. There was also printed, after his death, from his manuscripts, A short Narrative of Mischief done by the French and Indian Enemy, on the western Frontiers of the Province of the Massachusetts Bay, 1744–48. Boston, 1750. 8°, pp. 22. [*Harv. Philad.*

The historian of this war, Samuel G. Drake, speaks of this as "one of the most important and valuable records of it [the war], so far as his [the author's] plan extended, that can be found of any similar period in our history." It is reprinted in Temple and Sheldon's History of Northfield (1875).

3. A charge delivered by him at the ordination of the Rev. John Norton (Y. C. 1737), in 1741, is printed with the Sermon on that occasion by the Rev. Jonathan Ashley (Y. C. 1730).

AUTHORITIES.

Barber, Hist. Coll. of Mass., 268. *Davis*, Hist. of Wallingford, 731. *Drake*, Hist. of French and Ind. War, 1744–47, 10. Hist. of Churches in Franklin Co., 283. *Holland*, Hist. of Western Mass., ii, 407. N. E. Hist. and Geneal. Register, vi, 294. *Temple & Sheldon*, Hist. of Northfield, *passim*. Tuttle Family, 325.

SAMUEL HALL was born in Wallingford, Connecticut, October 5, 1695, the second son and third child of the Honorable John Hall, of Wallingford (one of the Governor's Assistants from 1722 to 1730), and grandson of Samuel and Hannah (Walker) Hall, among the first settlers of that town. His mother was Mary, daughter of John Lyman, of Hartford. His youngest brother, Elihu, graduated in 1731.

In the month after his graduation, a majority of the Trustees voted to remove the College to New Haven, and in the following winter Mr. Hall appears to have joined Mr. Elisha Williams, at Wethersfield, in the work of instructing those students who had seceded under the influence of the Trustees living in Hartford. He continued thus employed until the spring of 1719, when all the Wethersfield scholars returned to New Haven. He subsequently studied theology with the Rev. Solomon Stoddard, of Northampton. As early as May, 1718, the General Assembly received a petition from the inhabitants of the west part of Wallingford, asking to be made into a separate parish; but it was not until five years later that the Assembly saw fit to grant the request. In May, 1724, the parish was named New Cheshire, and in October of the same year liberty was granted them to settle a minister. Accordingly, a church of eleven men and fifteen or sixteen women was gathered, November 25, and Mr. Hall, who

had begun to preach for them as early as the winter of 1722–3, and was called to the pastorate in December, 1723, was ordained pastor, December 9, 1724, the Rev. Samuel Whittelsey (Y. C. 1705), pastor of the parent church, preaching the sermon. The parish then contained thirty-five families, and remained under Mr. Hall's care until his death, the Rev. John Foot (Y. C. 1765) being ordained colleague-pastor, March 12, 1767. Mr. Hall preached his last sermon in October, 1775, and died in New Cheshire (incorporated in 1780 by the name of Cheshire), "after a short but very distressing illness," February 26, 1776, aged 80. He had lived to bury all those who originally formed the church over which he was ordained.

He married, January 12, 1724–5, Ann, eldest daughter of Governor Jonathan Law (Harv. 1695), of Milford. She was born August 1, 1702, and died August 23, 1775, aged 73. Their children were eight sons and five daughters; of the sons, four died in infancy, and two, Samuel and Elisha, were graduated at this College, in 1754 and 1764 respectively. One of the daughters married the Rev. Warham Williams (Y. C. 1745), and another married her father's colleague.

In May, 1732, the small-pox broke out in the center of his society, at which time about one hundred and twenty-four persons, or one-third of his whole parish, were infected with the disease, and some seventeen died; the General Assembly at their next session granted £50 out of the public treasury for the relief of the stricken families. In this connection he published:

1. Bitter Afflictions remembered and improved. A Sermon occasioned by the raging of the Small-Pox in New Cheshire. New London, 1733. 4°.

2. He also preached, May 8, 1746, a more than usually eloquent Election Sermon (from 2 Chron. xix, 6), which was published at New London the same year (16°, pp. ii, 32), with the title, The Legislature's Right, Charge and Duty in respect of Religion.

[*A. A. S. B. Publ. C. H. S. Harv. Y. C.*

3. He also published (N. London, 1747, 16°, pp. 26) a Sermon [from Matt. vii, 20] in which is Shewed, What are Not, and What Are, the Evidences of Any one's being in the Favour of God. Preached at New Cheshire, January, 1746–7.

[*C. H. S. N. Y. H. S.*

Mr. Hall was a vigorous "Old Light" in theology, and the chief promoter of what was known in 1758–9 as the "Wallingford Controversy," being at the head of the objectors to the settlement in that parish of the Rev. James Dana on account of surmised Arminianism; he became reconciled to Mr. Dana in 1771. Mr. Hall's church in Cheshire became during his lifetime one of the largest in New England,—containing between four and five hundred communicants.

AUTHORITIES.

Conn. Journal, March 13, 1776. *Davis*, Hist. of Wallingford, 441, 757. Eliot Genealogy, 61. Hall Family Records, 91, 95. *S. Hall*, MS. Letter to Pres. Stiles, April 4, 1766 (in Letter-Book No. iv). *Pres. Stiles*, MS. Itinerary, ii, 446; iii, 2, 4, 5, 113, 114, 552–3; MS. "Memoirs and Extracts, 1763," 5.

WILLIAM WORTHINGTON was born in Hartford, Connecticut, December 5, 1695, the eldest child of William Worthington, of Hartford, and grandson of Nicholas Worthington, the original emigrant from England, who removed in his last days from Hartford to Hatfield, Massachusetts. His mother was Mehitabel, daughter of Isaac Graves, of Hatfield, and widow of Richard Morton, Junior, of Hartford and Hatfield.

He studied theology, and was married, October 13, 1720, to Elizabeth, elder daughter of Major Samuel Mason, of Stonington, Connecticut. Soon after this date, February 8, 1720–21, the North Society in Stonington (now the town of North Stonington) voted to employ him to preach until the end of the following May. He continued there until August, 1722, when he was invited to set-

tle as the first pastor over that church. He declined the call and left the society, partly on account of the inadequate salary offered, but mainly on account of party divisions among the people. In June, 1724, he was invited to preach to the people in the western part of Saybrook, who were formed into a distinct parish (known by its Indian name of Pochaug until 1810, and in 1840 incorporated as the town of Westbrook) by the Assembly in the previous month. He began his work in August, 1724. In October, 1725, liberty was given to organize a church, and on the 29th of June, 1726, a church consisting of seven male and eight female members was gathered and Mr. Worthington ordained pastor. In the meantime, the church in North Stonington had unsuccessfully renewed their call, in February, 1726. He continued in office until his death, which occurred at his house in the west parish of Saybrook, November 16, 1756, in his 61st year. He died of a wound made in an artery by an unskillful physician, who was attempting to let blood for some ailment. The discourse delivered at his funeral, by Dr. Jared Eliot, of Killingworth (now Clinton), his nearest ministerial neighbor, was published. His estate was appraised at about £1350; it included seventy volumes and one hundred pamphlets.

His first wife, who was born May 6, 1697, died January 1, 1724–5, in her 28th year. He married, September 20, 1726, Temperance, daughter of William Gallup, of Stonington. She was born February 1, 1700–01, and survived him, dying at the residence of her daughter, in Durham, Connecticut, in March, 1778, aged 77 years.

By his first marriage he had two daughters, one of whom died in infancy, and the other married Dr. Aaron Eliot, of Killingworth (Clinton), a son of Jared Eliot (Y. C. 1706).

By his second marriage he had five daughters and one son; one of the daughters was the wife of Elnathan Chauncey (Y. C. 1743), and another the wife of the Rev. Cotton M. Smith (Y. C. 1751), and mother of Governor John Cotton Smith (Y. C. 1783).

He preached the Election Sermon, May 10, 1744, from Psalm lxxvii, 20, which was published (N. London, 1744, 16°, pp. iv, 43), under the title:

The Duty of Rulers and Teachers in Unitedly Leading God's People. [*A. C. A. C. H. S. Harv. M. H. S. Y. C.*

This sermon was delivered when the excitement fanned by Whitefield was at its height; and the author shows (pp. 10, 11, 38) his entire sympathy with the stringent measures of repression which the government had taken.

Dr. Field, in 1819, writes of him, "Mr. Worthington was a man of agreeable and engaging manners, a worthy minister, greatly beloved by his brethren and all who knew him."

His great-grandson, Professor W. C. Fowler, records the family tradition that he "was distinguished for great blandness, urbanity, and gracefulness of manners, qualities which he transmitted to his descendants." His funeral sermon also speaks of "his polite Behaviour, conspicuous in his whole Conduct."

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Eliot, Funeral Sermon. *Field*, Statistical Account of Middlesex County, 97. *Fowler*, Chauncey Memorials, 177. *Goodwin*, Genealogical Notes, 265. *Judd*, Hist. of Hadley, 501. *Morris*, Dedication Sermon at North Stonington, 6, 8. N. E. Geneal. Register, xiii, 343; xv, 121.

Annals, 1716–17

Seven Trustees, of whom were Woodbridge and Buckingham, of Hartford, met at Commencement, September 12, 1716,—the last Commencement at Saybrook,—and the older members of the Board endeavored to unite all minds on Saybrook, but encountered two stubborn negatives. When this failed, it was voted, five to two, that in case of removal, it was more advisable to go to New Haven than to Hartford; by the same majority it was voted to adjourn to meet in New Haven, on the day before the Assembly's October Session. The Saybrook atmosphere was too repressing, to admit of a direct vote for New Haven.

Meantime, as Tutor Johnson informs us, "there were various towns which bid for the School:—Saybrook twelve or fourteen hundred pounds; Hartford endeavored but could make no hand of getting money, at least not so much as they could think worth the mentioning; at New Haven were fifteen or two thousand pounds gathered." A few of the subscription-papers circulated in New Haven are still preserved. The sums promised (by sixty-three persons, in New Haven, Derby, and Stratfield) vary from ten pounds to ten shillings, averaging perhaps three or four pounds. It appears by the records of the Proprietors of Undivided Lands in New Haven that they voted on July 30, 1716, a grant of eight acres "of sequestered land at the end of the town" to the School, if it comes here; and another grant of an equal amount, "in the Yorkshire quarter," is dated the 24th of December following.

At the adjourned meeting of the Trustees, which convened on October 17, and lasted for more than a week, eight members were present,—all except James Noyes*

* He subscribed at his residence, in December, a formal approval of the acts voted, so as to make assurance doubly sure.

and Samuel Mather. Moses Noyes was chosen moderator, and the decisive vote passed to remove the School to New Haven, "as a very convenient place for it, and for which the most liberal donations are given, appearing to us, as well as many other considerations." The vote stood five to two,—the moderator not voting, but expressing his preference that the School remain in Saybrook, though if it must be removed, he would be for New Haven.

The question was also put, whether in view of this decisive majority the Trustees were bound to announce to the Assembly that they had failed to redeem the pledge given by a part of them to settle at Commencement on a site. Tutor Johnson states that a hint had been given by the Upper House that it might not be wise to give the Lower House a chance to legislate on the matter, and so the majority chose silence. It was agreed to begin a Rector's house and a College at once, with the £500 granted out of the "equivalent lands" by the Assembly, and Governor Saltonstall and Deputy-Governor Gold were asked to give advice "concerning the architectonick part of the buildings"; in the Governor's case this was more than a compliment; there was doubtless a recollection of his having lately (1708) built for his own occupancy within five miles of New Haven Green an elegant residence, on the borders of the lake which now bears his name.

The tutorships being both vacant by resignation, new tutors were chosen,—Samuel Smith and Samuel Johnson, and the latter accepted at once, and began work; his proposed colleague was, however, induced by the two Hartford Trustees to go under their sanction to Wethersfield, and with Elisha Williams to open a rival School there. Johnson was aided through the ensuing year by Joseph Noyes, the New Haven pastor, who resumed his old duties by taking charge of the Senior Class. In all, there were thirteen scholars at New Haven, fourteen at Wethersfield, and three or four still at Saybrook, under the minister, Azariah Mather, a former tutor.

Though a site for the College was not yet secured, preparations began early in January, 1717, when the building committee (Messrs. Andrew, Russell, Webb, Davenport, and Ruggles) was furnished by the Governor with specifications for the timber required according to a plan which he had elaborated.

Meantime, the opponents of New Haven were not idle. Formal action was introduced at the annual town-meeting held in Hartford on December 18, 1716, when resolutions were passed, instructing the deputies of the town in the next General Assembly to offer a Remonstrance against the settlement of the Collegiate School at New Haven, and to endeavor that it "be settled in a place that shall be judged by them [*i. e.*, the Assembly] most suitable, and where it may be best subsisted, and most accommodable to the greatest part of the Government." The grounds of this Remonstrance were thus put:

"The counties of Hartford and New London, being more in number than the rest of the government [the numbers were about as five to four], and paying the greatest part of the money given for the subsisting the Collegiate School, and having furnished the said School with the greater number of scholars,* had reason to expect that in appointing the place of the School, good respect should be had to them therein."

The paper when drawn up was circulated widely through the disaffected counties, and it was advised that similar instructions be given to the deputies of other towns.

A vigorous reply to this Remonstrance (composed, it is believed, by Judge Jonathan Law, of Milford, a son-in-law of Rector Andrew, and later, from 1741 to 1750, Governor of the Colony) was subscribed on the 22d of February, by Mr. Andrew and Mr. Russell. This paper gives incidentally an authoritative statement of some of the grounds for the removal to New Haven. Thus, in reply to the assertion that the eastern counties were more

* Of the graduates down to date one-half had come from these two counties; of the remainder, one-half were from New Haven and Fairfield Counties, and the rest from outside the Colony limits.

populous, it is held that the prospects of the School were better at New Haven, by reason of the nearness to the "Western Governments" (New York and New Jersey), while the Eastern Governments (Massachusetts and Rhode Island) were already supplied by Harvard. Then, too, the line of seacoast towns included most of the principal towns of the Colony, and for these New Haven was nearest the center; and "as to the towns on the river, is it not easier for them to come down, than for all the rest to go up?" On the question of money interests, it is implied that the donations of New Haven County had far exceeded those of the other competitors. The main argument is directed against the petition of the remonstrants, that the Assembly should decide a point which had already been entrusted by a charter of their own granting to a distinct body, namely, the Trustees themselves.

On April 5, 1717, the Trustees met again in New Haven, Moses Noyes and the two Hartford ministers being absent. The Treasurer of the Board, John Alling, having died the week before,* Mr. John Prout, Jr., of New Haven, a recent alumnus (1708) of the School, was elected his successor, and accepted the trust. It was voted that the College building be placed on "the lot commonly called Mrs. Coster's lot," on condition that it be secured without diminishing the funds subscribed or the money in the treasury. The lot thus designated, two acres in extent, had been purchased in 1686, with the house and barn thereon, for £110 "current pay," by Mrs. Hester Coster, who at her death, in April, 1691, had bequeathed it to the Church in New Haven, for the encouragement of religion and learning, by providing for the maintenance of a weekly lecture. On June 17, 1717, the Church empowered a committee to sell the lot; and under this vote one acre and a quarter was deeded to the Trustees of the Collegiate School, on September 26, 1717, for £26 bills of credit. (New Haven Land Records, iv, 477.) As bills of credit

* His gravestone stands in the College lot in the Grove-street Cemetery.

were not then worth more than ten shillings in the pound, the price paid was a nominal one. The land thus acquired was the southeast corner of the present College square, being "bounded East on the Market place, South on the Street, West on Mr. John Ball's lot, and North on the home lot of Joshua Tuttle."

Meantime, at the May session of the General Assembly, the Rev. Mr. Woodbridge again appeared and desired the Assembly to fix a place for the College. The Lower House "resolved that it may be most for the public good and the health of the Collegiate School, to have it settled in some place at or near Connecticut River"; but the usual division of councils between the two branches of the government prevented further action.

On the 11th of September, Commencement was celebrated by seven Trustees at New Haven, Rector Andrew presiding, and four students receiving their first degree. On the same day, one student received his degree from Mr. Woodbridge at Wethersfield. An interesting relic of this first Commencement at New Haven is the salutatory oration in Latin, by George Griswold, the manuscript of which is in the College Library; it is printed, in part, in the Magazine of American History, xi, 144–6.

Sketches, Class of 1717

**Georgius Griswold*, A.M.	*1761
**Hezekias Lord*, A.M.	*1761
**Josephus Lamb*, A.M.	*1749
**Isaacus Burr*, A.M.	*1751
**Moses Dickinson*, A.M., Socius	*1778

Isaac Burr, a son of Thomas and Sarah Burr, and grandson of Benjamin Burr, of Hartford, was born in

Hartford, July 4, 1697. At the opening of his Senior year in College, the removal to New Haven took place, and young Burr was, apparently, the only Senior who joined the party of students who migrated to Wethersfield to finish their course. He received his degree there at the hands of Mr. Woodbridge, of Hartford, the Trustee who inspired the Wethersfield movement.

He studied theology, and in the latter part of the year 1724 began to supply the vacant pulpit in Worcester, Massachusetts. On the 10th of February, 1725, he was called to settle, on a salary of £80, and on October 13, was ordained pastor of the church. His ministry was until near its close peaceful. The town records testify to frequent voluntary contributions for his benefit, made necessary by the depreciation of the currency. For instance, in October, 1732, in answer to his petition, "the town cheerfully grant" him £20, "and earnestly desire that he lay the same out in purchasing an addition to his library."

In October, 1740, Whitefield preached in Worcester, and the impulse thus given to revival measures seems to have made a division between the people and their pastor. Mr. Burr opposed the new movement, and partly it is said on account of a failure of his health, but more on account of the difficulties referred to, desired a dismission. A mutual council was called, in November, 1744, which advised a separation, and the contract with Mr. Burr was accordingly terminated, in March, 1745.

He returned to Connecticut, taking up his residence in Windsor, where he had married, about the time of his ordination, Mary, daughter of Judge John Eliot (Harv. 1685, a prominent lawyer of the Colony, and grandson of the Apostle Eliot), by his second wife, Mary Wolcott. He subsequently preached to the Northwest Society in Simsbury (now Granby), from August, 1747, to December, 1748, and died in Windsor, late in the year 1751, aged 54 years. The inventory of his estate is dated December 9, 1751; it amounts to about £2000. His wife survived

him. Their children were five sons and three daughters; two of the sons and one daughter were feeble-minded. The second son, Isaac, was graduated in 1753.

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Burr Genealogy, 235. Eliot Genealogy, 64. *Hinman*, Catalogue of Puritans, 430. *Lincoln*, Hist. of Worcester, 144. N. E. Geneal. and Hist. Register, v, 472. *Savage*, Geneal. Dict., i, 308. *Stiles*, Hist. of Windsor, 564. Worcester Soc. of Antiquity, Collections, ii.

MOSES DICKINSON, a younger brother of Jonathan Dickinson (Y. C. 1706), and second son of Hezekiah and Abigail Dickinson, of Springfield, was born in that town, December 12, 1695. Before he had entered his teens his father had died, and his mother had married Thomas Ingersoll, of Springfield.

He studied divinity, and was probably drawn to New Jersey by the fact that his brother was already settled there. In 1719 (before September), he took charge of the churches at Hopewell and Maidenhead, where he was soon ordained, and continued for about eight years.

In February, 1726–7, the Rev. Stephen Buckingham (Harv. 1693) resigned his pastoral charge in Norwalk, Connecticut, after a long disagreement, and on June 26, the Society voted to invite Mr. Dickinson to the vacant pulpit; he accordingly visited them, and gave such satisfaction that on July 20, with the express sanction of the Fairfield Association of Ministers, he was called to settle, in case he could be released from his present charge. He obtained release, and the Society at Norwalk repeated their call in form, November 1, 1727, and he accepted and was installed.

In this charge he continued through life. In February, 1764, the Society, with his concurrence, took measures for obtaining a colleague-pastor, and from November in that

year till January, 1772, the Rev. William Tennent, Jr. (Coll. of N. J. 1758) served in that relation. After that, occasional supplies were secured, but Mr. Dickinson was in the active discharge of his duties at the time of his last illness, which began about two months before his death. He died in Norwalk, May 1, 1778, aged 82 years. His tombstone describes him as "a man of a good understanding, well informed by study, cheerful in temper, prudent in conduct." The Rev. Edwin Hall, who succeeded to his pulpit in 1832, states,

"That he was a man of superior learning and capacity, of earnest and uniform piety, of sound judgment and strong common sense, of commanding personal appearance, of great dignity and courtesy, full of good feeling, abounding in good works, living as a father among his children, and not only looked up to as a beloved minister of Christ, but held in esteem among his fellow-citizens, as one of their first and ablest men."

The inventory of his estate amounted to about £750. He was a Fellow of the College from 1758 till his resignation in 1777; and for the last three years was the Senior Fellow. His controversial writings show great polemical skill. He was a moderate "New Light" in theology.

By his wife, Martha, whom he married about the time of his first settlement, he had four sons and three daughters. One son was graduated here in 1749. The oldest daughter married the Rev. James Lockwood (Y. C. 1735).

His second wife (Hannah, daughter of Captain Joseph Allyn, of Wethersfield) had been previously married to the Rev. Ebenezer Wright (Y. C. 1724), of Stamford, and to Captain Joseph St. John, of Norwalk (who died in 1756). She was born May 17, 1705, married July 28, 1757, and died in Plymouth, Connecticut, June 16, 1803.

He published:—

1. Sermon [from 1 Tim. iv, 14] preached at the Ordination of the Rev. Mr. Elisha Kent [Y. C. 1729], at New-Town, Conn., Sept. 27, 1732. Bost., 1733. 8°, pp. 28.

[*A. C. A. C. H. S. M. H. S.*

Mr. Kent was ordained "in the room of the Rev. Mr. John Beach, who lately declared himself to be of the Episcopal Persuasion," and accordingly the sermon is mainly a defence of Presbyterian ordination.

2. A Discourse [from Phil. ii, 12, 13] shewing that the Consideration of God's Sovereignty, in working Grace in the Souls of Men, is so far from being a Discouragement to them in endeavoring to obtain it, that it is a most powerful Motive to quicken their Endeavours. Preached at Stratford. Bost., 1742. 16°, pp. 27.
[*B. Ath.*

3. "A Second Vindication of God's Sovereign free Grace," which had been begun by his brother, Jonathan, but was left unfinished at his decease, was continued by him and published at Boston, in 1748. See above, p. 52.

4. An Inquiry into the Consequences both of Calvinistic and Arminian Principles, Compared together, in which the principal Things, in Mr. [John] Beach's [Y. C. 1721] Second Reply, to the late Mr. Jonathan Dickinson's Second Vindication of God's sovereign free Grace, are particularly considered. Occasioned by a Manuscript, Intitled, An Inquiry into the Consequences of Calvinistic Principles. In a Letter to Liberius, Author of that Piece. [Supposed to have been the Rev. Nathaniel Hunn (Y. C. 1731), of Fairfield, Conn.] Bost., 1750. 8°, pp. 39.
[*A. C. A. C. H. S. Harv. M. H. S. U. T. S. Y. C.*

5. Appendix to "A Second Address to the Members of the Episcopal Separation in New-England, by Noah Hobart," being A Letter in Answer to some Things Mr. Wetmore [Y. C. 1714] has charged him with. Bost., 1751. 8°, pp. 164–172.
[*B. Ath. B. Publ. Harv. M. H. S. Prince. Y. C.*

6. A Sermon [from 1 Tim. ii, 1, 2] preached at the Election May 8, 1755. N. Lond., 1755. 16°, pp. ii, 58.
[*C. H. S. Harv. M. H. S. Y. C.*

7. An Answer to a Letter, from an aged Layman, to the Clergy of the Colony of Connecticut. In which the Rights of the consociated Churches are maintained; the Consociation that appeared against the Ordination of Mr. [James] Dana [Harv. 1753] at Wallingford vindicated; and the Ministers like minded defended. . . By an aged Minister. N. Haven [1761]. 8°, pp. 31.
[*A. C. A. B. Ath. C. H. S. U. T. S. Y. C.*

8. An Answer, in the Form of a familiar Letter, to two important Questions, viz: Whether Blindness of Mind is the primary Cause of all the Wickedness that there is in the Hearts and Lives of

Men. And, Whether the Work of Regeneration is wrought in the Souls of Men, by the supernatural Influences of the Holy Spirit, operating with the Gospel. N. Haven [1770]. 8°, pp. 64.
[*B. Ath. C. H. S. U. T. S.*

This pamphlet had been read to, and its publication requested by, the Fairfield West Association of Ministers (May 29, 1770), and the Corporation of Yale College (Sept. 14, 1770).

9. A Sermon [from Acts xiii, 26], delivered at the Funeral, of the Hon. Thomas Fitch [Y. C. 1721]. N. Haven, 1774. 8°, pp. 24.
[*A. A. S. C. H. S. M. H. S. U. T. S. Y. C.*

Reprinted at New York in 1872 by a descendant of Governor Fitch.

AUTHORITIES.

Conn. Journal, May 20, 1778. *Goodwin*, Geneal. Notes, 7. *Hale*, Hist. of Presbyterian Church of Hopewell, 50–53. *Hall*, Hist. of Norwalk, 149, 166, 225. *Judd*, Hist. of Hadley, 476. *Sprague*, Annals of the Amer. Pulpit, i, 310. *Pres. Stiles*, MS. Letters, iii, 26–27. *Webster*, Hist. of the Presb. Church, 373.

GEORGE GRISWOLD was born in Lyme, August 13, 1692. He was the sixth child and third son of Matthew Griswold, Jr., of that part of Lyme which is now the township of Old Lyme, by his first wife Phebe, daughter of Samuel and Jane (Lee) Hyde, of Norwich, West Farms, now Franklin, Connecticut. The first Governor Griswold was his nephew. The College possesses the manuscript of his Latin Salutatory Oration at graduation, —the earliest relic of the kind known to be extant.

He studied theology, and after the formation (in October, 1719) of a second parish in Lyme, began to preach there. The new parish was in the Eastern part of the town, then called the Niantic quarter, since 1839 incorporated as the town of East Lyme. As early as 1720 this society provided for his continuing to supply them, and on January 30, 1723–4, they gave him a call to settle, on an annual stipend of £70; though it was not until May,

1724, that the General Assembly authorized the organization of a church. November 25, 1724, Mr. Griswold was ordained pastor, and he remained with this people until his death, "after more than seven weeks' painful illness," at his residence on "Giant's Neck," East Lyme, October 14, 1761.

In the great revival of 1740, Mr. Griswold was in full accord with his neighbor, Jonathan Parsons (Y. C. 1729), pastor of the First parish in Lyme and the well-known friend of Whitefield. The only known publications of Mr. Griswold are two letters which appeared in Prince's Christian History for 1744, giving an account of the revival in his own and a neighboring parish. From these it appears that his flock then consisted of from sixty to seventy families, and that he reckoned about one hundred conversions in the winter of 1740–41. Besides this, he gives an interesting account of the Niantic Indians, whose headquarters were within the limits of his parish, and thirteen of whom were admitted to his church in 1742–3, as fruits of his labors among them; he held a commission for many years as missionary to the tribe from the Commissioners for Propagating the Gospel in New England. In the latter part of his life he had difficulties with his parish, and was obliged to petition the Legislature to obtain his salary.

He married, June 22, 1725, Hannah, third daughter of Nathaniel Lynde, of Saybrook, and a sister of Samuel Lynde (Y. C. 1707). She was born September 10, 1698, and died in East Lyme, "of a quinsy," January 23, 1734–5, in her 37th year. He was again married, July 20, 1736, to his second cousin, Elizabeth, daughter of Thomas Lee, Jr., of Lyme. She was born April 8, 1701, and died August 28, 1758. He had by each marriage two sons and two daughters. The second son, the Rev. Sylvanus Griswold, graduated here in 1757. The youngest son, Captain Andrew Griswold, was a Revolutionary officer.

A contemporaneous obituary, perhaps written by the Rev. Jonathan Parsons, says of him:

"He was an excellent Christian of y^e^ Primitive Stamp, of great humility and Guileless Integrity in his Walk before God and Man, a lover of God and good men, fervent in his Devotions, given to hospitality, and very exemplary in all Christian Duties. . . . Extremely temperate in all things, of eminent Patience and Meekness."

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Caulkins, Hist. of N. London, 616. Colonial Records of Conn., ix, 574, x. 25. 54, 107. Hyde Genealogy, i, 52. *Prince*, Christian History, ii, 105. *E. E.* *Salisbury*, in Magazine of Amer. Hist., xi, 143–50. *Savage*, Geneal. Dict., ii, 317.

JOSEPH LAMB was born about 1690, and was the son of John Lamb, Junior, of Stonington, Connecticut, who died January 10, 1703–04.

The reasons which led him to seek an academic education when already past his majority, are not preserved; he had probably already prepared himself in part by the study of theology, for on the 6th of December, 1717, he was ordained by the Presbytery of Long Island, over a church organized in 1715 at Mattituck, a small settlement within the limits of the present town of Southold. He remained there, at least until April 14, 1729, when his wife Patience died there, aged 35 years, and it is believed that he continued in Mattituck for five or six years longer. His name, however, does not appear on the rolls of the Synod, later than 1723. In 1735 he began to preach in the Fourth church in Guilford, Connecticut, and after four years' trial, he was invited, in December, 1739, to become the pastor. He accepted the invitation, but a council for his installation was not called until January, 1740–41, by which time he had altered his mind, so that he refused the office. On July 1, 1741, the society voted to release him from all obligations.

In May, 1742, the Presbytery of New York (of which at its organization in 1738 he had become a member) directed the vacant church in the parish of Turkey (now

the town of New Providence), in the township of Elizabeth, New Jersey, to apply to him; accordingly he went to them and remained about two years, but owing to some difficulty which arose was not installed. Early in 1744 he accepted a call to the Presbyterian Church in Basking Ridge, Somerset County, New Jersey, where he died, in office, July 28, 1749, in his 60th year.

For a second wife he married, as early as 1732, Sarah, daughter of Stephen Chester, of Wethersfield, Connecticut, and sister of Stephen John Chester (Y. C. 1721). She returned to Newington parish, in Wethersfield, after her husband's death, and died there, January 21, 1754, aged nearly 60 years. Two daughters survived her. In her husband's will, one son and five daughters are mentioned.

He was the moderator of the Synod of New York in 1748, and in the same year was named in the charter of the College of New Jersey as one of its Trustees.

AUTHORITIES.

Caulkins, Hist. of New London, 328. *Hatfield*, Hist. of Elizabeth, 573. *Maclean*, Hist. of College of N. J., i, 109. *Prime*, Hist. of L. I., 142. *Rev. J. C. Rankin*, MS. Letter, June, 1884. *Webster*, Hist. of the Presbyterian Church, 364. *Welles*, Annals of Newington, 84, 113–14. *Hon. R. A. Wheeler*, MS. Letters, Dec., 1884. *Whitaker*, Hist. of Southold, 277.

HEZEKIAH LORD was born in Saybrook, Connecticut, March 19, 1697–8, the second son and third child of James Lord, of Saybrook. He was a cousin of the Rev. Benjamin Lord (Y. C. 1714), with whom he studied theology in Norwich. His mother was Elizabeth Hill, of Guilford.

The General Assembly had, on petition from the inhabitants of the northern part of Preston, Connecticut, divided that town, in October, 1716, into two parishes, and Mr. Lord began to preach in the North Society soon after his

preparatory studies were completed. In October, 1720, the Assembly authorized the organization of a church, and on November 30, 1720, this was done, and Mr. Lord was ordained pastor. The parish was known as North Preston until 1815, when it was incorporated by the name of Griswold; the ancient church is known, since the organization in 1825, of another Congregational church at Jewett City in the same town, as the First Church of Griswold.

With this church Mr. Lord remained until his death, June 23,* 1761, at the age of 63. The Rev. Benjamin Lord who had preached the sermon at his ordination, also preached at his funeral, and the discourse was published. They sympathized entirely in their approval of the revival measures of 1740.

His tombstone,—in the "Pachaug" burial ground, in Griswold,—bears this record:

"He early devoted himself to the service of God, and being blessed with a kind, benevolent temper, added to a natural modesty of behaviour, was very successful in promoting the pure religion of his Heavenly Master, and having diligently and faithfully discharged his duties, died in peace."

He married, February 9, 1723–4, Sarah Fish, who died December 20, 1733, in her 32d year. He married secondly, June 2, 1738, Zerviah, youngest daughter of John and Mary (Bingham) Backus, of Scotland, a parish in Windham, Connecticut. She was born August 10, 1709, and died in Griswold, November 14, 1788, according to her tombstone, "in the 79th year of her age."

He left four sons and four daughters, by whom there are numerous descendants. The inventory of his estate amounted to about £900.

AUTHORITIES.

Shipman, Hist. Discourse at Jewett City, 6. *Weaver*, Hist. of Windham, 61.

* The date given on his tombstone is June 20, which appears to be a mistake; his will (on file in Norwich) is dated June 22.

Annals, 1717–18

On October 8, 1717, the College house was raised,—Henry Caner, a master carpenter of reputation, being invited from Boston to superintend the construction of the edifice.* The work was doubtless hurried on, so as to be under way before the meeting of the Assembly in New Haven on October 10. On the organization of the Assembly, Mr. Elisha Williams, now appearing for the first time on the political stage, as a deputy from Wethersfield, was chosen Clerk. The Hartford party got the ear of the two Houses, and the Trustees were summoned (October 14) to appear and give an account of their proceedings. The Trustees accordingly assembled, nine in number,—all except Samuel Mather and Stephen Buckingham; and on the 22d instant they gave in a Memorial, drawn up by the venerable James Noyes, and signed by himself, Andrew, Russell, Webb, Davenport, and Ruggles. This paper summarized the reasons for building at New Haven, thus:

"We were induced to fix upon New Haven for the place of the School, from the conveniency of its situation, agreeableness of the air and soil, the probability of providing what will be necessary for the subsistence of the scholars, as cheap or cheaper than at other places, together with many weighty considerations, to us satisfying, whereunto may be added the largest sums by far from particular gentlemen for building an house for the School in the said town, which are appropriated by the donors to that place, and without which (notwithstanding the sums granted by the Colony) we could not go through with so chargeable a work."

The Memorial gives what may justly be called a partial view of the facts; and was followed next day by "Some Observations" by the two Hartford Trustees, aiming to show that on account of the illegality of the election of Mr. Ruggles (when under the limit of age required by the

* Chandler's Life of S. Johnson, 13.

charter), there had never been a clear majority in favor of the recent changes; this was made out by counting on the Hartford side, Moses Noyes, whose first choice was Saybrook, the bedridden, crazy Samuel Mather, who had never attended a meeting, and Stephen Buckingham, not chosen till October, 1716.

The two Houses of the Assembly proceeded to a vote on October 24, and the Upper House, faithful to its traditions, and responsive to the great influence of the Governor, acquiesced in the right of the Trustees to decide,—which was equivalent to voting for New Haven; the Lower House, more arbitrary and more meddlesome, not taking sides with either party, voted (35 to 32) in favor of settling the School at Middletown,—a point midway between the contending localities. A day or two later, the Trustees answered *in extenso* the "Observations" of Woodbridge and Buckingham, and reasoned cogently on the isolated points which had been attacked; they showed that the Hartford Trustees had at other times, when it suited their argument, accepted Mr. Ruggles as legally a Trustee, since he had long ago reached the required age; they showed also that, although by their charter they had no authority to rid themselves of an incompetent Trustee, it was matter of common knowledge that Mr. Mather was long since "disabled in his understanding, not capable of the voice of rational assent or dissent," and so could not properly be counted on either side in this emergency. The two Houses still disagreeing with each other, the Trustees begged to be heard before a joint convention of the Assembly, and on Saturday, the 26th, such a hearing took place. We have the account of it from Tutor Johnson, who was undoubtedly present:—

"First, His Honor the Governor, G. Saltonstall, Esq., made a speech, signifying his sorrow to see the difference, and propounding the design of the present convention, viz., for the peaceable issues thereof, and prescribing the method of debate; according to which Mr. Davenport, in the name of the Seaside Trustees, gave a

memorial of all their proceedings and vindicated the same, showing likewise the irregular and factious management up the River, and specially of the petition preferred to the General Court in May, 1716. After which Mr. Woodbridge offered against what was alleged, and endeavored the vindication of what they had done up the River. 'To which Mr. Davenport made answer. The reasons insisted on in the remonstrance and that of Mr. Ruggles's being no Trustee were to all impartial hearers taken off, and so the dispute ended. After which some of the discontented of the Lower House argued that the Trustees's Charter intimated that they must be all agreed or the School is not settled; but that came to nothing.

"The Upper House all as one man agreed that they would advise the Trustees settling the School at New Haven to go on with it, esteeming their cause just and good, and they sent it down to the Lower House, where there was great throes and pangs and controversies and mighty strugglings: at length they put it to a vote and there were six more [36 to 30] for the side of New Haven than the contrary; the major part thus joining with the Upper House to advise the Rev[d]. Trustees to go forward with the College at New Haven. And thus at length the up-river party had their will, in having the School settled by the General Court, though sorely against their will, at New Haven, but many owned themselves fairly beat."

The long agitation was thus apparently settled; and the Trustees again invited Mr. Samuel Smith to assist in tuition, and urged those who had been under him in Wethersfield to remove to New Haven. They also composed (October 31) a letter of hearty thanks to Dummer for his agency in procuring books, saying:—

"We are in hopes of having shortly perfected a splendid Collegiate House, which was raised on the 8th instant. We behold its fair aspect in the market-place of New Haven, mounted in an eminent place thereof, in length ten rods, in breadth twenty-one foot, and near thirty foot upright, a spacious hall, and an equally spacious library, all in a little time to be splendidly completed."

As time passed, it appeared that Mr. Smith was not minded to accept his appointment as Tutor, and that by Mr. Woodbridge's advice he was detaining his scholars in Wethersfield, so that another arrangement had to be made

for the tuition of the students in New Haven; the Rev. Joseph Moss, of Derby, and the Rev. Joseph Noyes, of New Haven, took charge of the Seniors here, while the other classes were under Tutor Johnson.

Under date of January 14, 1718, Cotton Mather wrote (probably at the solicitation of Rector Andrew or Governor Saltonstall) to Governor Elihu Yale, of London, suggesting in the following manner the bestowal of some gift on the School at New Haven:

"The Colony of Connecticut, having for some years had a College at Saybrook without a collegious way of living for it, have lately begun to erect a large edifice for it in the town of New Haven. The charge of that expensive building is not yet all paid, nor are there yet any funds of revenues for salaries to the Professors and instructors to the society.

"Sir, though you have your felicities in your family, which I pray God continue and multiply, yet certainly, if what is forming at New Haven might wear the name of YALE COLLEGE, it would be better than a name of sons and daughters."*

The following up of this appeal was entrusted to Dummer, whose continued active interest in the College was manifested by the receipt in April of a case containing seventy-six volumes for the Library.

In May, 1718, the Assembly held its spring session as usual at Hartford; and local influence was brought to bear to procure the passage of a vote (35 to 21) by the Lower House, who

"Considering the great dissatisfaction of the country in general, do conclude, that in order to [the College] flourishing and having the support of this government, it must be settled somewhere near Connecticut River, and that for the present and until it be so settled, the hundred pounds granted to the tutors shall be divided between the tutors at Wethersfield, Saybrook, and New Haven, according to the proportion of scholars under their tuition; and that it be recommended to the Rev. Trustees, that the Commencements be interchangeably one year at Wethersfield and one at New Haven, till it be further settled to the satisfaction of the Assembly."

* Quincy's Hist. of Harvard University, i, 525.

The Upper House, however, as was to be expected, refused to concur; and the Trustees were left to pursue their own course.

A few days before Commencement came news which settled the School at New Haven beyond all possibility of doubt. The letter of Mather and the visits of Dummer had borne fruit; and late in August there arrived at Boston a large box of books, a portrait of the King by Kneller, and goods to the value of two hundred pounds sterling,—all the gift of Governor Elihu Yale to the Collegiate School at New Haven. The goods were consigned to Lieutenant Governor William Tailer, of Boston, and were ultimately sold for the handsome sum of £562.12s. sterling,—a larger gift than came to the College from any private individual for more than a century later.

The donor was connected with New Haven through his paternal grandmother, who had married Governor Theophilus Eaton; and was himself a native of New England, probably of Boston. In his infancy (1651) his father, David Yale, had returned to England; and from London Elihu Yale had gone to India about 1670 to make his fortune in trade. He had there risen (1687) to the position of Governor or President of the East India Company's settlement at Madras; and had returned to England in 1699, enormously rich, but without male heirs.*

With a new building, and the means for paying of it thus assured, no wonder that the Commencement held in 1718 was glorious and jubilant beyond precedent. The Hon. Colonel Tailer (lately Lieutenant Governor of Massachusetts) came all the way from Boston to attend the festivities; and the Trustees, in the words of the contemporary chronicler, Tutor Johnson,

"In the Hall of the new College first most solemnly named our College by the name of YALE COLLEGE, to perpetuate the memory of the Hon^ble. Gov^r. Elihu Yale, Esq., of London, who had granted

* For a fuller sketch of Governor Yale, see a paper by the compiler of this volume, in the Papers of the New Haven Colony Historical Society, iii, 227–48.

so liberal and bountiful a donation for the perfecting and adorning of it, upon which the Hon^ble^ Col. Tailer represented Gov. Yale in a speech expressing his great satisfaction. Which ended we passed to the Church and there the Commencement was carried on, in which affair in the first place after prayer an Oration was had by the Saluting Orator, James Pierpont, and then the Disputations as usual. Which concluded the Rev^d^. Mr. Davenport offered an excellent oration in Latin, expressing their thanks to Almighty God and Mr. Yale under Him for so public a favor and so great regard to our languishing School, after which were graduated 10 young men [8 Bachelors and 2 Masters], whereupon the Hon^ble^ Gov^r^. Saltonstall in a Latin speech congratulated the Trustees in their success and in the comfortable appearance of things with relation to their School. All which ended, the gentlemen all returned to the College hall, where they were entertained with a splendid dinner, and the ladies at the same time were also entertained in the Library; after which they sung the 4 first verses in the 65 Psalm* and so the day ended. Every thing was managed with so much order and splendor that the fame of it extremely disheartened the opposers and made opposition fall before it."

The records of the meeting of the Trustees supplement Tutor Johnson's narrative with a letter to Governor Yale, in which the events of this eventful day are once more rehearsed. The change of name of the institution is first mentioned incidentally, in the following vote: "Agreed and Ordered that the books of noble benefactors given to our Collegiate School, which we have named Yale-College, being brought into our College Library, be committed to the particular care of the Senior Tutor for the time being. . ."

Another important act of the Trustees at this meeting was an order to Mr. Andrew to "write according to his discretion to Mr. Henry Flynt (Harvard College 1693) to obtain of him some good encouragement that he will accept the offer of a Rector's post in our Yale-College, our eyes being upon him for Rector." It was fortunate, perhaps, in the light of Harvard's long and trying experience

* Undoubtedly in Sternhold and Hopkins's version:

"Thy praise alone, O Lord, doth reign
In Sion thine own hill."

with this officer (who retained his place as Tutor from 1707 till 1760) that he did not listen to these proposals.

The rest of the meeting was occupied in making provision for the occupation of the new building; Captain John Munson, a respectable citizen of New Haven, now about 45 years of age, was appointed steward, and the chief responsibility for completing the edifice was left with the Rev. Mr. Russel, of Branford. Daniel Browne, a classmate of Tutor Johnson, was chosen to the tutorship.

For this Commencement there were printed (probably at Boston) the first Theses (for discussion at the public Commencement by the candidates for the first degree) and Catalogue of Graduates of which any fragments remain; an earlier edition, printed in 1714 under Cotton Mather's eye (see above, p. 116), is only known to us by report. The following are some of the theses of 1718, taken from an imperfect copy belonging to the College:—

Respiratio necessaria est ad Circulationem Sanguinis continuandam.

Dantur Insectorum Metamorphoses.

Volunta Coactioni non Subjicitur.

Ut sol est Centrum hujus Systematis, sic stellae fixae aliorum.

Probabile est stellas novas esse aliorum systematum Planetas.

Cometae sunt massae indigestae, Orbe parabolico circa Solem revolventes.

Praedictiones omnes Astrologicae de futuris contingentibus, sunt fallaces ac vana.

Mundus non est infinitus, sed indefinite extensus.

Sketches, Class of 1718

*Jacobus Pierpont, A.M., Tutor	*1776
**Samuel Pierpont*, A.M.	*1723
**Ebenèzer Rosseter*, A.M.	*1762
*Isaacus Buckingham, A.M.	
*Elisæus Lord, A.M.	*1725
*Robertus Treat, A.M., Tutor	*1770
**Timotheus Collins*, A.M.	*1777
**Samuel Hopkins*, A.M.	*1755
**Stephanus Steel*, A.M.	*1759
**Ebenezer Prime*, A.M.	*1779
*Daniel Buck, A.M.	*1726
*Josephus Backus, A.M.	*1762
**Daniel Newell*, A.M.	*1731

Joseph Backus was born in Norwich, Connecticut, in March, 1691, the eldest child of Deacon Joseph Backus, and grandson of Lieutenant William Backus, Jr., of Norwich. His mother was Elizabeth, daughter of Deacon Simon Huntington, Jr., of Norwich. A younger brother graduated in 1724.

He became a lawyer and a trader in his native town, and was married, March 1, 1721–2, to Hannah, youngest daughter of the late Richard Edwards, Esq., of Hartford, —a half sister of the father of Jonathan Edwards (Y. C. 1720).

In 1724, he removed to Hartford, where in September, 1726, he was appointed Sheriff of the County. At the session of the General Assembly in May, 1732, he was charged with failing to account for monies received, and probably lost his office in consequence.

In 1734 or 5 he returned to Norwich to live, and died there in 1762, aged 71. His wife was born January 3,

1696, and died in Hartford, October 17, 1747, aged 51. They had two sons and two daughters.

AUTHORITIES.

Caulkins, Hist. of Norwich, 2d ed., 159. *Chapman*, Pratt Family, 55. Colony Records of Conn., vii, 52, 386. *Goodwin*, Geneal. Notes, 52. Huntington Family Memoir, 74.

DANIEL BUCK was born in Wethersfield, Connecticut, September 13, 1695, the third child and eldest son of David Buck, and grandson of Emanuel Buck, both of Wethersfield. His mother was Elizabeth, daughter of Daniel Hubbard, of Guilford.

He, with four others of his class, received his degree at Wethersfield, at the hands of the Rev. Timothy Woodbridge, of Hartford, as presiding Trustee.

He studied theology, and when the few families living in the southwestern part of the adjoining township of Farmington were allowed to maintain public worship by themselves, in what afterwards became the parish and town of Southington, he was employed (December 21, 1721) to preach for them. The same arrangement continued in this corner of Farmington for several winters, and it is probable that Mr. Buck was employed, though the name of the supply is not recorded.

His health, however, soon failed, and he died in Wethersfield, early in 1726, at the age of 30. The inventory of his estate is dated April 11, 1726.

He was married, June 11, 1722, to Elizabeth, second daughter of Captain Jabez and Hannah (Lathrop) Perkins, of Norwich, Connecticut, who survived him. They had one daughter.

AUTHORITIES.

Hinman, Puritan Settlers, 365. *Timlow*, Hist. of Southington, 38, 76, xxxvi.

ISAAC BUCKINGHAM was born in Hartford, Connecticut, September 29, 1700. He was the eldest son of the Rev. Thomas Buckingham (Harv. 1690), minister of the Second (or South) Church in Hartford. His mother was Ann, the only child of the Rev. Isaac Foster (Harv. 1671), colleague-pastor of the First Church, and his younger brother graduated in 1723.

His father early became a member of the board of Trustees of the Collegiate School (probably in 1715), and in the divisions which soon arose on the question of location, acted with his fellow-townsman and fellow-trustee (who was also his wife's step-father), the Rev. Timothy Woodbridge, and consequently removed his son to Wethersfield, where he graduated in course.

Of the son's professional studies we know nothing. He took the Master's degree in 1721, by which time his father had become reconciled to the new order of things at Yale.

Further we know only that he is marked as dead in the Triennial Catalogue of 1724. He is thus the earliest graduate, whose date of death is not discovered.

AUTHORITIES.

Chapman, Buckingham Family, 16.

TIMOTHY COLLINS was born in Guilford, Connecticut, April 13, 1699, the third son of John Collins, Jr., of Guilford, by his wife Ann, eldest daughter of John Leete, and granddaughter of Governor William Leete.

As early as May, 1719, the General Assembly of Connecticut gave liberty to fifty-seven persons (chiefly from Hartford, Windsor, and Lebanon) to settle a town at Bantam, an Indian name which was presently replaced by the name Litchfield; and by 1720 the place began to be inhab-

ited. The settlers from Lebanon brought Mr. Collins with them, as a candidate for the ministerial office; and at a town-meeting held November 6, 1721, it was "Voted that Mr. Timothy Collins be forthwith called to a settlement in this place in the work of the ministry," at an annual salary for four years of £57, which was after that to be increased to £80, with firewood. His acceptance of this call was dated December 12, and at the next session of the General Assembly, in May, 1722, the gathering of a church was authorized, though his ordination (and presumably the gathering of the church) did not take place until June 20, 1723.

In addition to his ministerial work, he served his people as a physician; and the engrossing demands of this avocation, with the wealth which the favorable terms of his settlement brought him, seem to have caused what the town records style "the people's uneasiness with him" as early as 1728. His salary, however, was raised to £90 in 1729, and to £100 in 1735. He secured, also, a further rise in 1738, and another in 1740 (to £170, with firewood).

The town appointed a committee, December 11, 1750, "to desire the Rev. Mr. Collins to resign;" and the next month raised another committee, "to carry a charge against the Rev. Mr. Collins to the Association or Consociation for his unfaithfulness in the ministerial office." After further discussion, the County Association of Ministers met in Litchfield, in July, 1752, and tried to compose matters; but the town voted, 41 to 3, "not to have Mr. Collins continue in the ministry." The town then appealed to the Consociation, and a dismission was voted by the church, October 14. The Consociation convened in Litchfield, November 14; and on the next day at a town-meeting a vote was taken on the question of Mr. Collins's dismission. Seventy-six voted in favor of his going, and fourteen against it; on learning the result, he requested the Consociation to dissolve the connection between him and his parish, and this was done on the same day with the decisive

vote of the people. It should be said, however, that Mr. Collins was notoriously in active sympathy with the "Old Lights" in theology, and that the Litchfield Consociation was ruled with almost despotic power by Dr. Bellamy, the head of the "New Lights;" and it was commonly understood that the result thus attained was largely due to the intrigues of Dr. Bellamy against his ministerial brother.

Mr. Collins continued to reside in Litchfield, and was appointed in May, 1753, a Justice of the Peace, and gave himself thenceforward to medical practice and the duties of a civil magistrate. In 1755 he served as physician and surgeon to the Connecticut forces in the expedition against Crown Point; he served again as surgeon in 1762. He died in Litchfield, February [7?], 1777, in his 78th year.

He was married, January 16, 1722–3, by the Rev. Henry Willes (Y. C. 1715), to Elizabeth, second daughter of Samuel Hyde, Jr., and Elizabeth (Calkins) Hyde, of Lebanon. She was noted for her skill in the practice of midwifery. She was born in December, 1703, and survived as late as 1780. Their children were six sons and two daughters. One son graduated here in 1758. One of the daughters married Isaac Baldwin (Y. C. 1735).

His will is on record at Litchfield, but no tombstone appears. He always wrote his name Collens.

AUTHORITIES.

Rev. Judah Champion, MS. letter to Rev. Benj. Trumbull. *Hinman*, Catalogue of Puritan Settlers, 665. History of Litchfield County, 1881, 129. Hyde Genealogy, i, 18. *Kilbourne*, Hist. of Litchfield, 28, 171. *Morris*, Statistical Account of Litchfield Co., 94. N. E. Hist. and Geneal. Register, ix, 336. *Pres. Stiles*, MS. Itinerary, v. 185. *Trumbull*, Hist. of Conn., ii, 89. *Woodruff*, Hist. of Litchfield, 20.

SAMUEL HOPKINS was born in Waterbury, Connecticut, December 27, 1693, the sixth child and youngest son by his wife Hannah, of John Hopkins, one of the most respected and influential of the early settlers of Waterbury.

He studied theology, and in October, 1719, was asked to preach as a candidate in the second parish of Springfield, since 1773 the town of West Springfield, Massachusetts. In January, 1720, he was invited to settle, and was ordained June 1. He remained in this office until his sudden death, October 6, 1755, in the 62d year of his age. His contemporary, the Rev. Robert Breck (Harv. 1730), of the First Parish in Springfield, describes him as "a truly worthy man, and much beloved and esteemed." The Rev. William B. Sprague (Y. C. 1815), who was settled as his successor in 1819, writes thus of him in 1824:

"He is remembered by some of the aged people now living, as having had the reputation of being an eminently prudent and faithful minister. From his sermons, many of which still remain, I conclude that he must have possessed respectable powers as a preacher; though his delivery is said to have been languid. His diary, which he continued during the whole of his ministry, is also, a considerable part of it, in existence; and though it is little more than a record of the passing incidents of each day, it breathes a spirit of ardent piety, and shews that his heart was earnestly set upon the salvation of his people." Dr. Sprague elsewhere says of him: "I conclude that he must have been a man of excellent judgment; of fine moral qualities; an evangelical and instructive, but not very popular, preacher; a faithful pastor; and held in high estimation by his brethren in the ministry, and by the community at large."

The sermon preached at his funeral by Mr. Breck was also preached in 1781 at the funeral of the Rev. David Parsons, Jr. (Harv. 1729), of Amherst, and was subsequently published.

A monument erected by the parish at his grave describes him as one

"in whom a sound judgment, solid learning, candour, piety, sincerity, constancy and universal benevolence combined to form an excellent minister, a kind husband, parent and friend."

He was married, June 28, 1727, to Esther, the eldest of the ten daughters of the Rev. Timothy Edwards (Harv. 1691), of East Windsor, Connecticut, and sister of the

Rev. Jonathan Edwards (Y. C. 1720). She was born August 6, 1695, and died June 17, 1766, in her 71st year. Dr. Sprague says of her: "She was a lady of distinguished talents and attainments, and filled her station with uncommon usefulness and dignity." They had two sons and two daughters. The younger son, Samuel, was graduated at this College in 1749. The only daughter who lived to grow to womanhood, was the wife of the Hon. John Worthington (Y. C. 1740).

His publications were:

1. The charge given to the Rev. Jonathan Judd (Y. C. 1741) at his ordination in Northampton, June 8, 1743: printed as an appendix (pp. 41–50) to the sermon on the same occasion by Jonathan Edwards, entitled "The great Concern of a Watchman for Souls."

2. Historical Memoirs, relating to the Housatunnuck Indians or an account of the methods used for the propagation of the gospel, among that heathenish tribe, under the ministry of the Rev. John Sergeant [Y. C. 1729], etc. Bost., 1753. 8°, pp. iv, 182.

[*A. A. S. B. Ath. B. Publ. Bowdoin Coll. Brit. Museum. John Carter Brown. C. H. S. Harv. M. H. S. N. Y. H. S. N. Y. State Libr. Philad. Libr. Co. Y. C.*

This interesting and valuable historical sketch is mainly founded on material left by Mr. Sergeant, but it appears that Hopkins himself was the earliest instigator of the mission at Stockbridge, and the narrative throughout bears witness to his painstaking fidelity. A curious note (p. 26) contains a minute description of the method in which "the Indians make their *Sugar* of the Sap of *Maple Trees*;" the author strongly advises the introduction of the custom among the colonists, and shows by unquestionable inference that up to this date (so far as his information extends) the manufacture and use were confined to the Indians.*

A reprint of the conclusion of these Memoirs appeared at Philadelphia, from Franklin's Press, in 1757, with the title "An Address to the people of *New England*. Representing the very great importance of attaching the Indians to their Interest; not only by treating them justly and kindly; but by using proper Endeavours to settle *Christianity* among them." 8°, pp. 27.

[*B. Publ. N. Y. H. S.*

* The Hon. Paul Dudley (Harv. 1690) furnished to the Royal Society of London in 1720 an account of the method of manufacture.

Also, an abridgment of the Memoirs, with an Introduction by Benjamin Franklin, was printed at Franklin's press in 1757. 8°, pp. 40. [*B. Publ.*

AUTHORITIES.

Breck, Century Sermon (1775), 25. *Bronson*, Hist. of Waterbury, 154, 398. *Goodwin*, Geneal. Notes, 53. *Sprague*, Annals of the Amer. Pulpit, i, 519; and Hist. Discourse at W. Springfield (1824), 29, 57.

ELISHA LORD was born in Hartford, Connecticut, March 15, 1700–01, the fifth child and eldest surviving son of Richard Lord, Jr., of Hartford, by his wife Abigail, daughter of John and Elizabeth Warren, of Boston. A younger brother graduated here in 1724, and two others in 1729. His father died in 1712, and four years later his mother became the wife of the Rev. Timothy Woodbridge (Harv. 1675), of Hartford. In accordance with the views of his step-father, young Lord became one of the Wethersfield students in 1716, and there received his degree.

He settled in Hartford, and married, May 2, 1723, his second cousin, Mary, second daughter of the Hon. John Haynes, and sister of Joseph Haynes (Y. C. 1714). Of this marriage the only issue was one son, John Haynes Lord, who graduated here in 1745.

Elisha Lord died in Hartford, April 15, 1725, at the age of 24. His estate was appraised at between two and three thousand pounds. His widow subsequently (April 6, 1727) married Captain Rosewell Saltonstall (Harv. 1720), of Branford, who died October 1, 1738; and again, February 5, 1741, the Rev. Thomas Clap (Harv. 1722), Rector of Yale College, who died January 7, 1767. She died in New Haven, September 23, 1769, in the 66th year of her age.

AUTHORITIES.

Glover Memorials and Genealogies, 479, 487. *Goodwin*, Geneal. Notes, 349. N. E. Hist. and Geneal. Register, xii, 336. *W. S. Porter*, Hist. Notices of Hartford, ii, 7.

DANIEL NEWELL was born in Farmington, Connecticut, April 18, 1700. He was the sixth child and fifth son of Ensign Samuel Newell, a son of Thomas Newell, one of the early settlers in Farmington. His father lived in that part of the town which was in 1744 made a parish by the name of New Cambridge, and was incorporated as the town of Bristol in 1785. His mother was Mary, daughter of Thomas and Ruth (Hawkins) Hart, of Farmington.

He studied theology, and was licensed to preach by a committee of the Hartford North association of Ministers, soon after August 19, 1719. He soon began to preach in a parish newly constituted in that part of Middletown, lying on the eastern side of the Connecticut River. In May, 1721, the General Assembly gave liberty for a church to be organized there; and on October 25, 1721, a church was gathered, consisting of twenty-nine members, and Mr. Newell ordained pastor. The parish retained the name of East Middletown until 1767, when it became the first parish in the new town of Chatham. In 1841, the parish was set off as a distinct town, with the name of Portland.

After a brief pastorate, Mr. Newell died in office, September 14, 1731, aged 31 years. His estate was inventoried at about £500.

The Rev. Dr. Cyprian Strong (Y. C. 1763), who succeeded him in this pulpit in 1767, describes him as a "burning and shining light."

He married, October 31, 1721, Ruth, fourth daughter of Deacon Samuel and Martha (Freeman) Porter, of Farmington. She was born January 26, 1698–9, and died in Kensington society, now Berlin, Connecticut, in 1784. Their children were two sons and three daughters. The younger son graduated at this College in 1750.

AUTHORITIES.

Field, Statistical Account of Middlesex Co., 60; and Centennial Address at Middletown, 254. *Savage*, Geneal. Dictionary, iii, 272, 655.

JAMES PIERPONT, Jr., was born in New Haven, May 21, 1699, the eldest son of the Rev. James Pierpont (Harv. 1681), of New Haven, by his marriage with Mary, daughter of the Rev. Samuel Hooker (Harv. 1653), of Farmington. Two of his brothers were graduates, one in this year, and another in 1726. At graduation he delivered the Salutatory Oration, and a part of his manuscript, still preserved in the College archives, gives the language in which the bounty of Governor Yale was commemorated.

On leaving College, he succeeded (October 9, 1718) Daniel Browne (Y. C. 1714) as Rector of the Hopkins Grammar School, and held this office until May, 1721.

When Mr. Browne resigned his tutorship in the College, on account of his declaration for episcopacy, Mr. Pierpont was elected (October 17, 1722) his successor, and on the same day accepted, and thus was the first officer to subscribe to the new tests of orthodoxy required by the Trustees. As the senior tutor during his term of office, there being no Rector, he had more than the usual responsibilities.

He seems also to have prepared for the ministry: in February, 1723, the North Haven society, to which the Rev. James Wetmore (Y. C. 1714) had recently ministered, "having fresh in memory the respect they had to the Rev'd Mr. Pierpont deceased," agreed to call this his son to preach for them as a candidate for settlement; and on May 6, they made him a formal offer, which was renewed on June 12. But by the September following they were in negotiation with Jonathan Edwards (Y. C. 1720).

He resigned the tutorship in March, 1724, and soon removed to Boston, where he entered into business as an apothecary, and in 1727 was married to Sarah, daughter of Nathaniel and Martha (Cunnable) Breck. About 1736 he returned to New Haven, where he resided till his death, in this place, June 18, 1776, at the age of 77. The tombstone raised to his memory in that year of independence fitly describes him as "that Friend of God and

lover of his country." His estate, which was inventoried at about £1400, consisted largely of land.

In October, 1737, the General Assembly of Connecticut gave a conditional assent to his proposition to build a toll-bridge over Ferry River (now Mill River), "at or near the place called Dragon."

Notwithstanding his near relationship to the Rev. Joseph Noyes (Y. C. 1709), who had succeeded James Pierpont in the ministry of the First Church in New Haven, we find James Pierpont, Junior, a leader in the movement which led to the establishment of a second church in 1742, on the ground of dissatisfaction with Mr. Noyes's preaching. It may be remembered that while his half-sister was the wife of such a bulwark of the "Old Lights," an own sister was the wife of Jonathan Edwards, equally prominent on the "New Light" side. Whitefield at his first visit to New Haven, in October, 1740, coming from a recent visit to Edwards at Northampton, was the guest of Mr. Pierpont, and at his next visit in 1745 preached from a platform built in front of Mr. Pierpont's house, on the northeast corner of Elm and Temple streets.

His first wife died in New Haven, without issue, September 28, 1753, aged 43, and her grave, as well as his, is covered by the present meeting-house of the First Church.

He was again married, March 28, 1754, to Anne, daughter of Jabez Sherman, of New Haven, who was born in January, 1728, and in 1780 married John Davenport, of East Haven. Five sons also survived him. Three of these children of his old age married three sisters, the granddaughters of Mr. Pierpont's classmate, Timothy Collins. The Rev. John Pierpont (Y. C. 1804) was a child of one of these marriages.

AUTHORITIES.

L. Bacon, Historical Discourses at N. H., 208, 223. *L. W. Bacon*, Discourse at Hopkins Grammar School, 57. Colonial Records of Conn., viii, 139. Davenport Family, Supplementary ed., 231. *Dodd*, East Haven Register, 117. Hyde Genealogy, i, 298, 301, 307. N. H. Colony Hist. Soc. Papers, iii, 574–5. *Pres. Stiles*, MS. Itinerary, v, 217; vi, 90.

SAMUEL PIERPONT was born in New Haven, December 30, 1700, the second son of the Rev. James and Mary (Hooker) Pierpont, and brother of the preceding graduate.

He studied theology, and as early as November, 1718, appears to have been invited by the second parish in Springfield, Massachusetts (now West Springfield), to supply their pulpit. In May, 1719, they voted him a call, with a salary of £90 a year, but he declined the proposal.

At this time the Rev. Moses Noyes (Harv. 1659), nearly 80 years old, was the minister of Lyme (now Old Lyme), Connecticut. He had refused all proposals to have a colleague, from distrust of the unsound doctrines of the young men of the day, and his successor, the Rev. Jonathan Parsons (Y. C. 1729), gives this account of what followed:

"When old age had bowed him together, and he found himself unable to do the needful services of the ministry, he consented to have a minister settled with him, if one could be found whom he judged fit for the office: and after some trials, at last the people sent for Mr. Samuel Pierpont, son to the very excellent the Rev. Mr. James Pierpont of New Haven. He came to this town February 16, 1720–1, and soon approved himself to the pastor and Christian people, for his piety and ministerial gifts. But being very young he declined settling for some time: 'twas almost a year and ten months before he was ordained, from the time of his first coming to preach in this place. December 12, 1722, he was solemnly separated to the work of the ministry, to the great satisfaction of Mr. Noyes and the people. . . . On the 15th of March following his ordination, he was drowned as he was crossing Connecticut River in a canoe."

His body was washed ashore on Fisher's Island (off Stonington), and was found April 28; it was buried on the south side of the island, and the spot marked with a suitable monument, which is still to be seen. It is said that at the time of his death he was returning from a visit to a young lady in Middletown, to whom he was engaged to be married. He was, says the Boston News-Letter of April 4,

"Essaying to pass over Connecticut River, towards Lime, a league above Seabrook Ferry, in a Canoo, with an experienced

Indian Water-man; a suddain and unusual Storm of Wind came down upon them, overwhelmed and drowned them. . . . He had an extraordinary Gift in Prayer; was a Boanerges in Preaching; of a very acceptable Conversation, and highly valued by the People of Lime."

In the News-Letter of the next week, "S. S." [Samuel Sewall?] has a Latin Elegy on his death and that of another lately deceased minister.

AUTHORITIES.

Boston News-Letter, Apr. 4, Apr. 11, and May 16, 1723. *Cary*, Memorial Discourse at Old Lyme, 9. N. E. Hist. and Geneal. Register, xxxvii, 84. *Prince*, Christian History, ii, 119. *Sewall*, Diary, iii, 322. *Sprague*, Hist. Discourse at W. Springfield, 28. *Pres. Stiles*, MS. Itinerary, v, 233.

EBENEZER PRIME, the son of James and Sarah Prime, of Milford, Connecticut, was born in Milford, July 21, 1700.

He studied theology, and on June 21, 1719, began to preach as assistant to the Rev. Eliphalet Jones, of Huntington, Suffolk County, Long Island, who was now in his 79th year. After four years' probation, Mr. Prime was ordained colleague pastor, June 5, 1723, by a council of ministers, one half of whom were from Connecticut, and the rest of Long Island. Mr. Jones died June 5, 1731, when Mr. Prime became sole pastor.

In 1758 he published two sermons as follows:—

1. "The Pastor at Large Vindicated, from a Consideration of the Edification of Christ's mystical Body, as the great End and Design of the Institution and Perpetuation of the evangelical Ministry; in a Sermon preached [from Eph. iv, 11–13] at the Oyster-Ponds, on Long-Island, Nov. 10, 1757, Previous to the Ordination [as Ministers at large] of the Rev. Messrs. Jonathan Barber and John Darbie." N. Y., 1758. 8°, pp. 74.

[*C. H. S. U. T. S.*

This is principally devoted to an attempt to show that a settled ministry does not supersede itineracy. It also incidentally intro-

duces the peculiar doctrine which was especially treated in the following sermon, published at the desire of the Presbytery of Suffolk :—

2. "The divine Institution of preaching the Gospel, considered; the Nature and Quality of the Gospel Mission, Opened and illustrated; and the Necessity of an Investiture with Office Power, by Ordination, in order to the Preaching of the Gospel according to divine Institution, evidenced and improved in a Sermon, Preached [from Rom. x, 15] at Brook Haven, June 15, 1758, Previous to the Ordination of the Rev. Abner Brush." N. Y., 1758. 8°, pp. 63.
[*C. H. S. U. T. S. Y. C.*

In 1763, the preacher had occasion to defend this doctrine in his own practice. His people desired to settle a colleague, but Mr. Prime refused to allow a licentiate to occupy the pulpit as a candidate for settlement, owing to his belief that no one should be allowed to preach until after ordination. The Presbytery, to whom the case was brought, finding him immovable, decided that when the congregation should resolve to employ a licentiate, they would by that act terminate the pastoral relation in the case of Mr. Prime. The congregation took the inevitable step, and after an interval of hearing candidates settled the Rev. John Close (Coll. of N. J. 1763), October 30, 1766. But the dissatisfaction with this rude treatment of Mr. Prime was so great that Mr. Close soon resigned, and was dismissed, April 4, 1773. No other minister was settled during Mr. Prime's lifetime (though attempts were made to obtain one), but the old pastor officiated so far as his circumstances allowed. In the war of the Revolution, Huntington was overrun by British soldiery, and Mr. Prime was obliged to seek a shelter in a remote part of the town. Much wanton injury was done to his property by the enemy, as he was known to be eminently patriotic. He died in Huntington (at a distance from his own house), September 25 (or, by another account, October 3), 1779, aged 79 years.

He was a man of strong intellect, as is evidenced by the fact that he influenced a large number of his co-presbyters

to acquiesce in his peculiar views about ordination, which however he held less rigidly towards the end of his life. He had a valuable library for the times, was a diligent student, and very methodical in his habits.

He was married, October 2, 1723, to Margaret, daughter of Nathaniel Sylvester, of Shelter Island, Long Island. She died September 26, 1726, leaving two children, one of whom married the Rev. James Brown (Y. C. 1747).

He was again married to Experience, daughter of Judge Benjamin Youngs, of Southold, Long Island. She died January 1, 1734. One of her three children died while an undergraduate in this College. Another, Benjamin Y. (Coll. of N. J. 1751), was the only child by either marriage who survived the father; he was the grandfather of the Rev. Dr. S. I. Prime, of the New York Observer.

Mr. Prime was again married, March 11, 1752, by the Rev. Naphtali Daggett (Y. C. 1748), to Mrs. Hannah Carle, a widow, who died February 9, 1776.

Besides the sermons above mentioned, he also published:

3. A Sermon [from Ez. xxiv, 16] preached at the Funeral of Mrs. Freelove Wilmot, wife of the Rev. Walter Wilmot (Y. C. 1735), of Jamaica, L. I., 1744.

4. "The Nature of Ordination, with its Appendages opened; Lai-Ordination examined and refuted, and the validity of Presbyterian Ordination vindicated: in a Discourse delivered immediately after [a Sermon by Samuel Buell] and previous to the Ordination of Benjamin Tallmage at Brook-Haven, on Long Island, October 23, 1754. To which is added, The Charge." This was published with Mr. Buell's Sermon (N. Y., 1755, 8°), and occupies pages 29 to 53. [*C. H. S. Y. C.*

5. Sermon [from Judges iv, 14], preached to the Provincials of the County of Suffolk, at Huntington; May 7, 1759. N. Y., 1759. 8°, pp. 65. [*Y. C.*

AUTHORITIES.

Prime, Hist. of L. I., 253. *Sprague*, *Webster*, Hist. of the Presb. Ch., 674. Annals of the Amer. Pulpit, iii, 30.

EBENEZER ROSSETER was born in Guilford, Connecticut, February 4, 1698–9, the youngest of seventeen children of Josiah and Sarah Rosseter. His father was the son of Dr. Bray Rosseter, one of the early settlers of Guilford, and his mother was the only daughter of Samuel Sherman, of Woodbury, Connecticut.

He studied theology, and in 1721, November 28, received a call from the new parish in the northwestern part of Guilford (named North Guilford in 1727). He declined this offer, and in March, 1722, was applied to by the First or South Society in Stonington, to preach for them for three months. Since the death of their aged minister, the Rev. James Noyes (Harv. 1659), December 30, 1719, they had made two unsuccessful attempts to secure a successor; in the third trial they were more fortunate. After the expiration of his first engagement, Mr. Rosseter was again invited, in July, to supply the pulpit, and on the 5th of October received a call to settle, with an annual salary of £100, which he accepted on November 16. His ordination took place December 19, 1722, the sermon on the occasion being preached by the Rev. Eliphalet Adams.

It soon became necessary to build a larger meeting-house for the congregation, and the event developed so great a division in the Society on the question of the location, that finally (in 1730) two houses were built,—one on the old site, in the western part of the parish, and the other in the center or eastern part,—while the Society was, in 1731, divided into two Societies by the General Assembly. Mr. Rosseter, who retained, throughout this controversy and afterwards, the respect of both parties, remained with the old, or western, Society (to which the major part of the male members of the original church belonged), until his death, October 11, 1762, in his 64th year.

He married, October 7, 1723, Hannah, daughter of the Rev. Ebenezer White (Harv. 1692), of Bridgehampton, in Southampton, Long Island, by whom he had four sons

and four daughters. One of the sons died in infancy; the others were graduated at this College in 1744 and 1756.

AUTHORITIES.

N. E. Hist. and Geneal. Register, ix, 337. *Wheeler*, History of the First Church in Stonington, 50, 93, 215.

STEPHEN STEEL, youngest son of Lieutenant James Steel, Jr., of Hartford, Connecticut, was born in Hartford in 1696 or 7. His mother, Sarah, is supposed to have been the daughter of Bartholomew Barnard, of Hartford. He was one of the Wethersfield graduates of this year.

For a year after graduation, till September, 1719, he taught the Hopkins Grammar School, in Hadley, Massachusetts,—at the same time also, it is probable, pursuing theological studies under the Hadley minister.

The town of Tolland, Connecticut, was first settled in 1713, and in 1719, when it contained perhaps not over twenty-five families, steps were taken for regular services of worship. In this year, probably, Mr. Steel was first employed as a candidate; and by February, 1719–20, negotiations had begun as to his settlement. It was not, however, until May, 1722, that a church organization was authorized by the General Assembly, nor was it before the latter part of 1723 that Mr. Steel was ordained pastor. (The MS. records of the Hartford North Association show that he was formally approved by them on February 5, 1722–3, as a candidate for ordination.)

He continued in office until December 21, 1758, when his resignation on account of ill health was accepted. He died in Tolland, December 4, 1759, in his 63d year. Though at first not favoring revival measures, he is known to have been later a "New Light" in theology. He preached the Election Sermon, May 12, 1743, and a copy was as usual requested for publication; but there is no evidence that publication took place.

He married, May 2, 1720, Ruth, daughter of Judge Samuel Porter, Jr., of Hadley; she was born November 10, 1701, and died in Tolland, May 14, 1792, in her 91st year. Their children were six sons and three daughters. One son, Elisha, graduated at this College in 1750.

AUTHORITIES.

Judd, Hist. of Hadley, 67, 554. Steele Family, 12,16. *Waldo*, Hist. of Tolland, 28.

ROBERT TREAT, son of Robert and Abigail Treat, of Milford, Connecticut, was baptized January 6, 1694–5. His father was the third son of Governor Robert Treat, and the brother of the wife of the Rev. Samuel Andrew, under whose rectorship young Robert graduated.

He was chosen a tutor in the College, April 7, 1724, and entered on his office at once. He resigned in September, 1725. He returned to Milford, and lived upon his farm until his death there, September 16, 1770, at the age of 75. His gravestone describes him as "a gentleman of learning and integrity, who acted his part worthily in private life, and in various public employments."

He was the author of the first Connecticut Almanac, printed by Timothy Green, New London, 1723; and of subsequent ones, 1725 and 1727. That for 1723 is entitled:

An Almanack of the Cælestial Motions, &c. For the Year . . 1723 Calculated for the Meridian of Yale College at New Haven. [*U. S.*

His wife, Jane, daughter of Gideon Buckingham, of Milford, survived him, with one daughter and four sons;—the youngest son, Bethuel, graduated here in 1759.

Between 1736 and 1767 he represented his native town in forty-seven sessions of the General Assembly. After 1742 he held a commission as Justice of the Peace.

AUTHORITIES.

Chapman, Buckingham Family, 18, 19. Connecticut Colony Records, xii, 265. *Thomas*, Hist. of Printing, 2d ed., ii, 395.

Annals, 1718–19

After the usual month's vacation, College reassembled, and on the 8th of October, 1718, Tutors Johnson and Browne and several of the students first lodged in the new College. It was of wood, from one hundred and sixty-five to one hundred and seventy feet in length, and twenty-two feet in width, three stories high, twenty-six feet from the ground floor to the cornice, above this being a steep-roofed attic, with dormer windows. There were three entries, each running through the building, with outside doors both in front and rear on the first story. The room at the south end, on the first floor, probably about thirty-one feet by twenty-one, was used as a dining hall and chapel, and the room directly over it as a library. Besides these, there were twenty-two rooms (including the attic), with bedrooms attached—accommodating at first two, and afterwards three persons each,* or sixty-six in all; the attics, however, were not finished until about three years later. Attached to the west side of the dining hall and adjoining entry, was a kitchen of one story, about thirty-three feet by thirty. The front of the building was about fifty feet from College street, and the south line about thirty-four feet from Chapel street. A fancy sketch of the building, drawn by John Greenwood,† engraved and printed by Thomas Johnston,‡ and sold by James Buck, Queen street, Boston, was published about 1750; it represents the dimensions erroneously, and is undoubtedly wrong in placing a clock on the building; the first bell was given in 1723.

* In Oxford, in 1728–9, "No doubt the great size of some of the rooms in College is explained by the fact that they were intended to be shared by three or four students. The sitting-room of the present day must have been the common bedroom, while the bedroom and perhaps the pantry were used as studies."—G. B. Hill's "Dr. Johnson, His Friends and his Critics," 1878, p. 28.

† Mass. Hist. Soc. Proceedings, ix, 199, 210. ‡ *do.*, 214.

The general appearance of the structure was rather imposing: so much so that a graduate of 1765 (Manasseh Cutler), returning to College in 1787, after this original building had disappeared, writes: "Yale College was by far the most sightly building of any one that belonged to the University, and most advantageously situated. It gave an air of grandeur to the others." This extract recalls the fact that the name of "Yale College" was specially applied to the building now described, though also of course to the whole institution.

The new building was occupied on October 8th; and when on the next day the General Assembly convened in New Haven for its annual session, the Upper House, by the Governor's desire and with the consent of the Trustees, sat in the College Library,—the Lower House convening as usual in the polygonal meeting-house on the Green.

At this Assembly, after much discussion, an Act was finally agreed upon, which provided, for a conclusion of all difficulties and misunderstandings, that the Wethersfield graduates were to be admitted to degrees at New Haven, without further examination, and that the present scholars at Wethersfield should come to New Haven and be admitted to corresponding standing here. As a compensation to Saybrook for the loss of the College, a gratuity of £50 was voted to the school in that town; while £500 were appropriated to building a State House at Hartford, as a relief to the wounded feelings of the respectable and influential citizens of Hartford County, who had so desired to obtain the College for their neighborhood.

As as earnest of the fact that the Hartford opposition was fully abandoned, came the receipt by the Yale Trustees of £50 at this time "by the hand of one of the Hartford gentlemen" from the Hon. Jahleel Brenton, of Newport, a contribution which had been designed for a College building at Hartford.*

* This gift undoubtedly came through the Rev. Mr. Woodbridge, who was a connection by marriage of Mr. Brenton,—Mr. Woodbridge's nephew (John, of West Springfield), having married Jemima Eliot, a niece of Mr. Brenton.

The Act of the Assembly asked the Governor and Council to give such orders as they might think proper for removing the books belonging to the College (which had been up to this time left in Saybrook) to the library in New Haven; and accordingly, on October 28th, the Governor and Council ordered the Secretary of the Colony (Hezekiah Wyllys, of Hartford) to write to Daniel Buckingham, of Saybrook, son of the former pastor there, in whose house the College had been partly domiciled, requiring him to deliver to Rector Andrew or his order, the books and papers left at his house. A fortnight later two of the Trustees, armed with the Rector's order, called on Mr. Buckingham, and demanded their property; but were met with a declaration that "he did not know that he had any books belonging to Yale College, but when he did, and should receive authentic orders, he would deliver them."

It seemed necessary to call in the civil authority, and by the desire of the Trustees a meeting of the Governor and Council was held on December 2d, at Saybrook. Mr. Buckingham persisted in his refusal, so that the county sheriff had to enter his house by force, and take possession of such books as he could lay hands on, belonging to the College. The sheriff was further ordered to impress men, carts, and oxen, to convey such books to Guilford, where they might pass into the care of the Rev. Mr. Ruggles, one of the Trustees. The fulfillment of this order was resented by the Saybrook people, who while the books were under guard in the night before their intended transportation broke the carts, turned loose the oxen, and destroyed some of the bridges on the route. When all obstacles were surmounted, the library at New Haven received somewhat over one thousand volumes, while about two hundred and sixty are said to have been lost or left behind in Saybrook.

In the same month of December, all the Wethersfield scholars transferred themselves to New Haven; but they

soon found or made objection to the instruction furnished, and in January all but one returned to their former teachers,—leaving seventeen students under the tutors at New Haven.

In view of this defection, the Governor summoned a meeting of his Council and of the Trustees, at New Haven, on the 11th of March. The two Hartford Trustees, who were suspected of being at the bottom of the trouble, refused to attend, and of the rest not more than four or five were present. The practical conclusion of the conference was a recommendation to the Trustees to retrieve the reputation of the institution, by providing a person of larger experience and weightier character to take up his residence at the College at once, with the authority of Rector, if it be only *pro tempore;* accordingly, the Trustees present agreed upon the Rev. Timothy Cutler, minister of Stratford, for such a service, until they should meet again in June; and the gentlemen of the Council heartily approved the suggestion. It is the tradition that the Rev. Mr. Andrew was chiefly responsible for this selection of his son-in-law; he had himself discharged the indispensable duties of the Rector's office since 1707, and desired a release. It may also be noted that another son-in-law of Mr. Andrew, Jonathan Law, of Milford, was an influential member of the Council at this time.

The gentleman thus somewhat informally promoted to a temporary Rectorship was the son of Major John and Martha (Wiswall) Cutler, of Charlestown in Massachusetts Bay, and was now thirty-five years of age, having been born May 31, 1684. He had graduated at the early age of seventeen from Harvard College, in July, 1701, just as the project of a Collegiate School in Connecticut was taking final form. On the 16th of September, 1709, he was called to settle over the church in Stratford, as successor to the Rev. Israel Chauncy, one of the founders of the Collegiate School. He accepted the call, and was ordained on the 11th of January, 1709–10. His career

there had been creditable, and in 1717 he had been complimented by being asked to preach the Election Sermon.

Reading by the light of subsequent events, it seems that Mr. Cutler had now become uneasy in his pastoral relation, and welcomed the chance of escape. On the 24th of March, he came willingly to New Haven, and took charge of the Senior Class.

Before this arrangement steps had been taken by the disaffected party in Hartford County for a last effort to destroy the College at New Haven. Messrs. Woodbridge and Buckingham were chosen as the deputies from Hartford to the May session of the Assembly, and great endeavors were used to effect the displacement of Saltonstall at the annual election of Governor, in the hope that with Gold (previously Deputy Governor) at the head of one House, and Woodbridge a leading spirit in the other, the desired end might be reached. This plan was thwarted by the reëlection of Governor Saltonstall as usual, and by the formal presentation in the Lower House of charges against Mr. Woodbridge for defamation of the Governor and Council, which charges were sufficient to destroy for the time his opportunities of active opposition. On the other hand, provision was made for an additional grant to the College of £40 a year for seven years, towards the maintenance of a resident Rector.

On the expiration of Mr. Cutler's temporary engagement, a few of the Trustees convened (June 3) at the College; though no formal meeting was organized, the approval of those who were present, and later of some of the absent, was secured to his full appointment, on a salary of £140, and some steps were taken to obtain his release from his parish. He was not unacceptable to the Hartford County ministers, and as a consequence during the same month the Wethersfield students returned to New Haven.

A pleasant glimpse of the situation is given in a letter from Jonathan Edwards, now a Junior, to his father, written in the latter part of July:—

"I take very great content under my present tuition, as all the rest of the scholars seem to do under theirs. Mr. Cutler is extraordinarily courteous to us" [the Wethersfield students, of whom the writer was one], "has a very good spirit of government, keeps the school in excellent order, seems to increase in learning, is loved and respected by all who are under him, and when he is spoken of in the school or town, he generally has the title of President. . . . I have enquired of Mr. Cutler, what books we shall have need of the next year. He answered he would have me get against that time Alsted's Geometry and Gassendus' Astronomy. . ." *

At Commencement (September 9) Mr. Cutler's service was approved by a formal vote of the Trustees, and he was desired by them to continue in the same; though a chance expression of one of the Trustees (John Davenport) three years later shows that the appointment was not unanimously approved.† At the same meeting, certain general statutes were passed, which show something of the internal condition of the College: thus, the annual charge for tuition was fixed at thirty shillings, and room rent at twenty shillings; the graduates were each to pay the Rector twenty shillings for their diplomas; and the weekly charge for "diet, sweeping, and making beds" was fixed at four shillings and four pence. There were now from thirty-five to forty students in residence.

Sketches, Class of 1719

**Richardus Treat*, A.M.	
*Josephus Smith, A.M.	*1769
*Johannes Curtiss	*1774
*Guilielmus Smith, A.M., Tutor, Prov. Nov. Ebor. Cur. Supr. Jurid.	*1769

JOHN CURTISS was born in Wethersfield, Connecticut, February 8, 1701, the fifth child and eldest son of John

* Edwards' Works, i, 30. † Mass. Hist. Soc. Collections, xiv, 297.

Curtice, Jr., by his wife Elizabeth, daughter of Joseph and Mary Wright, of Wethersfield.

He studied for the ministry, and in March, 1727, was one of the candidates proposed for the pulpit of Norwalk, Connecticut, then vacant by the resignation of the Rev. Stephen Buckingham (Harv. 1693). He was not, however, the final choice of the church, and on the 25th of the next month he was almost unanimously called to the pastorate of the church in Glastonbury (originally part of his native town). But a difficulty was created by the fact that the advice of the neighboring ministers had not been first asked; when they were consulted, and when in accordance with their advice the call was put to vote again, July 19, the majority for Mr. Curtiss was so small that no further steps were taken.

After this he seems to have ceased to preach. He was a deputy to the General Assembly from Wethersfield at twelve sessions, from October, 1725, to May, 1731, serving during one session (October, 1727) as Clerk.

About 1731 a commercial association was formed in Connecticut, which received incorporation in May, 1732, by the title, "New London Society United for Trade and Commerce," of which Mr. Curtiss was a leading member, his name standing second in the list of sixty-one corporators. Among the members were some of the prominent men of the Colony, and New London was made the headquarters of the association, as being the chief sea-port of Connecticut. To New London, accordingly, Mr. Curtiss removed soon after May, 1733, he being the treasurer of the society. In August, 1732, the society began to issue, under the general authority of its charter, bills of credit, for several thousands of pounds, similar in appearance to the paper currency of the Colony,—a step which alarmed the authorities, and caused a special session of the legislature to be called, in February, 1733. At this session, the emission of such bills was declared unlawful, and the charter of the association repealed on account of mismanagement.

This action, with subsequent losses at sea, ruined the association, and probably ruined the private fortune of the treasurer. He does not seem, however, to have lost the respect, either of his neighbors or of the public.

When the great revival spread through New London County, Mr. Curtiss entered with zeal into the "New Light" measures, was prominent in organizing a separate church, and was one of those who were prosecuted for having, in March, 1743, under the direction of James Davenport (Y. C. 1732), made a bonfire of the religious books which they regarded as blind guides.

When the separatists from the First Church in New Haven formed themselves into a distinct religious society (now included in the United Church), almost their first act, March 20, 1748–9, was to call Mr. Curtiss as their minister, on a yearly salary of £350 old tenor, with a house. The language of the vote implies that he had been preaching to them since October 1, 1748, and he was invited to continue "to preach to us the Calvinistical Doctrines during life, ordained or unordained." He remained, however, only till October 1, 1750, and there is no record of his having sought ordination during this period.

On the expiration of his second year with the "Tolerated Society," as it was then called, he removed to Hartford, and thence almost immediately to Canterbury, Connecticut, where he settled on land which had been deeded to him by his wife's mother, in August, 1750. In May, 1751, the Rev. James Cogswell (Y. C. 1742), the "Old Light" minister of Canterbury, took the advice of the Windham Association, to which he belonged, as to inviting Mr. Curtiss to preach for him, a step which the Association disapproved. In October, 1752, Mr. Cogswell again asked advice with respect to Mr. Curtiss's preaching to a number of families in a remote part of Canterbury, and the Association gave a modified consent, provided that a certificate of regular standing in the New London church, to which he was supposed to belong, could be furnished.

He was employed in the summer of 1756 as a minister to the seceding portion of the First Church of Woodstock, then disaffected towards their pastor, the Rev. Abel Stiles.

He represented Canterbury in the General Court at the sessions of May and October, 1760, March, 1761, May, 1763, and May, 1764. He also held a commission as Justice of the Peace in 1761, and probably until his death.

His very sudden death occurred in Canterbury, June 22, 1774; the inventory of his estate amounted to £565, and included a library of forty-five volumes, almost all theological.

He married, October 21, 1728, while of Wethersfield, Elizabeth, youngest daughter of Richard Lord, Jr., of Hartford, and sister of Elisha Lord (Y. C. 1718). She was born August 3, 1707, and survived her husband, with one daughter and two sons. Mrs. Curtiss was a sister-in-law of the wife of Rector Clap.

AUTHORITIES.

Amer. Presb. Review, xviii, 303. *Caulkins*, Hist. of New London, 243, 385, 450, 452, 456. *Chapin*, Glastenbury Centennial, 68. Conn. Colony Records, vols. vii, viii, *passim*. *Dutton*, Hist. of the North Church, New Haven, 52. *Hall*, Hist. of Norwalk, 148. *Hinman*, Catalogue of Puritan Settlers, 779–80. *Larned*, Hist. of Windham Co., i, 501. N. E. Hist. and Geneal. Register, xvi, 137. N. H. Colony Hist. Soc. Papers, i, 113.

JOSEPH SMITH was born in Glastonbury, Connecticut, July 31, 1695. He was a son of Samuel and Jane (Tudor) Smith, and a younger brother of the Rev. Samuel Smith (Y. C. 1713).

He "is supposed," says the historian of the town, "not to have studied a profession, but to have led the life of a general student, all his days. He is reported to have had an unusually large library for those days, and to have derived most of his pleasure from it." He died at his residence in Glastonbury, January 16, 1769, in his 74th year.

He married, October 9, 1750, Hannah (Orvis), widow of Timothy Stevens, Junior, a son of the first pastor of the church in Glastonbury. By this marriage he had two sons.

AUTHORITIES.

Glastenbury Centennial, 55, 193, 216. *W. S. Goslee*, MS. letter, Dec. 26, 1884.

WILLIAM SMITH, the eldest of five sons of Thomas and Susanna (Odell) Smith, was born October 8, 1697, in Newport Pagnel, Buckinghamshire, England. Two brothers of his father emigrated to New York about 1700, and it was probably from their suggestion that Thomas Smith and his family sailed from London, May 24, 1715, arriving in New York City, August 17.

In October, 1722, when the College was left without instructors by the conversion to Episcopacy of Rector Cutler and Tutor Browne, Mr. Smith, who was a stanch Calvinist, was chosen Junior tutor, and at once entered on the office. He continued until April, 1724, when his resignation was accepted. During this period, the College was without a Rector, and was considered in a languishing state; but Mr. Smith's success in his position must have been satisfactory, for his son states that the Rectorship was offered him and declined. Any such offer must have been informal, and towards the close of his tutorship; there is no reference to it in the records.

On leaving New Haven, he returned to New York and was at once (May 20, 1724) admitted to the bar. He had been the first from that Province to receive the honors of Yale, and now found himself the only non-clerical graduate of any College residing in the city; and for many years this continued to be the case.*

* James DeLancey is commonly said to have graduated at Cambridge, England, but this seems to be a mistake, though he undoubtedly studied there.

His advantages brought him at once into prominence, and the events of the next few years secured his success.

In 1733, Mr. Alexander and he prosecuted a suit against Governor Cosby, where the principle involved was the right of the provincial council to provide a salary for one of their own number, as acting governor, during the interval between the death of one royal appointee and the arrival of another. The suit was decided against the advocates of colonial rights, and a very bitter feeling was aroused in consequence. One result was the establishment of a second weekly paper in New York (the Gazette being the governor's organ), which was ably conducted in opposition. Smith and Alexander were credited with a chief share in these newspaper attacks, and when Zenger, the printer of the "Journal," was prosecuted for libel, in April, 1735, they appeared as his counsel, and with great boldness impeached the authority of the Judges, who were the creatures of the governor and held commissions irregularly granted. The two lawyers were in consequence disbarred, and not restored until October, 1736, under Governor Cosby's successor.

Mr. Smith's son, in his History of New York, recounts an instance of the persuasive eloquence of his father, in the year 1736, in a case of disputed election to the Assembly. He actually succeeded, by his consummate art in telling the story of the crucifixion and recounting the persecutions in England, in inducing the house to throw out the votes of all the Jews in the community, which were mainly against his client; and his son makes these reflections:

"He had the natural advantages of figure, voice, vivacity, memory, imagination, promptness, strong passions, volubility, invention, and a taste for ornament. These talents were improved by the assiduous industry of a robust constitution, with uninterrupted health and temperance, in the pursuit of various branches of science, and particularly in the law and theology. His progress in the latter was the more extensive, from an early turn to a life of piety and devotion. He studied the Scriptures in their originals, when young, and in advanced life they were so familiar to him,

that he often read them to his family in English from the Hebrew or Greek, without the least hesitation. He was bred a dissenter in Buckinghamshire, and attached to the doctrines of Calvin; a great part of his time was spent in the works, French, English, and Latin, of the most celebrated divines of that stamp. He was for some time in suspense about entering into the service of the Church."

After this date (1736), Mr. Smith was less occupied with political affairs, and devoted himself in greater measure to his profession, in which his preëminence was more and more acknowledged. He practiced in Connecticut also; being, for example, one of the counsel for that Colony in 1743–44 in the famous case against the Mohegan Indians.

In August, 1751, on the death of Richard Bradley, who had held the offices of Attorney-general and Advocate-general of the Province for nearly thirty years, Governor Clinton without Mr. Smith's solicitation installed him in the position, and in letters to England used such terms as these: "He is a gentleman of great abilities and extensive knowledge in the law, has been long at the Bar in this, and the neighboring province, is a very eminent speaker, has maintained an untainted character and is highly worthy of that trust." "He is by far the most fit and able person in this Province to execute the said offices." The office, had, however, been promised in advance by the home authorities to an Englishman, so that the Governor's appointment was to no purpose. Mr. Smith performed the duties until superseded by the new arrival in November, 1752. He had already been recommended by Governor Clinton for a seat in the Governor's council, and was sworn in on April 30, 1753. He continued a member of the Council until 1767, when he resigned and his place was filled by his eldest son. In this capacity he was selected to attend the memorable Congress of the Colonies, held at Albany in June, 1754, and was the commissioner representing New York on the committee to draft the Plan of Union, which he earnestly favored. In the same month he was a commissioner on the boundary lines between New York and Massachusetts.

In the summer of 1760 he was offered by Colden, then acting governor, the place of Chief Justice of the Supreme Court of the Province, but declined the appointment. In March, 1763, however, he accepted from Governor Monckton a commission as one of the side Judges of the same Court, and this position he held until his death, in New York City, November 22, 1769, at the age of 72.

The New York Gazette of the next week called him "a Gentleman of great Erudition, and the most eloquent Speaker in the Province; of an amiable and exemplary Life and Conversation, and a zealous and inflexible Friend to the Cause of Religion and Liberty."

He was married, May 11, 1727, to Mary, elder daughter of René Het, a merchant of New York City, born in Rochelle, France. She died of a fever, August 22, 1754, at the age of 44, after nineteen days' illness; and he was again married, May 12, 1761, to Elizabeth, widow of Elisha Williams, fourth Rector of Yale College. She was the daughter of the Rev. Thomas Scott, of Norwich, England, and was married to Colonel Williams, in Norwich, January 29, 1750–51. She came with him to America in 1752, and resided at Wethersfield, Connecticut. After the death of Judge Smith, she returned to Wethersfield, where she died, June 13, 1776, in her 68th year. She was a woman of remarkable character and attainments,—or as President Stiles, who was personally acquainted with her, puts it, "She was greatly addicted to letters and piety." Her epitaph (upon her first husband's tomb in Wethersfield) describes her as

"A Lady of great reading and knowledge, extensive acquaintance, a penetrating mind and good Judgment, of abounding Charity and of unaffected Piety and devotion, adorned with every recommending Excellency; few lived more Esteem'd and Lov'd, or died more Lamented."

By his first marriage he had issue, six sons and eight daughters. The eldest son, William, graduated at this College in 1745, and became distinguished as a lawyer and historian. Of the other sons, one (James) was a physician,

and four (Thomas, John, Samuel, and Joshua Hett) were lawyers; the youngest of these became notorious for his complicity in Arnold's treason. One of the daughters married the Rev. Abraham Keteltas (Y. C. 1752). He was an elder in the First Presbyterian Church in New York, which was organized in 1717, and which erected in 1719 in Wall Street its first edifice, beneath which he was buried.

In 1748 he was one of the trustees nominated in the charter (prepared from his draft) of the College of New Jersey, and appears to have held the office until his death.

Of his publications I have noticed only :—

1. The Arguments of the Council [James Alexander and William Smith] on the part of Rip Van Dam, in Defence of the Plea of the said Van Dam, to the Jurisdiction of the Supream Court of the province of New-York. [N. Y. 1733] folio, pp. 51.

2. Mr. Smith's Opinion Humbly Offered to the General Assembly of the Colony of New-York one [*sic*] the Seventh of June, 1734. At their Request. Occasion'd by sundry Petitions of the Inhabitants, praying an Establishment of Courts of Justice within said Colony by Act of the Legislature. New York, 1734. Fol., pp. 45. [*N. Y. Hist. Soc.*

3. By himself and James Alexander—
Complaint to the Committee of the General Assembly of the Colony of N. Y. [N. Y., 1735.] Fol., pp. 19.

4. A Protest in Council [concerning the founding of King's College], May 30, 1754.

A "long and interesting letter" written by him, in 1765, to Whitefield, on the discontents in America, and especially the Stamp Act troubles, is noticed in the 2d Report (1871) of the Commission on Historical MSS. (p. 12), as being in Lord Dartmouth's Collection.

A portrait, painted by Wollaston, in 1751, is preserved among his descendants in Quebec; an engraving from it appeared in volume 6 of the Magazine of American History.

AUTHORITIES.

Documents relating to Colonial Hist. of N. Y., vi, 76, 258, 514, 737, 766; vii, 528, 763, 909. Historical Magazine, 2d Series, iv, 266. *Howell*, State Trials, xvii, 675. Magazine of Amer. Hist., vi, 264–82; viii, 60. N. Y. Genealogical Record, iv, 99; x, 32; xi, 145. *W. Smith, Jr.*, Hist. of N. Y., Octavo ed., i, 271; ii, 7, 21, 24, 47–51, 113, 168, 176, 190, 225, 228, 353. *Pres. Stiles*, MS. Diary, vi, 164. Williams Family, 192.

RICHARD TREAT was born in Glastonbury, Connecticut, May 14, 1694. He was the eldest child of Lieutenant Thomas Treat, who inherited from his father, Richard Treat, one of the first and most influential inhabitants of Wethersfield, lands in the present village of South Glastonbury, where he settled. His mother was Dorothy, daughter of the Rev. and Hon. Gershom Bulkley (Harv. 1655), of Wethersfield, and granddaughter of President Charles Chauncy, of Harvard. A younger brother graduated here in 1722.

He studied theology, and preached for a short time before October, 1720, to the North Society in Stonington (now the town of North Stonington), Connecticut, which was incorporated in May of that year; the General Assembly in October defined the privileges of the new society, and in particular enabled them "to levy a tax . . to defray the charges of the Reverend Mr. Richard Treat his preaching to them the last fourteen weeks he was with them."

On May 31, 1721, he succeeded James Pierpont (Y. C. 1718) in the rectorship of the Hopkins Grammar School in New Haven, but only for the rest of the summer.

After this he is lost sight of, until in 1723 or early in 1724 he began to preach in Brimfield, Massachusetts, where a church was gathered, November 18, 1724, and he ordained pastor the same day. The town had difficulty in raising his salary, and after a few years some other cause of disaffection appears to have arisen. He was dismissed by a council, March 27, 1734, and returned at once to his native place.

From December, 1734, till June, 1735, while living in Glastonbury, he taught and preached to the Indians in Middletown, Connecticut; but being disappointed in obtaining a regular salary for this service from the Society in Scotland for Propagating Christian Knowledge, felt obliged to desist. In the fall of 1738, on the failure of health of the Rev. Chiliab Brainerd (Y. C. 1731), minister to the

parish of Eastbury (now Buckingham), in Glastonbury, that society directed its committee to hire Mr. Treat to preach until the next annual meeting. Mr. Brainerd died in January, and Mr. Treat seems to have preached here until March, when Nehemiah Brainerd (Y. C. 1732) was invited to settle.

In 1742 he was again in Middletown, and in 1748 was residing in Sheffield, Massachusetts, where the General Court of Massachusetts appears to have made a grant of two hundred acres of land to him and three of his sons. His name is starred in the Catalogue of Graduates printed in 1757.

He married, August 7, 1728, Susanna, third daughter of the Rev. Timothy Woodbridge (Harv. 1675), minister of the 1st church in Hartford, and an original Trustee of the College; she being then in her 26th year. The birth of one son is recorded in Brimfield.

AUTHORITIES.

Chapin, Glastenbury Centennial, 72, 216. *Chapman*, Bulkeley Genealogy, 87. Colonial Records of Conn., vi, 211. *Goodwin*, Genealogical Notes, 229. *Mitchell*, Woodbridge Record, 28. *Morse*, Annals of Brimfield, 10. *Savage*, Genealogical Dictionary, iv, 328.

Annals, 1719–20

At the opening of the session of the General Assembly, convened at New Haven on the 18th of October, 1719, the new Rector preached a sermon, which received the unusual compliment of being printed, at the expense of several gentlemen who heard it. The special good-will of the Assembly was also shown by a vote, freeing him from taxes during his continuance in office.

During this year a definite arrangement was for the first time made with the New Haven Church, by which seats at public worship were secured for the students "in the northeast half of the fore gallery" of the meeting-house, at a fixed annual charge of one shilling apiece.

On December 30 died the Senior Trustee, James Noyes, of Stonington, after twelve days' illness, in his 80th year. In June, the Rev. Eliphalet Adams (Harv. 1694), of New London, was unanimously chosen to the vacant seat.

Sketches, Class of 1720

*Ebenezer Wakeman, A.M.	*1726
**Thomas White*, A.M.	*1763
**Guilielmus Billings*, A.M.	*1733
*Daniel Edwards, A.M., Tutor, Dispens., Colon. Conn. Cur. Super. Jurid.	*1765
**Jonathan Edwards*, A.M., Tutor, Coll. Neo-Cæs. Præses	*1758
**Daniel Kirtland*, A.M.	*1773
*Samuel Mix, A.M.	*1755
*Hezekias Kilborn, A.M.	*1755
**Abrahamus Nott*, A.M.	*1756
**Johannes Walton*	*1764

WILLIAM BILLINGS was born in Preston, Connecticut, February 15, 1696–7, the son of Captain William and Prudence Billings.

He prepared for the ministry, and early in 1722 began to preach to the 2d society in Windham, Connecticut, called Canada parish, or Windham Village, then numbering thirty-five families, and now included in the town of Hampton (incorporated 1786). In May, 1723, the General Assembly authorized the gathering of a church, and on June 5, this was accomplished and Mr. Billings ordained pastor. He died in office, after a brief illness, May 20, 1733, aged 36 years. His estate was valued at £1043,— about £50 being in books. During his ten years of service, he admitted one hundred and seventy-two persons to the membership of his church. A sermon preached by him on the preceding Fast Day (April 18) was printed after his death, with a preface by the Rev. James Hale (Harv. 1703), of Ashford. The title is:

A Warning to God's Covenant People, against Breaking the Covenant of God They are under. A Discourse on Jeremiah xi, 10, 11. N. London, 1733. 16°, pp. vi, 29. [*Y. C.*

Soon after his settlement he married Bethiah, daughter of Joseph and Dorothy (Thomas) Otis. She was born November 20, 1703, in Scituate, Massachusetts, and about 1716 her father removed to New London, Connecticut. Their children were one son and four daughters, all of whom but one daughter survived the father. The widow married, July 4, 1734, the Rev. Samuel Moseley (Harv. 1729), who was settled as the successor of Mr. Billings, May 15, 1734. She had seven children by this marriage, the eldest of whom, the Rev. Ebenezer Moseley, graduated here in 1763. She died May 29, 1750, in her 47th year.

AUTHORITIES.

Congregational Quarterly, ii, 180. *Hinman*, Catalogue of Puritan Settlers. 217–8. *Larned*, History of Windham Co., i, 98, 281. N. E. Hist. and Geneal. Register, vii, 272; xiii, 169. *Weaver*, Hist. of Ancient Windham, 102.

DANIEL EDWARDS was born in Hartford, Connecticut, April 11, 1701, the son of Richard Edwards, a prominent citizen of Hartford, and of his second wife, Mary, daughter of the Hon. John and Helena (Wakeman) Talcott. The fourth son by this marriage, he was a half-brother of the father of his more distinguished classmate.

He at first studied theology, and in 1723 (soon after May 9) was licensed to preach by a committee of the Hartford North Association.

He was chosen a tutor in this College, September 29, 1725, at the meeting at which Elisha Williams was appointed Rector. He appears to have entered forthwith on the office and to have given satisfaction. At a meeting of the Trustees, September 11, 1728, he was unanimously elected Steward, at the same time, I suppose, resigning the tutorship. For six years he continued in his new office, but the records of the Trustees imply that during the last year or two there were well-grounded complaints among the students who boarded in "Commons" of the insufficiency and faultiness of the fare, and that he was in consequence allowed to retire. In March, 1729, he was appointed the Clerk of the Superior Court, and so continued until October, 1753. In November, 1734, he was admitted an Attorney by the County Court.

He was held in so good esteem by the Corporation of the College, that he is said to have received sundry votes for the rectorship at the election of Rector Clap in October, 1739.

In 1742 he removed to Hartford, and there maintained a good standing as a lawyer.

As early as 1751 he was nominated to be one of the Governor's Assistants or Council (as the members of the Upper House of the Assembly were designated), but did not succeed in carrying the election until 1755; he continued in the Council from that date until his death.

In October, 1753, he was appointed an Assistant Judge

of the Superior Court, to fill an unexpired term, which expired in May, 1754. He then resumed his clerkship of the Court, but in May, 1756, he was regularly elected as a member of the Council to a position on the bench, which he retained with credit till his death. A single decision made during his judicial term is preserved in Root's Reports, i, 47.

He was also Judge of Probate for the District of Hartford, from March, 1761, until his death.

He died in New Haven, "after about eleven days' sickness with a nervous fever," September 6, 1765, aged 64 years, and is here buried. A memorial sermon preached soon after his death, by his pastor (and cousin by marriage), the Rev. Edward Dorr (Y. C. 1742), was published (Hartford: 1765. 4°, pp. 23), and describes him as "a gentleman of great worth and usefulness."

He was married, in 1728, to Sarah, daughter of Nathaniel Hooker, of Hartford, and sister of Nathaniel Hooker (Y. C. 1729). She died in Hartford, July 31, 1775, aged 70 years. Their children were two sons and three daughters, all of whom died in early life, except one daughter who married George Lord, of Hartford, and died in 1764, leaving an only son.

The Connecticut Gazette, in an obituary notice, describes Judge Edwards as "a Gentleman of extensive and accurate Knowledge, of known Stability, approved Integrity, and an exemplary Christian."

AUTHORITIES.

Connecticut Gazette, Sept. 6, 1765. *Dorr*, Discourse occasioned by his Death. *Dwight*, Life of Pres. Edwards, 653. *Goodwin*, Genealogical Notes, 53. N. E. Hist. and Genealogical Register, xviii, 346. Talcott Genealogy, 36. A. Z., Reply to the Answer of the Friend in the West, 1755, 42.

JONATHAN EDWARDS, the most eminent graduate of the College, the greatest theologian of his century, the ablest metaphysician of the period between Leibnitz and Kant, was born in the east parish of Windsor, now the town of East Windsor, Connecticut, October 5, 1703,—the year of John Wesley's birth. He was the only son, in a family of eleven children, of the Rev. Timothy Edwards (Harv. 1691), pastor of the Church in East Windsor, by his wife, Esther, daughter of the Rev. Solomon Stoddard (Harv. 1662), of Northampton, Massachusetts. He was fitted for College by his father, and was admitted in 1716, at the age of 13. With the beginning of his Freshman year the removal of the Collegiate School to New Haven was attempted; but the larger number of the students were scattered elsewhere,—the most being at Wethersfield, to enjoy the instructions of Mr. Elisha Williams. Young Edwards spent nearly three years of his course at Wethersfield,—about ten miles from his father's house,—but in June, 1719, when the Rev. Timothy Cutler assumed the duties of the Rectorship, he removed to New Haven. At graduation he was awarded the highest rank in his class.

He continued to reside at College, pursuing theological study, for nearly two years after taking his first degree. From August, 1722, till April, 1723, he preached to a seceding Presbyterian congregation in New York City. He then returned to his father's house, and preached as a candidate in various parts of Connecticut. September 24, 1723, he was called to the church in North Haven, vacant by the departure of the Rev. James Wetmore (Y. C. 1714), but declined the call.

While in New York he had been called to the church in the newly settled town of Bolton, Tolland County, and on November 11, 1723, he accepted their renewed invitation; but from some unexplained reason the arrangement was not carried out. On the 21st of May, 1724, he was elected to a Tutorship in the College, to fill the vacancy

caused by the resignation of James Pierpont (Y. C. 1718), and during the first week in the following month he entered on his duties. He held the office for upwards of two years, till September, 1726, being for the last year Senior Tutor; and owing to the vacancy in the Rectorship for the whole of this period, his position was one of special responsibility.

February 15, 1726–7, he was ordained in Northampton, as colleague with his grandfather Stoddard, now in the 84th year of his age, and the 55th year of his pastorate. On the 28th of July following, he was married to Sarah, daughter of the late Rev. James Pierpont (Harv. 1681), pastor at New Haven, by his third marriage with Mary Hooker, of Farmington.

By the death of his venerable grandfather, February 11, 1728–9, he became sole pastor, and under his care, especially in 1734–35 and 1740–42, the congregation shared in remarkable religious awakenings. Soon after the last mentioned date he was brought in the course of his pastoral duty to the necessity of publicly censuring a large number of his parishioners for immoral practices, and in consequence incurred the rooted displeasure of some of the most influential families in the town. Subsequently to this, he expressed his conviction, deliberately formed, of the unsoundness of the plan followed in the Northampton Church, by which persons of decent life were admitted into the church, and to the sacraments, who made no pretence to personal piety. He made known his views on this subject in a formal manner to the Standing Committee of the Church, in February, 1749, and since the system in vogue had been practiced in that church for nearly half a century, it was inevitable that the reforming doctrine should give offence, and that the purpose should be formed of removing him. A mutual council, called on the 22d of June, 1750, voted by a bare majority to advise his dismission; and accordingly he preached his Farewell Sermon, nine days later. He then supplied the vacant pulpit in Canaan,

Litchfield County, Connecticut, and was contemplating a settlement there, when, in December, 1750, he received proposals from the church and congregation in Stockbridge, Massachusetts, to become their minister; and about the same time similar proposals from the Commissioners of the London Society for Propagating the Gospel in New England, to become the missionary of the Housatonic Indians, about two hundred and fifty of whom were resident in or near Stockbridge. The first week in August, 1751, he removed his family to Stockbridge, and on the 8th of that month was regularly installed as minister of the congregation in that place, and inducted into the office of missionary to the Indians. His success in Stockbridge was apparently small, but the value of such an opportunity of comparative retirement for study and composition is seen in his writings during this period.

The Rev. Aaron Burr (Y. C. 1735), the husband of his third daughter, Esther, and President of the College of New Jersey, at Princeton, died after a brief illness on the 24th of September, 1757; and the Trustees of the College, two days later, elected Mr. Edwards to the vacant office. He was in thorough sympathy with the theological basis on which the College had been founded, and with the Trustees, many of whom must have been personal friends (nine out of the twenty being Yale graduates). By his desire a Council of ministers met at Stockbridge, January 4, 1758, to advise him as to his duty, and in accordance with their judgment he accepted the offer. The same month he started for Princeton, and on February 16th was inaugurated as President. A week later, in consequence of the prevalence there of the small-pox, he was inoculated for it; he had the disease favorably, but a fever set in, which put an end to his life, March 22d, 1758, in the 55th year of his age.

His widow, who had not yet removed from Stockbridge, set out in September on a journey to Philadelphia, to bring back the two orphan children of President Burr; but

while there, she was seized with a violent dysentery, which ended her life, October 2, in her 49th year. She was buried by the side of her husband in Princeton. Their children were three sons and eight daughters. The sons (Timothy, Jonathan, and Pierrepont) were graduates of the College of New Jersey in 1757, 1765, and 1768,—the second being a distinguished theologian. Three of the daughters married graduates of this College, viz., Aaron Burr (Y. C. 1735), Timothy Dwight (Y. C. 1744), and Eleazer Porter (Y. C. 1748).

The publications of President Edwards were as follows:

1. God Glorified in the Work of Redemption, by the Greatness of Man's Dependance upon Him. A Sermon [from 1 Cor. i, 29–31] Preached in Boston, July 8, 1731. Boston, 1731. 8°, pp. iv, 25.
[*A. A. S. B. Ath. C. H. S. Prince.*

2. A Divine and Supernatural Light, Immediately imparted to the Soul by the Spirit of God, shown to be both a Scriptural, and Rational Doctrine; in a Sermon [from Matth. xvi, 17]. Boston, 1734. 8°, pp. iv, 32.
[*B. Ath. Bowdoin Coll. Brit. Museum. Prince.*

The running title is, The Reality of Spiritual Light.

3. A Letter to the Author of the Pamphlet called, An Answer to the Hampshire Narrative. [Anonymous.] Boston, 1737. 8°, pp. 84. [*Prince.*

In criticism of the orthodoxy of the Rev. Robert Breck, Jr., just settled at Springfield.

4. Part of a large Letter from the Rev. Mr. Edwards of Northampton Giving an Account of the late wonderful Work of God in those Parts. [Dated November 6, 1736. Appended to "The Duty and Interest of a People, among whom Religion has been planted, to Continue Steadfast and Sincere in it," by the Rev. William Williams]. Boston, 1736. 16°, pp. 19. [*Harv. Prince. U. T. S.*

5. The last work was re-written at greater length and printed in London with a Preface by Drs. Watts and Guyse, with the title: A Faithful Narrative of the Surprizing Work of God in the Conversion of Many Hundred Souls in Northampton, and the Neighbouring Towns. London, 1737. 12°, pp. xvi, 132.
[*A. C. A. Bodleian. B. Ath. Brit. Museum. John Carter Brown. N. Y. State Libr. Prince. Y. C.*

A second edition of this Narrative appeared in London, and a third edition in Boston, both in 1738. Copies of the former are in the British Museum and John Carter Brown, and of the latter in

[*A. A. S. B. Ath. B. Publ. Bowdoin Coll. John Carter Brown. Brown Univ. M. H. S. N. Y. H. S. Prince. Y. C.*

6. In connection with this last edition, there were printed :—

Discourses on Various Important Subjects, nearly concerning Salvation. Boston, 1738. 8°, pp. vi, 286.

[*A. C. A. B. Ath. Brit. Museum. Brown Univ. Prince. U. T. S. Y. C.*

7. Sinners in the Hands of an Angry God. A Sermon preached [from Deut. xxxii, 35] at Enfield, July 8, 1741. Boston, 1741. 16°, pp. 25. [*A. A. S. A. C. A. B. Ath. M. H. S. Prince.*

8. The Resort and Remedy of those that are bereaved by the Death of an Eminent Minister. A Sermon [on Matth. xiv, 12] preached at the Interment of the Rev. Mr. William Williams. Boston, 1741. 8°, pp. 22.

[*A. A. S. C. H. S. M. H. S. N. Y. H. S.*

The running title is, The Sorrows of the bereaved spread before Jesus.

9. The Distinguishing Marks of a Work of the Spirit of God. Applied to that uncommon Operation that has lately appeared on the Minds of many of the People of this Land. A Discourse delivered at New Haven [on 1 John, iv, 1], September 10, 1741. With Preface by Rev. Mr. Cooper of Boston. Boston, 1741. 8°, pp. xviii, 110.

[*A. C. A. B. Ath. Brit. Museum. Harv. M. H. S.*

A second edition of this work was published by Benjamin Franklin, in Philadelphia, in 1742; also one in Edinburgh in 1742, and another by John Wesley, in London in 1744.

10. Some Thoughts concerning the present Revival of Religion in New-England, and the Way in which it ought to be acknowledged and promoted. Boston, 1742. 12°, pp. vi, 378.

[*Brit. Museum. C. H. S. Harv. Prince.*

The same. Edinburgh, 1743. 12°, pp. 221.

[*B. Ath. B. Publ. Brit. Museum. J. Carter Brown. Harv.*

The same, abridged by John Wesley. London, 1745. 12°.

[*Brit. Museum. Harv.*

11. The great Concern of a Watchman for Souls. A Sermon

[from Hebr. xiii, 17] at the Ordination of Jonathan Judd [Y. C. 1741]. Boston, 1743. 16°, pp. 50.

[*A. C. A. B. Ath. Brown Univ. Prince.*

12. The true Excellency of a Minister of the Gospel. A Sermon . . . Preach'd [from John v, 35] at the Ordination of the Rev^d. Mr. Robert Abercrombie. Boston, 1744. 8°, pp. 22.

[*A. A. S. C. H. S. Prince.*

13. Copies of the Two Letters [by Edwards] Cited by the Rev. Mr. [Thomas] Clap, in his late printed Letter to a Friend in Boston, concerning what he has reported, as from Mr. Edwards, concerning the Rev. Mr. Whitefield. With some Reflections on the Affair those Letters relate to. Boston, 1745. 16°, pp. 16.

[*A. A. S. A. C. A. Brown Univ. Harv. M. H. S. Prince.*

14. An Expostulatory Letter to the Rev. Mr. Clap, in Reply to his late printed Letter, relating to what he reported concerning the Rev. Mr. Whitefield, as from Mr. Edwards. Boston, 1745. 16°, pp. 16.

[*A. A. S. B. Ath. B. Publ. Bowdoin Coll. C. H. S.*

15. A Treatise concerning Religious Affections. Boston, 1746. 8°, pp. vi, 352.

[*A. A. S. A. C. A. Brit. Museum. C. H. S. N. Y. State Libr. Prince. U. T. S.*

16. The Church's Marriage to her Sons, and to her God: A Sermon [from Isa. lxii, 4, 5] Preached at the Instalment of the Rev. Mr. Samuel Buel. Boston, 1746. 8°, pp. 43.

[*C. H. S. M. H. S. Prince.*

17. True Saints, when Absent from the Body, are Present with the Lord. A Sermon [from 2 Cor. v, 8] Preached on the Day of the Funeral of the Rev. Mr. David Brainerd. Boston, 1747. 8°, pp. 40.

[*A. A. S. B. Ath. B. Publ. Brit. Mus. Brown Univ. C. H. S. Harv. M. H. S. N. Y. State Libr.*

18. An Humble Attempt to promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth. Boston, 1747. 16°, pp. ix, 188.

[*A. A. S. A. C. A. B. Ath. Brit. Museum. Brown Univ. C. H. S. M. H. S. Prince. U. S.*

19. A Strong Rod broken and withered. A Sermon Preach'd

[from Ez. xix, 12] on the Death of the Hon. John Stoddard, Esq. Boston, 1748. 8°, pp. 29.
[*A. A. S. A. C. A. B. Ath. B. Publ. C. H. S. Harv. M. H. S. N. Y. H. S.*

20. An Account of the Life of Rev. David Brainerd. Boston, 1749. 8°, pp. xxx, 316.
[*A. A. S. A. C. A. Andover Theol. Sem. B. Ath. B. Publ. Brit. Museum. Harv. M. H. S. N. Y. State Libr. Pa. Hist. Soc. Prince. U. S. Y. C.*

21. An Humble Inquiry into the Rules of the Word of God, concerning the Qualifications Requisite to a compleat Standing and full Communion in the Visible Christian Church. With Appendix by T. Foxcroft. Boston, 1749. 8°, pp. vi, 136, 16.
[*A. A. S. A. C. A. B. Ath. C. H. S. Harv. M. H. S. Prince. U. S.*

22. Christ the great Example of Gospel Ministers. A Sermon [from John xiii, 15, 16] preach'd at Portsmouth, at the Ordination of the Rev. Mr. Job Strong, June 28, 1749. Boston, 1750. 16°, pp. 28. [*Andover Theol. Sem. Brown Univ. N. Y. H. S.*

23. A Farewel Sermon [from 2 Cor. i, 14] preached at the first Precinct in Northampton, after the People's publick Rejection of their Minister, and renouncing their Relation to Him as Pastor of the Church there, on June 22, 1750. Occasion'd by Difference of Sentiments, concerning the requisite Qualifications of Members of the Church, in compleat Standing. Boston, 1751. 8°, pp. viii, 36.
[*A. A. S. A. C. A. B. Ath. Brit. Museum. C. H. S. Harv. M. H. S. R. I. Hist. Soc. U. S. Y. C., imperfect.*

24. Misrepresentations Corrected, and Truth vindicated. In a Reply to the Rev. Solomon Williams's Book, The True State of the Question concerning the Qualifications necessary to lawful Communion in the Christian Sacraments. Boston, 1752. 8°, pp. iv, 173+4. [*A. A. S. C. H. S. M. H. S. Prince. Y. C.*

25. True Grace, Distinguished from the Experience of Devils; in a Sermon [on James ii, 19] Preached before the Synod of N. Y. N. Y., 1753. 8°, pp. 42. [*C. H. S. N. Y. H. S.*

Paged continuously (pp. 43–62) is the 2d edition of the Sermon, Sinners in the Hands of an angry God.

26. A Careful and Strict Enquiry into the modern prevailing Notions of Freedom of Will. Boston, 1754. 8°, pp. x, 294+xiv.

[*A. C. A. Bodleian. B. Ath. B. Publ. Brit. Museum. C. H. S. Harv. N. Y. Soc. Libr. U. T. S. Y. C.*

27. The Great Christian Doctrine of Original Sin defended. Boston, 1758. 8°, pp. xviii, 386+7.

[*A. C. A. Andover Theol. Sem. B. Ath. Bowdoin Coll. Brit. Museum. Brown Univ. C. H. S. N. Y. Soc. Libr. Y. C.*

Besides the above, which were prepared for the press by the author, many others are included in his collected works; the most important of which first appeared as follows:

28. Eighteen Sermons on Various Important Subjects (annexed to his Life and Character, by the Rev. Samuel Hopkins). Boston, 1765. 8°, pp. viii, 279.

[*A. A. S. B. Ath. Brit. Museum. Brown Univ. Y. C.*

29. Two Dissertations. I. Concerning the End for which God created the World. II. The Nature of true Virtue. Boston, 1765. 8°, pp. vii, 191.

[*A. C. A. Andover Theol. Sem. B. Ath. B. Publ. Brown Univ. C. H. S. M. H. S. U. T. S. Y. C.*

30. A History of the Work of Redemption. Containing the Outlines of a Body of Divinity. Edinb., 1774. 8°, pp. xi, 380.

[*B. Publ. C. H. S.*

31. Practical Sermons. Edinb., 1787. 8°, pp. viii, 401.

[*A. C. A. Brit. Museum.*

32. Miscellaneous Observations on important Theological Subjects, original and collected. Edinb., 1793. 12°, pp. iv, 476.

[*A. C. A. C. H. S. Y. C.*

33. Remarks on important Theological Controversies. Edinb., 1796. 12°, pp. iv, 480. [*A. C. A. B. Ath.*

34. Charity and its Fruits. Edited by Tryon Edwards, D.D. N. Y., 1851. 12°, pp. ix, 530. [*Brit. Museum. Y. C.*

35. Selections from his unpublished Writings. Edited by A. B. Grosart. Edinburgh, 1865. 8°, pp. 109. [*Harv. U. T. S.*

36. Observations concerning the Scripture Œconomy of the Trinity and Covenant of Redemption, with Introduction by Egbert C. Smyth. N. Y., 1880. 16°, pp. 97. [*Harv. U. T. S. Y. C.*

In Littell's Living Age, vol. 36, pp. 181–2, is a brief account (from The Independent) of his unpublished manuscripts, then (1853) in possession of the Rev. Dr. Tryon Edwards, his great-grandson.

The standard edition of his works was published in New Haven in 1829 (10 volumes, octavo), under the editorship of his great-grandson, the Rev. Sereno Edwards Dwight,—the first volume being an elaborate and interesting memoir of the author's life.

AUTHORITIES.

W. Allen, Second Century Address, at Northampton, 16. Bibliotheca Sacra, i, 579–91; xviii, 809–39; xxvi, 243–68; xxxiii, 438–47. *Rector Cutler*, in Documents relating to Colonial Hist. of N. Y., vi, 907. *B. W. Dwight*, Descendants of John Dwight, ii, 1036–43. *S. E. Dwight*, Life of Edwards. *T. Dwight*, Travels, iv, 323. The Edwards Memorial. *E. H. Gillett*, in Hist. Magazine, 2d Series, i, 333–338; ii, 183; iii, 53. *Green*, Discourses in the College of N. J., 313–326. *O. W. Holmes*, in The International Review, ix, 1–28. *S. Hopkins, Jr.*, Letter to E. Stiles, in Stiles MS. Letters, iii, 23. *Maclean*, Hist. of Coll. of N. J., i, 170–191. New Englander, xliii, 601–31. *S. Osgood*, in the Christian Examiner, xliv, 367–86. *Sprague*, Annals of the Amer. Pulpit, i, 329–335. *Pres. Stiles*, MS. Itinerary, i, 643. *Stoughton*, Windsor Farmes, 76–85. *Tyler*, Hist. of Amer. Literature, ii, 177–192.

HEZEKIAH KILBORN, fourth child of George Kilbourn, of Wethersfield, Connecticut, by his wife, Abigail, daughter of Captain Thomas Atwood, was born in Wethersfield, June 24, 1700. A younger brother was graduated in 1724.

During the year after graduation he taught the Hopkins Grammar School in Hadley, Massachusetts. On December 19, 1722, he married Elizabeth, daughter of Captain Joseph and Mary (Doty) Allyn, of Plymouth, Massachusetts, and Wethersfield, by whom he had five daughters and four sons. She was a sister of the wife of the Rev. Ebenezer Wright (Y. C. 1724), and also of the mother of the Revolutionary patriot, James Otis.

His two elder children were born in Wethersfield, in 1724 and 1725, and the next four children (1726–32) in Durham, Connecticut. At a later period he returned to his native town, and kept a tavern there,—being so occupied in 1753. He is said to have died in 1755.

AUTHORITIES.

Judd, Hist. Hadley, of 67. *Kilbourne*, Hist. of the Kilbourn Family, 72, 100.

DANIEL KIRTLAND, ninth child and youngest son of John Kirtland, was born in Saybrook, Connecticut, June 17, 1701. His mother was Lydia, daughter of Lieutenant William Pratt, also of Saybrook.

He studied theology and was ordained, December 10, 1723, the first pastor of the church in the northeast parish in the town of Norwich, Connecticut. This parish had received the name of Newent Society from the General Assembly, in October, 1722, and had obtained liberty in May, 1723, to gather a church, Mr. Kirtland having already agreed to settle among them. The church thus gathered was properly the Third Church in Norwich, and so continued until, in 1786, it became the First Church in Lisbon by the incorporation of that town. The sermon preached at Mr. Kirtland's ordination by the pastor of his youth, Azariah Mather (Y. C. 1708), was published.

After nearly thirty years of service, serious difficulties arose in his relations with his church (I have seen a letter written to him by the East Association of New London County Ministers, October 24, 1752, remonstrating with him for refusing to consent to and appoint a church meeting); and on January 4, 1753, he was dismissed by a council which considered him as in some measure mentally deranged.

He regained his health and the confidence of the neighboring ministers sufficiently to be installed over the First Congregational Church in Groton (locally known as the South Groton Church, in distinction from the church in North Groton, now Ledyard), in the same county, December 17, 1754 (1755 ?).

Here again difficulties arose, whose character cannot now be clearly ascertained, but we learn from the Association Records that a council which met with his church, May 24, 1757, suspended him from preaching. He appears to have been dismissed from his pastorate, either by this council, or by another held November 17, 1757.

He then returned to Newent, and in June, 1759, was arraigned before the Association for preaching publicly, while still under censure; he was able to prove, however, in the following October, that he had been reconciled to the Groton Church, which had given him a certificate of regular standing and of recommendation to the churches; on which evidence the Association formally approved him as a preacher to the congregations under their care. He was not again settled in the ministry, but remained in Newent, where he died in extreme poverty, May 14, 1773, in his 72d year; he is buried in Newent, with no tombstone to mark his grave.

He was married, July 15, 1723, to Mary Perkins, from Windsor, Connecticut, who died in Newent, October 1, 1769. They had eleven children; of whom the fourth son, Samuel (who adopted Kirkland as the spelling of his name), graduated at the College of New Jersey in 1765, became an eminent missionary to the Oneida Indians, founded the Academy which expanded into Hamilton College, and was the father of the Rev. John Thornton Kirkland, President of Harvard University from 1810 to 1828. The Rev. Alexander Young, in a Discourse on the Life of President Kirkland, in 1840, says of his grandfather, "There are two individuals still living in Norwich, who remember him, and speak of him as a man of fine talents and wit." In theological views he was a "New Light."

AUTHORITIES.

Caulkins, Hist. of Norwich, 2d ed., 440–1. *Lothrop*, Life of Rev. S. Kirkland, in Sparks' Amer. Biography, vol. xxv, 141–3. N. E. Hist. and Geneal. Register, iv, 138; xiv, 241–2, *Woodhull*, Review of the Congr. Church, Groton, 8, 9. *Young*, Discourse on Pres. Kirkland, 14.

SAMUEL MIX, eldest child of Samuel (son of Thomas and Rebecca) Mix, of New Haven, by his wife Rebecca, daughter of George Pardee, was born May 20, 1700.

In September, 1721, he became the Rector of the Hopkins Grammar School in New Haven, and continued in that position until 1729. Meantime he had married, January 1, 1727–8, Abigail, daughter of that Jonathan Cutler, whose widow married in 1714 Henry Caner, the father of the Rev. Henry Caner (Y. C. 1724).

In later years he kept an inn on Elm street, corner of College street, the site of the present Battell Chapel.

He was also much called upon for the performance of public business, as the Records of the General Assembly testify. For instance, he was in 1747 one of the managers of the lottery, from part of the proceeds of which South Middle College was built; he served also as one of the building committee. On the map of New Haven in 1748, his house is marked as the house of "Samuel Mix, schoolmaster."

He died in New Haven, October 15, 1755, aged 55 years, and his tombstone describes him as "*vir summæ probitatis.*" His estate was appraised at about £2400: it included three negro slaves, and about fifty volumes of books. Of his eight children, only two daughters survived him; the elder married Richard Woodhull (Y. C. 1752), and the younger married Jonathan Fitch (Y. C. 1748).

His widow married William Greenough, of New Haven, as his second wife, and died in April, 1791, at the age of 90.

AUTHORITIES.

New Haven Colony Hist. Soc. Papers, i, 42–44; iii, 561. Trowbridge Family, 36. The Yale Book, i, 203–08, 441.

ABRAHAM NOTT, the seventh son and eighth child of John Nott, Junior, of Wethersfield, Connecticut, was born in that town, January 29, 1696–7. His mother was Patience, daughter of William Miller.

He studied divinity, and on the incorporation of the inhabitants of the northern part of Saybrook, Connecticut, into a distinct parish (as the 2d Ecclesiastical Society of Saybrook), in May, 1722, he began to preach to them, and was settled at the gathering of the church there, November 16, 1725. The Indian name by which the neighborhood was known was Pautapaug (or Pettipaug), and it included the present towns of Saybrook, Essex, and Chester, the original church being in the present village of Centerbrook, in Essex. Here he remained until his death, January 24, 1756, at the age of 59. The accounts of his ministry are very scanty. A petition to the General Assembly in 1750 shows that he had difficulty in collecting in valid currency his salary of £85 a year, and the counter remonstrances of his parishioners charge him with neglect of his studies and spending too much of his time in attending to worldly business; besides this, and the tradition among his descendants that he was a man of unusual physical strength, there is little to record. He was an "Old Light" in theology.

He married Phebe Topping, probably a daughter of John Topping, of Southampton, Long Island. Four sons and one daughter survived him, and by his son Stephen he was the grandfather of the Rev. Dr. Samuel Nott (Y. C. 1780), and of the Rev. Dr. Eliphalet Nott, President of Union College from 1804 to 1866. His widow married, in June, 1758, Lieutenant John Pratt, of Saybrook.

AUTHORITIES.

Colonial Records of Conn., ix, 566. *Field*, Statistics of Middlesex County, 97. N. E. Hist. and Geneal. Register, vii, 75–6. *VanSantvoord and Lewis*, Memoirs of Eliphalet Nott, 11–13.

EBENEZER WAKEMAN, son of Captain Joseph Wakeman, of Fairfield, Connecticut, and grandson of the Rev. Samuel Wakeman, pastor of the Church in that town from 1665 to 1692, was born in Fairfield, February 10, 1698–9. His father was a prominent civilian, and in recognition of his standing the son was placed at the head of his class. A younger son, Stephen, was graduated at this College in 1738. An uncle of these boys, the Rev. Jabez Wakeman, a graduate of Harvard in 1697, and a minister in Newark, New Jersey, had died without children in October, 1704, and by his will had left his library "unto the first of my father Wakeman's house and family, who shall be brought up at the University, and be fitted with learning to be serviceable to God and His church, in the ministry"; and we may suppose that Ebenezer was educated with reference to this bequest.* There is no evidence, however, that he pursued theological studies. He was married (probably in Rye, New York), by a license from the Governor of New York and by the rites of the Church of England, to Sarah Sturgis, of Fairfield, June 24, 1724; and he died in Fairfield, September 25, 1726, aged 27 years, 7 months, and 15 days. The inventory of his estate amounted to about £1230. He left one son.

He was a deputy to the General Court in 1724, 1725, and at the May session in 1726.

His widow married Lothrop Lewis, of Fairfield, July 26, 1727, and died May 15, 1756, in her 52d year.

AUTHORITIES.

Perry, Fairfield Burying Ground, 99, 145. *Stearns*, 1st Church in Newark, 109.

* Before him no native or resident of Fairfield County had graduated at this College,—except Chauncey (1702) and Webb (1715), both near relatives of members of the Board of Trustees.

JOHN WALTON was a native of New London, Connecticut, being (as is supposed) son of John Walton, though his birth is not found in the town records.

He studied for the ministry,* and in May, 1721, was prevailed upon by his fellow-townsman, the Rev. Joseph Morgan, of Freehold, New Jersey, to minister to newly gathered Presbyterian congregations in his neighborhood. He preached in Crosswicks, Burlington County, in Allentown, Monmouth County, and Cranberry, Middlesex County, and according to Mr. Morgan's testimony,

"His preaching was admired. People heard him with many tears. He had liked to have brought over all people to our way. And his imprudence and wickedness is as much to be admired. He was last spring suspended [by the Presbytery of Maidenhead in April or May, 1722], for his lustful carriage to some young women. . . . He gave no obedience, but went on preaching, though convented formally a second time [in the following summer]. . . He appealed to the Synod who justified all we had done, yet gave him leave to preach upon such a confession that we that went out as being parties were surprised."

For further contemptuous behavior to the Presbytery and the Synod, his suspension was renewed in October, 1723. He disowned, however, the Synod's authority and left the province, and soon after advertised for pupils in Latin, Greek, and Hebrew, in New York City. Meantime, in 1723, he took charge of the Presbyterian Churches in Rye and White Plains, New York, and succeeded in attracting large numbers to his services. The Rector of the Episcopal Church in Rye complained, in 1728, how "this Walton, being a bold, noisy fellow, of a voluble tongue, drew the greatest part of the town after him." There is extant a manifesto issued by the Fairfield County, Connecticut, Association of Congregational Ministers in

* In the Diary of Judge Samuel Sewall, of Boston, under date of January 2, 1720–21, is the entry: "I sent Mr. John Walton, who preaches at Vollingtown [Voluntown] in Connecticut, Pareus his Works, well served up in Mat, and a Quire of my best paper. Sent by Nathan[l]. Dean, who . . . gives Mr. Walton a good Character; saith he got his Learning by great Industry, for want of Means."

February, 1726, warning the churches under their care to beware of Walton, because he is still under a sentence of suspension, and the Trustees of Yale College have twice refused to admit him to the degree of Master of Arts, while he persists in intruding into the ministry, and "hath crowded himself into one and another place of our County, to the exercise and disturbance of our good people."

Under his encouragement the Presbyterians of White Plains, where he resided, erected a meeting-house, and in May, 1727, he headed a petition from his parishioners to the Connecticut General Assembly for leave to collect contributions in the Connecticut churches for building another meeting-house in Rye. The petition failed, but was successful six months later, under the auspices of the College Trustees and the Fairfield County ministers; Mr. Walton's name does not, however, appear in connection with this second effort, and it may have been an understood condition of the efficient aid given by the other ministers that he should be sent away; at all events, he left Rye by or before the beginning of 1728.

He next appears to have gone to Rhode Island and practiced as a physician while living on a farm in the neighborhood of Providence. In the spring of 1730 he was preaching in the First Baptist Church in Providence, and a difference of opinion about the propriety of settling him, arose in the church on account of the laxness of his views, as shown in favoring singing in public worship, and the support of ministers by the church's contributions, and in joining in worship with those who had not received the imposition of hands. The matter continued to agitate the church till late in 1731, but the result was adverse to Walton's settlement. He continued to reside in the suburbs of Providence, and there his wife Miriam, a daughter of Edmund Ward, of Eastchester, Westchester County, New York, died November 10, 1732, in her 29th year. She left an only child, named after his father. In October, 1733, being still of Providence, he was admitted a freeman

of the Colony, and in November, 1735, and September, 1741, respectively, a son and a daughter were born to him in Providence, by his wife Susanna. In May, 1743, he was a deputy to the General Assembly from Gloucester, a new town which had been set off from Providence in 1731.

Meantime he had become involved in controversy, having printed in 1731 a well-written pamphlet in defence of the Baptist tenets, which was replied to in 1735 by the Rev. Peter Clark (Harv. 1712), of Salem, who describes him (p. ii) as "a certain applauded teacher among the Anabaptists, who has lately with great vehemence, and upon the most rigid principles of that Sect, acted the part of an advocate for their cause . . . , and by making it his business of late years to gain proselytes to his persuasion, has occasioned no small disturbance to several Parishes in this and a neighboring Colony."

A memorandum by President Clap marks him as dying in 1764,—where is not known. His son of the same name took charge of the Baptist Church in Morristown, New Jersey, in 1765 or 1766, and died in 1770, at the age of 35.

He published:

1. Remarks on, Or, an Examination of Mr. [John] Bulkly's Account of the Lyme Dispute, on Baptism. Newport, 1731. 16°, pp. 112. [*Prince.*

2. A Letter written in 1732 on Baptism is reprinted in pp. 15–28 of the Rev. Peter Clark's Scripture-Grounds of the Baptism of Infants and the mode of Administration. Boston, 1735. 8°.
[*A. A. S. Brown Univ. C. H. S. Harv. Y. C.*

3. The Religion of Jesus Vindicated. . . . Occasioned by some Deistical Writings, lately Printed at Newport. 1736. 16°, pp. 28.
[*Prince.*

This piece is aimed, partly at deists, and partly at Quakers.

4. A Vindication of the true Christian Baptism, containing sundry plain Arguments to prove that only Believers in Christ have a right to Christian Baptism, and that Dipping is the only true Mode of Baptism. Boston, 1738. 16°, pp. 99. [*A. A. S.*

This tract is in reply to the Rev. Peter Clark's publication above mentioned; it makes quite a show of learning, in quotations from the fathers and in Greek exegesis, probably taken at second hand.

AUTHORITIES.

Backus, Hist. of the Baptists in N. E., Weston's ed., ii, 22–24. *Baird*, Hist. of Rye, 322–329. *Bolton*, Hist. of Prot. Episc. Church in Westchester County, 246. Historical Magazine, 2d series, v, 255. *Rev. Jos. Morgan*, MS. letters to Cotton Mather, in A. A. S. Records of the Presbyterian Church, 1706–88, pp. 68–79. *Sewall*, Diary, iii, 277. *Staples*, Annals of Providence, 411–12. *Stearns*, Hist. Discourses at Newark, 129. *Webster*, Hist. of the Presbyterian Church in America, 377.

THOMAS WHITE, second son and fourth child of Captain Daniel White, of Hatfield, Massachusetts, by his first wife, Sarah, daughter of Thomas Bissell, of Windsor, Connecticut, was born in Hatfield, July 10, 1701. His father removed to Windsor in 1704 or 1705, but this son is said to have spent a considerable portion of his childhood in Hatfield, at the house of his grandfather, Lieutenant Daniel White, who died in July, 1713.

For three years, beginning in 1721, he taught the Grammar School, in Northampton, and probably during the same period pursued theological studies with the Rev. Solomon Stoddard. In 1724 he supplied the pulpit of the First Church in Worcester, Massachusetts, and on August 24, was desired by the church as their pastor; the town, however, did not concur in the choice, but appointed a committee "to address Mr. White for his further assistance in the work of the gospel." Apparently he did not fall in with this offer. He next appears, in 1725, as preaching to the people in the newly formed town of Bolton, in Tolland County, Connecticut, and on the 5th of October he accepted their invitation to become their pastor. He was accordingly ordained there, October 26, 1725, and continued in office until his death, February 22, 1763, in his 62d year. His successor in the pastorate, the Rev. George

Colton (Y. C. 1756), characterizes him as "a sound and orthodox preacher, a friend of peace and order." He was an "Old Light" in theology.

He married, June 17, 1725, Martha, second daughter of Jonathan Hunt, of Northampton, who survived him, and next married, August 15, 1764, Colonel Thomas Welles, of Glastonbury, Connecticut, who died May 14, 1767. The later years of her life were spent at her daughter's house, in Somers, Connecticut, where she died, February 17, 1784, in her 85th year. Mr. White's children were two daughters.

AUTHORITIES.

Hunt Genealogy, 176. *Judd*, Hist. of Hadley, 596. *Kellogg*, Memorials of John White and Descendants, 61. *Lincoln*, Hist. of Worcester (1862), 144. Worcester Soc. of Antiquity Collections, ii, 29.

Annals, 1720–21

Several unsuccessful attempts had already been made to obtain government aid towards the building of a house for the new Rector; the Governor and Assistants had passed bills to that effect, but the Representatives in the General Assembly had hitherto opposed the step, apparently relying on the argument that there was "too great a spirit of learning in the land; more are brought up to it than will be needed or find improvement."* Finally, in May, 1721, the Assembly reluctantly ordered that a "brief" be issued, authorizing a collection of money from the several parishes throughout the Colony to be applied to this object. Sunday, the 23d day of July, was appointed for taking up this contribution; the amount received was about £100,—an average gift of thirty shillings from each of the sixty-five parishes in the Colony.

The day before this contribution was gathered witnessed the burial in the churchyard at Wrexham, in North Wales, of Governor Elihu Yale, who died in London on July 8. Only a few days before (June 28) the outstanding accounts were settled with the Boston consignees who had disposed of the valuable cargo of goods sent over by him in 1718, to be sold for the benefit of the College; the total amount received from this gift was £562. 12s. sterling. Besides this sum, Agent Dummer informed Governor Saltonstall, in February, 1721, that Governor Yale had just shipped a hundred pounds sterling in goods for the College; other remittances were promised, but the generous donor died intestate, and Dummer endeavored in vain to secure from the heirs further donations.†

* Rev. Jonathan Marsh's Election Sermon, May, 1721, p. 45.

† See an account of the life of Governor Yale, by the editor of this volume, in Papers of the N. H. Colony Historical Society, iii, 227–48.

Sketches, Class of 1721

**Benjamin Ruggles*, A.M. et Harv.	*1782
*Henricus Allyn, A.M.	*1753
*Johannes Howell	*1741
*Stephanus Johannes Chester, A.M.	*1725
*Guilielmus Brintnall, A.M. et Harv.	*1755
**Peleg Heath*, A.M. et Harv.	*1748
**Daniel Dwight*, A.M. et Oxon. 1729	*1748
*Thomas Fitch, A.M., Colon. Conn. Vice-Gubern. et Cur. Supr. Jurid. Princ. et Gubernator	*1774
*David Hubbard, A.M.	*1760
*Johannes Griswold, A.M.	*1730
*Guilielmus Hyde, A.M.	*1738
**Daniel Fuller*, A.M.	1758*
**Johannes Beach*, A.M.	*1782
**Guilielmus Gager*, A.M.	

HENRY ALLYN, fifth son of the Hon. Colonel Matthew Allyn, for many years one of the Council and Judges of the Superior Court of the Colony of Connecticut, was born in Windsor, December 16, 1699. His mother was Elizabeth, daughter of Henry Wolcott, Junior, of Windsor.

He settled in Windsor, and held many public offices of trust. For a time soon after graduation (at least in 1722 and 1723) he taught the public school. In May, 1726, he was commissioned by the Assembly as Lieutenant of the 1st Company or trainband in Windsor, and three years later was advanced to the grade of Captain. He was appointed Major of the 1st Connecticut Regiment in October, 1741. He represented his native town in the Assembly at twenty-eight sessions between October, 1731, and May, 1750. In May, 1734, he was appointed a Justice of the Peace for the County of Hartford, and he continued in

this commission until his death. His record of the cases on trial before him from 1734 to 1751 fills one hundred and sixty closely written pages of a folio volume now in Yale College Library.

He died in Windsor, June 23, 1753, in his 54th year.

He married, February 22, 1727–8, Ann, daughter of Timothy and Rebecca (Porter) Loomis, of Windsor. She was born June 15, 1698, and died January 23, 1731–2, aged 33 years, leaving one son and one daughter, both of whom survived their father.

The inventory of his estate after his death amounted to upwards of £15000.

AUTHORITIES.

Colonial Records of Conn., vols. 7–10. 23, 679. Wolcott Memorial, 134. *Stiles*, History of Windsor, 330, 453, 521–

JOHN BEACH, the third son of Isaac Beach, a tailor, of Wallingford, and later of Stratford, and grandson of John and Mary Beach, of New Haven, Stratford, and Wallingford, was born in Stratford, October 6, 1700. His mother was Hannah, daughter of John Birdsey, Jr., of Stratford.

His early studies were encouraged by the Rev. Timothy Cutler, who was then pastor of the Congregational Church which his parents attended, and who became the Rector of the College while Beach was a Sophomore.

After graduation he studied theology, being admitted to the Stratford church, August 5, 1722. In March, 1724, the Rev. Thomas Tousey (Y. C. 1707) resigned the pastorate of the church in Newtown, Connecticut, and on July 27th the town voted to send and invite Mr. John Beach, of Stratford, to preach to them for two or three months. On October 8th he was called to settle, and on November 9th a committee was appointed to see about his ordination. The final agreements about salary are spread

upon the records under date of January 25, 1725, and it seems likely that the ordination did not occur until later.

At Newtown Mr. Beach was drawn into intimate relations with the Rev. Samuel Johnson (Y. C. 1714), his former tutor, and the active missionary of the Church of England at Stratford. The result of this intimacy was to raise doubts of the validity of his ordination and to lead him to refuse to administer the sacraments any longer. It was voted in town-meeting, January 14, 1731–2, to call an ecclesiastical council, which met on February 2d, and deposed him on account of his defection to Episcopacy.

In April, 1732, he sailed for England, where he was ordained deacon and priest by Bishop Gibson, of London, and was commissioned by the Society for the Propagation of the Gospel as its missionary for Newtown and Redding (some eight or nine miles distant). He returned to Newtown late in September, and for some time conducted service in his own house. Six months later, he was able to report forty-four communicants, and the beginning of two small churches, one in Newtown and one in Redding. His popularity was great, his congregations grew steadily, and he was also the instrument in the establishment of numerous other churches in Western Connecticut. He was repeatedly invited to more conspicuous and lucrative fields of labor (as, for instance, to Staten Island in 1740, to Newport in 1751, and to Stratford in 1754), but a strong attachment to his own people and a distrust of his bodily health made him averse to change. Writing in 1772, he was able to say, "Every Sunday I have performed divine service, and preached twice at Newtown and Redding, alternately; and in these forty years I have lost only two Sundays, through sickness." He retained charge of both parishes until his death, at Newtown, March 19, 1782, in his 82d year. A funeral Sermon by the Rev. Richard Mansfield (Y. C. 1741) was printed (New Haven, 4°, pp. 20), in which the striking parts of his character are represented as "christian zeal, apostolic diligence, a

clear and extensive knowledge of the scriptures, unaffected but commanding eloquence, and a native original genius." The Abstracts of the Society in whose service as missionary he continued until his death, speak of him, in 1783, as

> "One of the Society's greatest ornaments, highly esteemed and beloved by his congregation for his exemplary piety, learning and simplicity of manners; and in these trying times universally respected for his inflexible integrity and uprightness of conduct. He never made his religion bend to the prevailing humor of the times, but continued to his last hour, both publicly and privately, to perform without any change, every duty of a Minister of the Church of England."

His persistence in the use of the prayer for the King (in which he stood alone of all the Church of England Ministers in Connecticut), gained him the name, which President Stiles gives him, of being "a high churchman and a high Tory," and provoked some personal abuse. Rev. Samuel Peters, in the appendix to his History of Connecticut, gives an exaggerated account of his sufferings.

The historian of the Episcopal Church in Connecticut characterizes Mr. Beach as, "next to Dr. Johnson, the ablest defender of the Church in the Colony." He was largely relied on by his associates to conduct their side of the controversies of the day.

His first wife, Sarah, whom he married just before beginning to preach at Newtown, died in Redding, August 14, 1756, aged 57. By this marriage he had nine children; two sons survived him, of whom Lazarus became the editor of the first newspaper published in Bridgeport (1795); the elder son, John, is represented among the College graduates by his great-grandsons John S. and Daniel B. Beach (Y. C. 1839 and 1842).

His second wife, Abigail Holbrook, returned to Derby, Connecticut, after his death, and there died, February 7, 1783, in her 76th year.

He published:

1. A Vindication of the Worship of God according to the Church of England. 1736.

This was a reply to "The Vanity of human Institutions in the Worship of God," a sermon by Jonathan Dickinson (Y. C. 1706).

2. An Appeal to the Unprejudiced, in a Supplement to [the above]. Bost., 1737. 12°, pp. 108. [*A. A. S. M. H. S.*

Two answers to this were published by Jonathan Dickinson.

3. The Duty of Loving our Enemies. A Sermon [from Matth. v, 44] preached at Boston, Sept. 24, 1738. Bost., 1739. 8°, pp. 23. [*B. Ath.*

4. A Sermon [delivered at Newport, on Rom. vi, 23], Shewing, that Eternal Life is God's Free Gift, Bestowed upon men according to their Moral Behaviour. Newport, 1745. 16°, pp. 38. [*A. A. S. R. I. Hist. Soc. Y. C.*

This was reprinted in Newport in 1806. 8°, pp. 25. [*A. C. A.*

5. God's Sovereignty and His Universal Love to the Souls of Men reconciled. In a reply to Mr. Jonathan Dickinson's Remarks upon a Sermon intitled, Eternal Life God's Free Gift. Boston, 1747. 12°, pp. 71. [*A. A. S. N. Y. H. S.*

The running title is, A Dialogue between B. and D. It was reprinted in Providence in 1807. 8°, pp. 55. [*A. C. A.*

6. A Second Vindication of God's sovereign free Grace Indeed. In a fair and candid Examination of the last Discourse of the late Mr. Dickinson. With a Preface by Dr. Johnson. Bost., 1748. 8°, pp. 82.

And, issued with this, as an Appendix, separately paged,

An Attempt to Prove the Affirmative Part of that Question, Whether . . . God be a Rewarder of all those who diligently seek him? . . Done in a Letter to Mr. Jedidiah Mills. Bost., 1748. 8°, pp. 23. [*A. A. S. A. C. A. B. Ath. M. H. S. N. Y. H. S. U. T. S. Y. C.*

7. A Calm and Dispassionate Vindication of the Professors of the Church of England against the Abusive Misrepresentations . . of Mr. Noah Hobart, in his late Address to them. . . Bost., 1749. 4°, pp. viii, 75. [*A. A. S. B. Ath. Brit. Mus. M. H. S. N. Y. H. S. U. T. S.*

8. A Continuation of the Calm and Dispassionate Vindication of the Professors of the Church of England. . . Bost., 1751. 8°, pp. 94. [*A. A. S. A. C. A. B. Ath. Bowdoin Coll. C. H. S. Harv. M. H. S. N. Y. H. S. R. I. Hist. Soc. Y. C.*

9. A Modest Enquiry into the State of the Dead. By which it appears there is no Intermediate State. . . . N. Lond., 1755. 16°, pp. 43. [*Prince.*

This Sermon (from Matth. xxii, 31, 32) was severely criticised for its doctrine by his brethren in America, and by the Bishop of London; he suppressed the edition, and apologized for its publication.

10. An Attempt to Vindicate Scripture Mysteries. . . A Sermon [from John iii, 9] preached before the Clergy of the Church of England, in Connecticut, at their Annual Convention, at New Haven, June 4, 1760. New Haven, 1760. 8°, pp. 44, xi.
[*A. A. S. Y. C.*

11. A Friendly Expostulation, with all Persons concern'd in publishing a late Pamphlet [by Noah Welles], Entitled, The real Advantages which Ministers and People may enjoy. . . by conforming to the Church of England. N. Y., 1763. 8°, pp. 48.
[*B. Publ. Y. C.*

This is dedicated to his classmate, Gov. Fitch; he attributes the pamphlet he is answering to Mr. Hobart. He answers the charge of heresy, avowing that he thinks "the notion of The soul's sleeping after death to be hurtful to religion."

12. A Familiar Conference, upon some Antinomian Tenets, sometimes miscalled The Doctrines of Sovereign Free Grace: with some Remarks upon a Pamphlet, entitled, Animadversions, Critical and Candid [upon the last pamphlet]. N. Y., 1764. 8°.
[Anonymous.] [*C. H. S., imperfect.*

13. A Second Familiar Conference upon some Antinomian Tenets, occasioned by Mr. David Judson's Remarks upon the first. N. Y., 1765. 8°.

14. Three Discourses, Casuistical and Practical: on 2 Kings, ii, 23, 24, Mat. xx, 16, and Luke xxi, 28. Boston, 1768. 8°, pp. 40.

15. A Funeral Sermon, upon the Decease, of the Rev. Doct. Samuel Johnson. [From 2 Cor. iv, 18.] New Haven, 1772. 4°, pp. 18. [*N. Y. H. S.*

AUTHORITIES.

Allen, Amer. Biographical Dictionary. 74. *Jos. P. Beach*, MS. Letter, Febr- 18, 1881. *Beardsley*, Hist. of the Episc- Church in Conn., i, *passim*; and Life of S. Johnson, *passim*. *Burhans*, History of the Church in Newtown, in the Churchman's Magazine, v, 2, 3, 1822 -23. Conn. Church Documents, ed. Hawks and Perry, *passim*. *Cothren*, Hist- of Woodbury, iii, 654. *Davis*, Hist- of Wallingford, 640. Documents relating to the Colonial Hist. of N. Y., vi, and vii, *passim*. *Orcutt*, Hist. of Derby, 815. *Sabine*, American Loyalists, 2d ed., i, 219. Soc. for the Propagation of the Gospel, Abstracts for 1783, 54. *Sprague*, Annals of the American Pulpit, v, 82. *Pres. Stiles*, Literary Diary (MS.), xi, 85. *Todd*, Hist. of Redding, 93-107, 182. *Updike*, Hist. of the Narragansett Church, 401, 464.

WILLIAM BRINTNALL, a son of Captain Thomas Brintnall, of Sudbury, Massachusetts, by his wife Hannah, youngest daughter of Major Simon Willard, of Lancaster, Massachusetts, was probably born in Sudbury in 1698 or 99.

The new township of Rutland, Massachusetts, was settled in the summer of 1721, the majority of the proprietors being the descendants of Major Simon Willard. Here William Brintnall studied theology with the pastor of the church, his second cousin, the Rev. Joseph Willard (Y. C. 1714), and supplied the pulpit for a part of the three years after Mr. Willard's death in 1723. He also taught school in Sudbury for four years (1722–26). He married, December 19, 1729, Zerviah, youngest daughter of Colonel Joseph Buckminster, of Framingham, Massachusetts, and a son and daughter were born in Sudbury in 1730 and 1733. In 1735 he returned to Rutland, to teach the town school for one year, and there a second daughter was born in July, 1736. He soon after removed to Framingham, where the births of two more sons, in 1738 and 1740, are on record.

Later, he removed to Connecticut, residing in Saybrook, and again in Middletown, where two sons were baptized, in December, 1745, and September, 1749, respectively. During his residence in Massachusetts he had been placed (in August, 1725) in command of some troops ordered for the protection of the inhabitants of Rutland against the Indians; and it was perhaps in consequence of this experience that he again entered the service of the Massachusetts government, as a Captain in the expedition to Acadia in 1755. A letter of his is preserved, as follows, written probably to Gov. Wm. Shirley:

Middletown, April 28th, 1755.

Much Honrd. S^{r}.

I this miniut Rec^{d}. Your Hon^{rs}. gracious message or express with much pleasure and Delight and your hon^{r} may be assured I take more delight in obeying than your hon^{r}

Can In Commanding, and shall give no Sleep to my Eyes nor Slumber to my Eyelids till my Company is in Boston. I meet with abundance of trouble too much to tell your hon^{r} with my pen. I^{ll} be in Boston in a few days I hope. I^{ve} a Small Squadron arriv^{d} at Boston er^{e} this time, and more are on the Road, and will drive as Fast as possable. I Rejoyce your hon^{r} has to my Lenity and Bares with that I could not avoid that is our Long delay, beyond Your hon^{rs} Resonable Limates.

I am Your hon^{rs} obedent Humble Ser^{t}.

Forever

W^{m}. Brintnall.

He lost his life in this expedition, or in the return from it; and his widow was appointed administratrix of his estate (which proved insolvent) by the Middletown Probate Court, in August, 1756.

AUTHORITIES.

Barry, Hist. of Framingham, 72, 195, 200. *Dr. S. A. Green*, MS. letter, March, 1885. *Reed*, History of Rutland, 52, 75. Willard Memoir, 360, 391.

STEPHEN JOHN CHESTER was born in Wethersfield, Connecticut, February 14, 1697–8, the son of Stephen Chester, and Jemima, daughter of Lieutenant James Treat, of Wethersfield. His father died on February 9, five days before the birth of this, his only son; and his grandfather, Captain John Chester, died on February 23. The infant received in baptism the names of his two progenitors, and thus became the first graduate of the College bearing more than one Christian name.*

He died in Wethersfield, June 8, 1725, in his 28th year, unmarried.

AUTHORITIES.

Bond, Hist. of Watertown, 737. *Goodwin*, Geneal. Notes, 12. N. E. Hist. and Genealogical Register, xvi, 136.

* Seven other instances of double names occur among the graduates under the first charter. The earliest instance among the graduates of Harvard College is in the Class of 1718.

DANIEL DWIGHT, third son and fourth child of Nathaniel Dwight, of Northampton, Massachusetts, was born April 28, or 29, 1699. His mother was Mehitabel, daughter of Colonel Samuel Partridge, of Hatfield.

For fifteen months after graduation he taught the Hopkins Grammar School in Hadley, at a salary of £40 a year, at the same time studying theology with the minister of the town, the Rev. Isaac Chauncy (Harv. 1693).

In the summer of 1724, he was appointed by Lieutenant-Governor Dummer, of Massachusetts, chaplain at Fort Dummer, in the present township of Brattleboro, Vermont, where a block-house had been erected earlier in that year for the better protection of the Western settlements of Massachusetts against the Indians. Mr. Dwight's eldest brother, Timothy (father of Timothy, Y. C. 1744, and grandfather of President Dwight), had been in charge of the erection of the fort and was now in command of the force assembled there. The chaplain's duties included the religious instruction of the Indian natives of the vicinity, and his annual stipend was to be £100.

It is uncertain how long he remained in this position; but the next discoverable trace of him is in Hanover, a new town set off from Scituate, Massachusetts, in June, 1727, in which during that first summer Mr. Dwight preached as a candidate for settlement. He was not, however, retained there.

The leaven which had been, it is probable, implanted by Rector Cutler and Tutors Browne and Johnson in College days, caused his declaration for Episcopacy a little later. At the desire of the Episcopalians in Setauket, Long Island, he went to England in 1729 for orders, and was ordained Deacon, on May 25 (Whitsunday), by Dr. John Waugh, Bishop of Carlisle, and Priest by Dr. Edmund Gibson, Bishop of London, on June 1 (Trinity Sunday). He visited Oxford, and was there admitted to the (*ad eundem*) degree of Master of Arts, on July 19.

He appears to have been appointed by the Venerable Society for the Propagation of the Gospel to the mission at Setauket, but for some reason the appointment was not fulfilled, and he was in 1729 or 1730 sent by the same Society to St. John's Church, in Berkeley Parish, a few miles north of Charleston, South Carolina, where he continued, with an annual salary of £50, till his death, March 28, 1748, at the age of 49.

He married, about 1731, Christiana, daughter of Lieutenant-Governor Thomas Broughton, subsequently (1735–37) Governor of the Province, by whom he had five sons. After her death he married, April 21, 1747, Esther Cordes, "a gentlewoman of fortune," who survived him, without issue.

AUTHORITIES.

Dalcho, Hist. of P. E. Church in S. C., 268. Documentary Hist. of Prot. Episc. Church in Conn., i, 137, 146. Dwight Genealogy, i, 73, 74, 110, 386. *Goodwin*, Genealogical Notes, 42. *Hall*, Hist. of Eastern Vt., 18. *Perry*, Historical Collections of the Amer. Church for Delaware, 56. *Pres. Stiles*, MS. Itinerary, ii, 364.

THOMAS FITCH, born in Norwalk, Connecticut, in 1700, and the earliest graduate from that ancient town, was a son of Thomas Fitch, Jr., and Sarah Fitch, and a great-grandson of Thomas, one of the principal settlers of Norwalk in 1652, who probably came from Essex, England, with his younger brother James, the first settled minister of Norwich, Connecticut.

He seems to have taken a course of theological study, as the records of Norwalk show that in the spring of 1726 he was serving as an occasional supply, at thirty shillings per Sunday, for the vacant pulpit; already, however, he must have been preparing for a different career, as he began in May of the same year to serve as a deputy to the General Assembly of the Colony. A year later, while

again in the Assembly, he was commissioned as justice of the peace, and after service for five sessions (1726–30) in the Lower House, was placed in nomination, in 1730, for the Governor's Council, or House of Assistants. He was by this time well started in the profession of the law, in which he gained eventually such distinction as to be described by President Dwight as "probably the most learned lawyer who had ever been an inhabitant of the Colony."

In 1734, 1735, and from 1740 till his elevation to a higher rank, he was one of the Governor's Assistants; in November, 1750, when, at the special session of the Assembly convened in consequence of Governor Law's death, Deputy-Governor Wolcott was elected Governor, the Hon. Thomas Fitch was advanced to the Deputy-Governorship, and at the same time appointed Chief Judge of the Superior Courts in the Colony. In the following May, Deputy-Governor Fitch was continued by popular vote in this position, which he held, with his judicial office, until promoted to the chief magistracy in 1754. He also early obtained military prominence, by his appointment as Lieutenant-Colonel of the 9th Regiment in 1739.

In 1742 the revision of the Colony laws was intrusted to a committee consisting of Deputy-Governor Wolcott, Thomas Fitch, Jonathan Trumbull, and John Bulkley; by the commission as a whole nothing seems to have been accomplished, but in May, 1744, the task of revision was committed to Mr. Fitch alone, who completed it in 1750, in which year the laws were published in New London (folio: pp. iii, 8, 258). The work of compilation and revision was admirably done, and merited the encomium bestowed by the Rev. Moses Dickinson, in his Sermon at the Funeral of Governor Fitch, who speaks of this as "justly esteemed, by Gentlemen in Great Britain, who are acquainted with them, to be the best code of plantation laws, that was ever published."

In October, 1745, he was appointed by the General Assembly Agent for Connecticut, to proceed to England

and secure the adjustment of the accounts of the Colony in relation to the expenses of the Cape Breton expedition in that year; he did not, however, go as desired. In September, 1747, he attended, as the senior commissioner from Connecticut, a congress held at New York to concert measures for carrying on the war against the French.

In May, 1754, he was elected Governor, and was continued in that office until May, 1766. Almost contemporaneously with his accession began the old French War; and the long and exciting struggle which ensued gave opportunity for the exercise of high qualities in the Governor. Several of his more important official letters are printed in volume i of the Collections of the Connecticut Historical Society, in volume vi of the Rhode Island Colony Records, and in volume vii of the Documents relating to the Colonial History of New York.

On the 10th of March, 1764, the Hon. George Grenville, Prime Minister, offered his first budget in the House of Commons; and gave notice that, towards defraying the expenses of the late war in America, "it may be proper to charge certain Stamp duties in the said colonies." On the same day the watchful agent of Connecticut in London notified the Governor of this threatened step, and the Assembly at its meeting in May, provided for the preparation of a pamphlet, giving the arguments against a Stamp Act. Such a pamphlet, principally compiled and drafted by the Governor himself, was printed in the following summer, with the title:

Reasons why the British Colonies, in America, should not be charged with Internal Taxes, by Authority of Parliament, humbly offered, for Consideration, in Behalf of the Colony of Connecticut. [New Haven] 8°, pp. 39.

[*B. Ath. John Carter Brown. N. Y. State Libr. Y. C.*

Reprinted in the Colonial Records of Conn., xii, 651–71.

The Stamp Act, nevertheless, received the royal assent (March 22, 1765), and by its terms the Governor of every Colony was required to take an oath, before the 1st of

November following, to "do his utmost, that all and every the clauses contained in said Act be punctually and *bona fide* observed, according to the true intent and meaning thereof, so far as appertains to him as Governor," under the penalty of removal from office and the forfeiture of one thousand pounds. Public sentiment in Connecticut ran higher and higher as the date approached for the Stamp Act to go into operation; and when the Governor ventured, on October 29, to take the obnoxious oath, he created such a storm of opposition against himself (chiefly in the eastern half of the Colony), as cost him his office at the next election. He endeavored to ward off this result, by publishing (anonymously) at Hartford, in March, 1766:

Some Reasons that influenced the Governor to take, and the Councillors to administer the Oath, Required by the . . Stamp-Act. 8°, pp. 14. [*B. Publ. Harv. Y. C.*

After this he lived a retired life, employing his time chiefly in reading. He died, in Norwalk, after a month's illness, July 18, 1774, at the age of 74. He married, September 4, 1724, Hannah, eldest daughter of Richard and Hannah (Miles) Hall, of New Haven. She died in August, 1779, at Norwalk, in her 78th year. They had five sons (of whom the two elder graduated at this College in 1746 and 1748), and three daughters, the youngest of whom married Andrew Rowland (Y. C. 1757); four of the sons, with two of the daughters, survived their father.

The sermon delivered at his funeral by Moses Dickinson (Y. C. 1717) was published; see above, p. 168.

Besides the writings already mentioned, the following, published anonymously, was attributed to him, though perhaps others had a hand in its composition:

An Explanation of Say-Brook Platform . . By One that heartily desires the Order, Peace and Purity of these Churches. Hartford, 1765. 4°, pp. 39.
[*A. C. A. C. H. S. Harv. M. H. S. U. T. S. Y. C.*

This opposed the high clerical view of the Platform, which

asserted a juridical and as it were *jure divino* power for the Consociations.

He also did a useful service to his Alma Mater by revising Rector Clap's draft for a new College Charter in 1744—5.

AUTHORITIES.

Bacon, Hist. Discourses at New Haven, 274. *Bancroft*, Hist. of U. S., Centennial ed., iii, 496, 518. *Barber*, Conn. Hist. Collections, 394. *Bouton*, Hist. Discourse at Norwalk. 1851, 40, 54, 57, 58, 78. *Clap*, Annals of Y. C., 44. Colonial Records of Conn., *passim*. Conn. Gazette, 1766, May 31, June 7, and August 30. Conn. Hist. Soc. Collections, i, 260–327. Conn. Journal, 1774, July 22. *Dickinson*, Sermon at Funeral of Gov. Fitch. Docs. relating to Colonial Hist. of N. Y., vii, 819. *Dwight*, Travels, iii, 504. *Hall*, Hist. of Norwalk, 113, 117, 127, 206. *Ingersoll*, Letters on the Stamp Act, 2, 31, 48, 52. N. H. Colony Hist. Soc. Coll. iii, 418. *Pitkin*, Polit. and Civil Hist of the U. S., i, 165. R. I. Colony Records, vi, 138, 364, 373. *Sabine*, Amer. Loyalists, 2d ed., i, 425. *Savage*, Geneal. Dict., ii, 169, 170. *Pres. Stiles*, MS. unbound 4° Letters, iv, 91. *Stuart*, Life of Trumbull, 86–92.

DANIEL FULLER, son of Thomas Fuller, Junior, of Dedham, Massachusetts, was born in Dedham, April 20, 1699.

He studied theology, and in April, 1725, was called to the pastorate of the ecclesiastical society in Poquonnoc, in the northwestern part of the town of Windsor, Connecticut, to which he had been preaching for a year; arrangements for his settlement proceeded so far that a council was called for his ordination, but in the meantime the society became dissatisfied, and a council advised him to withdraw, which he did. Mr. Fuller (then residing in Wethersfield) appealed, in October, 1726, to the General Assembly for redress, but was for the time unsuccessful; in May, 1727, he renewed his petition, and was awarded £50 damages.

At the same session of the Assembly, in 1727, the township of Willington was constituted and provision made for the maintenance of public worship; a church was accordingly

gathered, July 3, 1727, and Mr. Fuller was ordained in September, 1728, their pastor. There he remained, gaining a subsistence with great difficulty, until his death, of the small-pox, December 6, 1758, in his 60th year.

He married, August 7, 1723, Lucy, daughter of Jonathan and Abigail (Crafts) Goodrich, of Wethersfield. One son by her, Jonathan, became a noted physician in Mansfield, Connecticut, and had sons who were graduated here in 1783 and 1798.

In his will, dated December 2, 1758, Mr. Fuller mentions his wife Mary, four sons, and four daughters. His inventory was £254, and included about twenty-five volumes of books.

In theological divisions he was classed as an "Old Light."

AUTHORITIES.

Bond, Hist. of Watertown, 666. Conn. Col. Rec., vii, 73, 112, 141 : viii, 102, 378. *S. Dunton*, MS. letter to Rev. Benj. Trumbull, May 5, 1810. *Pres. Stiles*, MS. Lists of Pastors in N. E., 128. *Stiles*, Hist. of Windsor, 366–67.

WILLIAM GAGER, the third son and fifth child of Samuel Gager, of Norwich, Connecticut, and grandson of John Gager, of New London, was born December 29, 1704. His mother was Rebecca, daughter of John Lay, Junior, of Lyme, and previously the wife of Daniel Raymond, of Lyme.

He studied theology, and was called, January 27, 1724–5, to settle over the North Society in Lebanon (Lebanon Crank, now Columbia), Connecticut,—the former pastor, Samuel Smith (Y. C. 1713), having resigned on the 24th of the preceding month. Mr. Gager was ordained here, May 27, 1725, the sermon preached on the occasion by the Rev. Eliphalet Adams (Harv. 1694), his early pastor, being published. In May, 1734, he wrote to the Wind-

ham Association of Ministers (of which he was a member), stating that much dissatisfaction and uneasiness had recently arisen in his church respecting himself, by reason of several scandalous reports of his drinking to excess, and that the church desired the Association to investigate the matter. As the result, he was forced to resign, September 4, 1734. (President Stiles, in a memorandum, says he was "deposed." The entry made by himself in the records, says: "I, the subscriber, do by these presents desist the work of the ministry in the North Society in Lebanon, and release said people from all obligations they have made with me as to my support. . . . .").

He soon after began to preach in Eastbury, a new society in the eastern part of Glastonbury, Connecticut; in March, 1735, a vote on the question of calling him to settle was so evenly divided (14 to 12), that it was thought best to consult the Association of ministers, to which he belonged, before proceeding further. The result was that in the next November another minister was called to the Eastbury pulpit.

He was again arraigned before the Windham Association, in October, 1736, for drunkenness; and yet again, in May, 1739, when he was suspended from preaching till a reformation should appear.

The date of his death is not known, but his name is first starred in the Triennial Catalogue of 1769.* A division of his estate, to his widow Mary, and to the heirs of a deceased son, William, was ordered by the Probate Court in May, 1771. He apparently remained through life in his old parish and died there.

He married, November 1, 1725, Elizabeth, second daughter of the Rev. Samuel and Elizabeth (Adams) Whiting, of Windham, and sister of the first wife of Rector Clap; her tombstone, still standing, records that she "died Sep^{r}

* He was probably living in 1766, when the previous Triennial was issued, as that was edited by President Clap, who kept himself well informed about the deaths of graduates, and would have been likely to know about his own brother-in-law. In May, 1758, he sold land in Lebanon.

the 2, 1730, having liv[d] about 4 times 7 years. By nature and grace made lovely." Her children were one son, who died in infancy, and one daughter.

He next married, June 1, 1731, Mehetabel, daughter of the Rev. Edward Taylor (Harv. 1671), of Westfield, Massachusetts, and aunt of President Stiles; she died May 5, 1736, in the 35th year of her age. According to her gravestone, "Virtue and Sincere Religion made her life desirable and her death a sleep in Jesus." By her side lie a son and a daughter, who died in 1738 and 1739, respectively, each in its sixth year; the bereaved father has written over them, "The root and branches lie in dust together, and by the Covenant they may rise and dwell together for ever."

On the 31st of March, 1737, he married Mary Allen, by whom he had one son, who died in Columbia, of the small-pox, March 21, 1771, in his 33d year, and another son who died in infancy.

AUTHORITIES.

Rev. F. D. Avery, MS. letter, September 29, 1884. *Caulkins*, Hist. of Norwich, 2d ed., 175. *Chapin*, Glastenbury Centennial. 150th Anniversary of the Church in Columbia, 6, 31. *Hine*, Early Lebanon, 155. *Sibley*, Harvard Graduates, ii, 409. *Pres. Stiles*, MS. Lists of Pastors in N. E., 55; and MS. Itinerary, ii, 138.

JOHN GRISWOLD, sixth child and third son of Colonel Samuel, and grandson of Lieutenant Francis Griswold, of Norwich, Connecticut, was born in that town, December 16, 1702. His mother was Susanna, daughter of Christopher Huntington, of Norwich.

He became a physician, but died in Norwich, April 19, 1730, in his 28th year. His estate was inventoried at £359. So far as appears, he was the earliest graduate of the College who devoted himself exclusively to the profession of medicine.

He married Susanna, daughter of Nathaniel Lynde, of Saybrook, who survived him. A daughter married Dyer Throop (Y. C. 1759), and there was also a posthumous son.

AUTHORITIES.

Huntington Family, 72. *Savage*, Geneal. Dict. of N. E., ii, 318, 590. *Stiles*, History of Windsor, 641, 643.

PELEG HEATH, fourth son and seventh child of William, and grandson of Peleg Heath, of Roxbury, Massachusetts, was born in Roxbury, July 26, 1700. His mother was Hannah, daughter of John Weld, Senior, of Roxbury.

He studied theology, was admitted to the Roxbury church, April 14, 1728, and was ordained, November 13, 1728, pastor of the Congregational Church in Barrington, Bristol County, Massachusetts. He was removed from this charge in November, 1740, and did not again officiate as a minister, but continued to reside in Barrington, which in 1746 (when a new line of division was run between Massachusetts and Rhode Island) was included in the town of Warren, Rhode Island, though again made into a distinct town (in Rhode Island) in 1770.

He died October 25, 1748, in his 49th year.

He married, August 26, 1740, Bethiah, eldest daughter of Nathaniel Peck, of Barrington. He next married, December 8, 1743, Jerusha, eldest daughter of Joseph Peck, Jr., of Rehoboth, Massachusetts. She afterwards married, in 1758, Joshua Bicknell, of Barrington, and died April 9, 1763, in her 39th year.

AUTHORITIES.

Amer. Quarterly Register, xii, 263. Bicknell Memorial, 13, vi. Peck Genealogy, 136, 248-9. *Savage*, Geneal. Dict. of N. E., ii, 399. *Pres. Stiles*, MS. 272. Lists of Pastors in N. E., 123.

JOHN HOWELL was the only son of John and Margaret Howell, and grandson of Richard and Elizabeth (Hallock) Howell, all of Southold, Long Island. The extensive estates of the family stretched in a broad strip from Great Peconic Bay to Long Island Sound, near the line of the present town of Riverhead, and are still largely owned by their descendants.

He married Alethea Benjamin, of Southold, and died there, March 19, 1740–41; she survived him without children.

AUTHORITIES.

Rev. E. Whitaker, D.D., MS. Letter, January 8, 1885.

DAVID HUBBARD, second son of John Hubbard, Jr., and Rebecca Hubbard, of Glastonbury, Connecticut, and great-grandson of George Hubbard, an early settler in New Haven Colony, was probably born in 1694 or 1695.

He probably did not study for any profession, but spent his life as a farmer in the eastern portion of his native town (Eastbury Society, now Buckingham). He represented Glastonbury in the General Assembly during nineteen sessions, between 1724 and 1735. He also held military rank, as Captain of the 2d company or trainband in Glastonbury, appointed in 1731.

He died in Glastonbury, October 15, 1760, aged 66 years, and is buried in the ancient cemetery in Buckingham.

He married Prudence, eldest daughter of David Goodrich, of Wethersfield, by his second wife, Prudence Churchill. She next married Judah Holcomb, and died November 29, 1783, in her 83d year.

Captain Hubbard left several sons and daughters, his eldest son having died just before him.

AUTHORITIES.

Chapin, Glastenbury Centennial, 172, 215. *Goodwin*, Geneal. Notes, 78. *S. Goslee*, MS. letter, Jan., 1885. *N. E. Hist. and Geneal. Register*, xvii, 357.

WILLIAM HYDE, Junior, second but eldest surviving son of William and Ann (Bushnell) Hyde, of Norwich, Connecticut, and grandson of Samuel Hyde, one of the earliest settlers of Norwich, was born in that town, May 1, 1702.

He remained in Norwich, where he married Anne Basset, April 24, 1722. In May, 1727, he was appointed by the General Assembly Captain of one of the trainbands in the town, and two years later was raised to the dignity of Justice of the Peace. From this promising career of usefulness he was removed by death, June 7, 1738, at the age of 36. Joshua Hempstead's MS. Diary records his death, with the explanation that "he had 150 convulsion fits in two days." His estate was valued at £177. His widow died in Hartford, February 12, 1763, aged 62. Of their seven children, one son and five daughters reached maturity.

He undoubtedly spelt his name *Hide;* it was so spelt in the Triennial Catalogue of Graduates until 1781, when the form Hyde was introduced by President Stiles.

AUTHORITIES.

Caulkins, Hist. of Norwich, 2d ed., 188. Hyde Genealogy, i, 8, 29.

BENJAMIN RUGGLES, the tenth and youngest child of Captain Samuel Ruggles, Jr., of Roxbury, Massachusetts, was born there July 4, 1700. His mother was Martha, daughter of the Rev. John and Mercy (Dudley) Woodbridge, of Newbury. Two of his brothers had graduated at Harvard, in 1702 and 1707 respectively; and, the father having died in 1716, this son was sent to Yale through the influence of his uncle, the Rev. Thomas Ruggles, of Guilford, a Trustee of this College from 1710 to 1728.

He taught school for a time in Billerica, Massachusetts, while studying theology with his eldest brother, the pastor there. On September 8, 1724, a committee was appointed

by a new parish in the southwestern part of Middleboro', Massachusetts,—now Lakeville,—to treat with Mr. Ruggles for the supply of the pulpit;—their attention having been drawn to him by his brother Timothy, who was pastor of the adjoining parish in Rochester, from 1710 to 1768.

On the 25th of October, he accepted this invitation, and on November 4 the parish voted to take him as their minister for life. A church was gathered October 6, 1725, and made choice of Mr. Ruggles the next week as their pastor; he was accordingly ordained on the 17th of November.

After twenty-eight years of service, some dissatisfaction on the part of his people had begun to manifest itself in a gradual reduction of his salary; and as a consequence he sought a dismission, which was granted in December, 1753. On the 4th of February, 1754, he was invited to become the pastor in New Braintree, a town recently (1751) incorporated in the western part of Worcester County, Massachusetts; he was there installed at the formation of a church, April 18, 1754. A colleague was settled in October, 1778, but he continued in office until his sudden death, from an epileptic (or apoplectic) fit, May 12, 1782, in his 82d year.

It is said that he proved, in his last pastorate, a man of "average ability and sincere piety, and his relations with the people were entirely harmonious and productive of great blessing;" he was, however, eccentric in his conduct, and stories to that effect are still current.

On December 30, 1745, he married Dorcas, daughter of Samuel Whiting, Jr., of Billerica, Massachusetts, and sister of his eldest brother's wife. She bore him two sons and four or five daughters, and died September 5, 17[illegible] aged 75 years.

AUTHORITIES.

Amer. Quarterly Register, viii, 146, 154. *Rev. E. Dawes*, MS. letters of February, 1884. *Hazen*, Hist. of Billerica, pt. 1. 254; pt. 2, 157. *Marvin*, Hist. of Worcester County, ii, 120. *Mitchell*, Woodbridge Record, 17, *Paige*, Hist. of Hardwick, 480–1. *age*, Geneal. Dict., iii, 588. *Pres. St* MS. Lists of Pastors in N. E., *Whitney*, Worcester County Hist.,

Annals, 1721–22

At the session of the General Assembly, in October, 1721, an Act was passed "for the better Regulating the Duty of Impost upon Rhum," which provided that the entire revenue to be collected from that source, for the two years next ensuing, should be applied to the building of the Rector's house. The Treasurer's books show that over £300 (probably in bills of credit) were ultimately received in this way. Encouraged by this promise of aid, the Trustees, when spring opened, contracted with Mr. Caner to build for £600 a dwelling-house, on the lot on the southwest corner of College and Chapel streets, containing about one and one-half acres, and offered to the Trustees by the New Haven Church, which had received it as a gift from its second minister, the Rev. William Hooke, on his return to England, in 1656. The deed conveying the property, on receipt of £43, did not pass until October 20, 1722, after the house had been completed. This dwelling-house, standing about twenty feet back from the street, was 44½ feet in front, by 38 feet in depth, and had two stories, with an attic. It is still remembered as a good specimen of colonial architecture, with its double front doors, and wide hall running from front to rear. A view of the building is given in W. L. Kingsley's Yale College, i, 49. There was also a large barn on the southern side of the lot. President Clap states (Annals, p. 31) that the house and land cost in all £260 sterling, of which £35 came from private subscription, £55 from the "brief" authorized by the Assembly, £115 from the tax on rum, and £55 from the proceeds of Governor Yale's last donation; but it should be remembered that these figures would have to be nearly doubled if given in the values of the rapidly depreciating bills of credit of the Colony. The

house thus built was occupied by Rector Williams, Presidents Clap, Stiles, and Dwight. In 1797 it was "in a state of great decay," and steps were taken to erect a new President's House, on the present College square, which was occupied by Dr. Dwight in 1800. The old house and lot* were sold in October, 1801; the house stood until 1834.

A troublesome business which occupied much of the time of the Trustees, was the settlement of a suit brought in the New London County Court, in November, 1721, to recover two parcels of land in Killingly (a part of the gift of Major James Fitch, in 1701), which were claimed by two leading inhabitants of Killingly, the Rev. John Fisk and James Leavens; the cases were finally decided in favor of the Trustees in the Superior Court, in September, 1723.

Apart from these lawsuits, it would seem that the College in the spring of 1722 was prosperous beyond precedent; but the first mutterings of a storm began to be heard. A manuscript letter is preserved,† written on May 28 to Cotton Mather by the Rev. Joseph Morgan, who had spent April in travel through Connecticut, and who reports:

"I hear some in Connecticut complain that Arminian books are cried up in Yale College for eloquence and learning, and Calvinists despised for the contrary; and none have the courage to see it redressed."

Next is a letter written, August 20th, by the Rev. George Pigot, Missionary of the Society for the Propagation of the Gospel, who arrived at Stratford in May or June, and now writes to England of a conference with Mr. Cutler and five pastors, who "are determined to declare themselves professors of the Church of England, as soon as they shall understand they will be supported at home."‡

At the Commencement on September 12, "the rector distinguished his performance by the closing words of his prayer, viz.: *And let all the people say, Amen.*"§

* The northern portion of the lot, on the corner of Chapel street, had been early leased, and occupied by a store and printing office.

† Library of Amer. Antiquarian Society. ‡ Conn. Church Documents, i, 57.

§ Mass. Hist. Society's Collections, xiv, 298.

Sketches, Class of 1722

**Ebenezer Russell*, A.M.	*1731
*Carolus Treat, A.M.	
*Jonathan Williams	*1738
*Johannes Wick	
*Josias Frisbie, A.M.	*1736
**Jedidias Mills*, A.M.	*1776
**Isaacus Stiles*, A.M.	*1760
*Isaacus Butler	

ISAAC BUTLER was the second child and eldest son of Thomas Butler, of Wintonbury, now the town of Bloomfield, Connecticut, and the grandson of Thomas Butler, of Hartford. His mother was Abigail, daughter of John Shepherd, of Cambridge, Massachusetts, and Hartford.

He married, January 22, 1723, Sarah, daughter of Josiah Marshfield, of Hartford; and the births of two sons and two daughters are recorded in Hartford. He was still residing there in April, 1732. In May, 1736, the parish of Wintonbury was set off from Windsor, Farmington, and Simsbury, and when a church was gathered, in February, 1738, Isaac Butler and his wife headed the roll of its membership, and he was elected the senior deacon. He removed about 1758 (a deacon was elected in his place in 1759) to Harwinton, in Litchfield County, where he is supposed to have died before 1779.

His wife died in Wintonbury, January 12, 1753, at the age of 54, and he married, secondly, Thankful Parsons, July 1, 1762.

AUTHORITIES.

Hinman, Catalogue of Puritan Settlers, 456. N. E. Hist. and Geneal. Register, xxiii, 44. *Stiles*, Hist. of Windsor, 565, 873-4; Supplement, 44.

JOSIAH FRISBIE, the eldest son of Caleb and Hannah Frisbie, and grandson of Edward Frisbie, one of the earliest settlers in Branford, Connecticut, was born in that town, December 22, 1700.

He studied theology, and was invited, January 15, 1723–4, to supply the parish of North Guilford, Connecticut, for three months, as a candidate.

He joined the Branford Church, January 30, 1725–6, and died in his native town in September, 1736, in his 36th year. The record of burials kept by the Rev. Philemon Robbins contains the entry, "1736, September 16, M^r. Josiah Frisbie." He left no will; but administration on his estate was granted to his brother, October 2, 1736.

JEDIDIAH MILLS, third son and child of Peter Mills, Jr., and Joanna (Porter) Mills, of Windsor, Connecticut, was born in Windsor, March [or May] 23, 1697. Two of his younger brothers were graduated here, in 1737 and 1738, respectively. During his College course he was of the Wethersfield secession, thus getting his education mainly from the Rev. Elisha Williams.

He studied theology, and showed such promise that he was called, December 2, 1723, to the vacant church in North Haven, Connecticut. He accepted, instead of this, an invitation to a new society in the northern part of Stratford, Connecticut, called Ripton, which is now the township of Huntington. The church was gathered, and he was ordained pastor, February 12, 1723–4. Though gaining a subsistence with great difficulty, he remained in this relation for nearly fifty-two years, until his death, "greatly lamented, after a few minutes' illness," January 19, 1776, in the 79th year of his age,—a colleague-pastor, however, having been settled in October, 1773.

He was a member of the Fairfield East Association of Ministers, and in accordance with the prevailing sentiment in that body favored the "New Light" movement. He was in New Haven at Whitefield's first visit, October, 1740, and Whitefield commemorates him in his Journal, as "a dear man of God," who "talked like one that was no novice in divine things." Like many of his brethren, he eked out a slender salary by giving instruction to young men preparing for College and the ministry; thus, David Brainerd, after his expulsion from Yale, lived with the pastor of Ripton until he was licensed to preach (March—July, 1742).

The inventory of his estate amounted to about £135.

He married, June 16, 1726, Abigail, probably daughter of Robert Treat, Jr., of Milford, who died, after a lingering and painful illness, November 2, 1775, in her 72d year.

Two of their sons were graduated here,—Jedidiah, in 1747, and Samuel, in 1765. His publications were :—

1. A Vindication of Gospel-Truth, and Refutation of some dangerous Errors, in Relation to that important Question, Whether there be Promises of the Bestowment of special Grace, made in Scripture to the Unregenerate, on Condition of any Endeavours, Strivings, or Doings, of theirs whatsoever? Containing a Reply to what [Samuel Johnson] the author of a late Letter from Aristocles to Authades, has offer'd on the Affirmative Side of the Question. . . . Done in a Letter to the Rev. Dr. Johnson. Boston, 1747. 8°, pp. 77. [*A. A. S. U. T. S. Y. C.*

Answered, the next year, by the Rev. John Beach (Y. C. 1721).

2. An Inquiry concerning the State of the Unregenerate under the Gospel. New Haven, 1767. 8°, pp. viii, 124.
[*A. A. S. B. Ath. U. T. S. Y. C.*

This was a controversial tract, with remarks on a recent "Enquiry" by Rev. Samuel Hopkins (Y. C. 1741), and was answered by Dr. Hopkins in 1769.

AUTHORITIES.

Conn. Col. Records, viii, 71 ; ix, 443. Conn. Journal, February 7, 1776. Contributions to Eccl. Hist. of Conn., 410, 411. *Cothren*, Hist. of Woodbury, iii, 685. Memoir of Rev. Wm. Robinson, 202. *Savage*, Geneal. Dict., iii, 214. *Sprague*, Annals, i, 662 ; ii, 5. *Pres. Stiles*, MS. Itinerary, v, 170 ; MS. "Miscellaneous" vol., 379. *H. R. Stiles*, Hist. of Windsor, 704. *Tracy*, Great Awakening, 102.

EBENEZER RUSSELL, the sixth son and seventh child of the Rev. Samuel and Abigail (Whiting) Russel, of Branford, Connecticut, and brother of John and Samuel Russell (Y. C. 1704 and 1712), was born in Branford, May 4, 1703.

He studied theology, and in September, 1726, being then of Stonington, was called to the North Society in Stonington (now the town of North Stonington), in which (though incorporated in 1720) a church had not yet been organized. He accepted the call, and was ordained at the formation of the church, February 22, 1726–7.

His brief ministry was ended by his death, in North Stonington, May 22, 1731, at the age of 28.

He married, June 14, 1727, Content, youngest daughter of Benjamin and Mary (Fanning) Huet, of Stonington.

AUTHORITIES.

Morris, Dedication at N. Stonington, 8–11. *Trumbull*, Hist. of Conn., ii, 529.

ISAAC STILES, the third child and eldest son of John Stiles, whose father and grandfather of the same name came from England to Windsor, Connecticut, in 1635, was born in that town, July 30, 1697. His mother was Ruth, daughter of Samuel Bancroft of Westfield, Massachusetts. A younger brother, the Rev. Abel Stiles, graduated in 1733.

He was brought up as a weaver, but after reaching his majority was prepared for College by his pastor, the Rev. Timothy Edwards (father of President Edwards), and after graduation he taught school in his mother's native place, studying theology at the same time under the direction of the Rev. Edward Taylor (Harv. 1671), whose daughter he soon married. He was there licensed to preach, and was thought of as a colleague to Mr. Taylor; but the church and society were not united on him. He was also the sec-

ond choice in Bolton, Connecticut, in May, 1723, when that church called Jonathan Edwards.

In January, 1724, he began to preach to the church in the North parish of New Haven (now North Haven), which had been left vacant since the withdrawal of the Rev. James Wetmore (Y. C. 1714), a year before. After a trial of his gifts he was called to settle, on an annual salary of £70, to be raised gradually to £120, and was ordained November 11, 1724.

He was married, on the 1st of June, 1725, to Keziah, youngest daughter of the Rev. Edward Taylor, who died December 4, 1727, in her 26th year, leaving an infant son, who was graduated here in 1746, and was President of the College from 1777 to 1795. He was again married, in 1728, to Esther, daughter of Samuel Hooker, Jr., of Hartford, who survived him, dying January 12, 1779, in her 77th year; of the five sons and five daughters by this marriage, two sons and two daughters reached maturity.

After a ministry to the same parish of more than thirty-five years, the latter part of which was burdened by great bodily infirmity, while the parish increased from between fifty and sixty to about one hundred and eighty families, he died, suddenly, in North Haven, May 14, 1760, in his 63d year. A Brief Discourse delivered the next day at his Funeral, by the Rev. Chauncey Whittelsey (Y. C. 1738), pastor of the 1st Church in New Haven, was published; and bound with it, Two Occasional Sermons, delivered at North Haven, June 1, 1760, by the Rev. Theophilus Hall (Y. C. 1727), of Meriden.

He was a zealous minister of the "Old Light" school, and in the last years and months of his life was harassed by a small minority among his people, on account of these views; this treatment, seconded by some of his ministerial brethren, is said by Mr. Hall, in the Sermons just referred to, to have helped to cut short his days. By the same testimony, "he was an excellent preacher; nature, it seems, had formed him for this, and his greatest talent lay here."

His tombstone commemorates his "natural gift of eloquence," and his immediate successor, the Rev. Benjamin Trumbull, describes him as "a zealous, engaging preacher;" Professor Kingsley also credits him with intellectual powers of more than usual vigor. Mr. Hall singles out for special notice, as the qualities in which he excelled, "Humility, Uprightness, and Honesty."

President Stiles, in a confidential letter written ten years after his father's death, ends a denial of some misrepresentations concerning his own theological views with these bitter words: "There is a sin unto death; that sin my father sinned in opposing 'New Light'; this is imputed to me, and in this life it is never to be forgiven."

He published:—

1. A Prospect of the City of Jerusalem, in its Spiritual Building, Beauty and Glory. The Election Sermon [from Ps. cxlvii, 2], 1742. N. London, 1742. 16°, pp. iii, 59. [*C. H. S. U. T. S. Y. C.*

This has much more sprightliness than was usual in the publications of its class; it is also bitterly sarcastic in its references to the New Lights in theology.

2. A Looking-glass for Changlings. A Seasonable Caveat against Meddling with them that are given to Change. In a Sermon [from Prov. xxiv, 21] preach'd at the Free-men's Meeting at New-Haven, April 11, 1743. N. London, 1743. 16°, pp. 44.
[*B. Ath. C. H. S. M. H. S.*

3. The Character and Duty of Soldiers. Illustrated, in A Sermon [from 2 Sam., x, 12] Preached May 25, 1755, in New Haven, at the Desire of Col. Nathan Whiting, to the Military Company under his Command in the present Expedition, for the Defence of the British Dominions in America. N. H., 1755. 16°, pp. iii, 28.
[*A. A. S. A. C. A. C. H. S. Y. C., imperfect.*

4. A Sermon [from 2 Tim. ii, 1,] preached at the Ordination of his son, Ezra Stiles, Newport, October 22, 1755. Newport, 1755. 8°, pp. iii, 33. [*A. A. S. C. H. S. Y. C.*

5. He was also the author of

The Declaration of the Association of the County of New-Haven, February 19, 1744–5, Concerning the Rev. Mr. George Whitefield, His Conduct and the State of Religion at this Day. Boston, 1745. 8°, pp. 8. [*A. A. S. Harv.*

Many of his MS. sermons are in the Library of the Massachusetts Historical Society; and Yale College Library has in MS. a curious poetical love-letter to Miss Keziah Taylor, dated 1724.

His library at his death consisted of about one hundred volumes, appraised at 7½ pounds. The whole estate was valued at about £1600.

AUTHORITIES.

Amer. Quart. Register, x, 401. *Barber*, Conn. Hist. Coll., 245. *T. Hall*, Sermons after his death. *Kingsley*, Life of Ezra Stiles (in Sparks' Amer. Biogr., xvi). 4. *Pres. Stiles*, MS. Diary, ix, 6, 7. 10; Oct. 21, 1771; and MS. Itinerary, i, 64; iii, 15, 18, 19; v, i; and MS. "Miscellaneous" vol., 399. *H. R. Stiles*, Hist. of Windsor, 784–6. *Stoughton*, Windsor Farmes, 81. *B. Trumbull*, Century Sermon, 24. *Whittelsey*, Funeral Discourse.

CHARLES TREAT, second child of Lieutenant Thomas and Dorothy (Bulkley) Treat, of Nayaug, now the village of South Glastonbury, in Glastonbury, Connecticut, and brother of the Rev. Richard Treat (Y. C. 1719), was born February 28, 1695–6.

He studied theology, and appears to have preached for a while; in April, 1727, he was one of the candidates for the vacant pulpit in his native town. In the year just mentioned, on the twelfth of October, he married Sarah, daughter of John Gardiner, the third proprietor of Gardiner's Island, and half-sister of John Gardiner (Y. C. 1711); she brought him some wealth, and he seems thenceforth to have relinquished his profession, and to have devoted himself to agriculture on his paternal estate. They had issue, four daughters and one son. Mrs. Treat died April 2, 1744.

The date of her husband's death is not ascertained; it was probably between 1751 and 1757,—the latter being the date when his name is first starred in the catalogue of graduates. (Another Charles Treat, son of James, and second cousin of the above, died in Wethersfield in 1742, aged 48.)

It may be noted, that this is the first graduate on our roll with the baptismal name of *Charles;* and no second example follows until the next generation of Americans is on the stage, in the person of Charles Jeffrey Smith, of the Class of 1757. The explanation of this fact is to be sought in the bitterness with which the founders of New England regarded Charles I and II, kings of England.

The favorite names for the period under review were all scriptural; in fact, *William* is the only name borne by any considerable number of the graduates before 1745, which is not taken from the Bible. Of the whole number (483), forty-seven are named *John*, forty-six *Samuel*, twenty-six *Daniel*, twenty-five *Joseph*, twenty-two *William*, and twenty *Jonathan;* the special reason for the popularity of *Samuel* may have been that many who bore it were children dedicated from infancy to God's service, and to the best attainable education. (Cf. 1 Sam. i, 20, 28.)

AUTHORITIES.

Bulkeley Genealogy, 87. Chandler Family, 2d ed., 57. *Chapin*, Glastenbury Centennial, 68, 185, 216. *Goodwin*, Geneal. Notes, 229.

JOHN WICK was a son of John Wick, Junior, and Temperance Wick, of Southampton, Long Island. His father, a magistrate and man of importance in his day, died in the village of Bridgehampton, in Southampton, January 16, 1718–19; and in his will (made a month earlier) he provided that his son John should "be brought up to learning at College," and set aside for this purpose £100 worth of land.

We know no more of him, beyond the fact that he did not take his second degree, and that his name is starred in the Triennial Catalogue of 1757, but not in the next earlier which is extant—that of 1751.

AUTHORITIES.

Howell, Hist. of Southampton, 302.

JONATHAN WILLIAMS was probably the son of William and Sarah Williams, of Hartford, Connecticut, and grandson of William and Jane Williams, of the same town; the will of this William Williams, Jr., dated January, 1737–8, and proved September, 1743, bequeathed £5 to his son Jonathan, "if he is living and comes to demand it."

Jonathan, the graduate, practiced medicine in Wethersfield, Connecticut. He died there in 1738, as letters of administration were granted on his estate (which proved to be insolvent), July 24, 1738. The inventory of his effects amounted to £171; it contains only clothing, drugs, medical instruments, and books.

He was the earliest representative on our roll of the family which (next to the ubiquitous Smith family) has furnished the largest number of graduates, down to the present time.*

He is also the earliest graduate whose parentage we are unable to state with certainty.

AUTHORITIES.

Conn. Med. Soc. Proceedings, 1851, 40.

* In the last Catalogue of Graduates (1883) there are 197 Smiths or Smyths, 103 Williamses, 99 Clarks or Clarkes, 78 Browns or Brownes, 78 Halls, 65 Hubbards, 64 Baldwins, 63 Strongs, 58 Johnsons, and 54 Huntingtons; no other surname has more than fifty representatives.

Annals, 1722–23

On the evening of Commencement Day, September 12, 1722, it was rumored abroad that Rector Cutler, Tutor Browne, and certain other gentlemen designed the next day to propound to the Trustees some questions respecting the validity of Presbyterian ordination and the claims of apostolical succession. The rumor was substantially correct; for on the following day, after dinner, the Rev. Messrs. John Hart (Y. C. 1703), Samuel Whittelsey (1705), Jared Eliot (1706), James Wetmore (1714), and Samuel Johnson (1714), with the Rector, and Tutor Daniel Browne (1714), appeared in the Library, in the presence of the Trustees and of many other ministers, and announced that some of them doubted the validity, and the rest were more fully persuaded of the invalidity, of the Presbyterian ordination; and that all of them were seeking light on the duty of entering the visible communion of the Church of England. They, or the majority of them, were reluctant to commit themselves by a formal written statement of their position; but this being insisted upon, they drew up and signed such a paper. The Trustees then adjourned for a fuller meeting, a month later, and advised the wavering pastors as to their conduct meantime in respect to public ministrations.

We have the testimony of one of the Trustees present (Stephen Buckingham), that the Rector declared in this interview,

> "That he had for many years been of this persuasion (his wife is reported to have said that to her knowledge he had for eleven or twelve years been so persuaded), and that therefore he was the more uneasy in performing the acts of his ministry at Stratford, and the more readily accepted the call to a college improvement at N. Haven."

The accuracy of this testimony* from a credible witness has been impugned by the usually impartial historian of the Episcopal Church in Connecticut† and by others; but as it seems to the present writer without good reason. It is not irrelevant to mention that on September 2, a meeting had been notified in Boston of persons desiring to contribute towards erecting a new Episcopal Church in that town; and that before the news of Cutler's avowal was received there, it began to be whispered abroad in the town that he was expected to be the minister of the new congregation.‡

Before the adjourned meeting of the Trustees in October, Governor Saltonstall proposed that a friendly argument should then be conducted, with himself as moderator, in the hope that a candid discussion might reclaim such as were still open to conviction. The suggestion was accepted, and on Tuesday, October 16, the arguments were held in the College Library, the Governor presiding, says Johnson (one of the chief speakers), "very genteelly"; the General Assembly being in session in New Haven, there was a large and interested audience. Cutler and Johnson and their friends had the advantage of a deeper personal interest in the event, and of direct and long-continued preparation; and when, instead of legitimate argument, the opposite party lapsed into mere rhetorical declamation, the sensible moderator put an end to the conference. The result was, that only Johnson stood with the Rector and Tutor in resolving to withdraw from the Congregationalists; Wetmore, another of the signers, followed them a few months later, while the other three found their scruples quieted by the arguments or by the persuasions of the great majority around them.

On the next day, at a special meeting of the Trustees, it was "voted, that the Trustees, in faithfulness to the trust reposed in them, do excuse the Rev. Mr. Cutler from all

* Mass. Hist. Society's Collections, xiv, 299. † Beardsley's History, i, 41.
‡ Mass. Hist. Society's Proceedings, xii, 378; cf. Sewall's Diary, iii, 308.

further service as Rector of Yale-College." Mr. Browne's resignation of his tutorship was also accepted; and it was provided that all future rectors and tutors should, before their appointment was complete, declare to the Trustees

"Their assent to the Confession of Faith owned and consented to . . at Saybrook, September 9, 1708, and shall particularly give satisfaction to them of the soundness of their faith in opposition to Arminian and prelatical corruptions or any other of dangerous consequence to the purity and peace of our churches."

On this platform two new tutors were elected, James Pierpont and William Smith.

Mr. Cutler left town the next week for Boston, where the rest of his long life was spent. He visited England at once to obtain orders, and from his return in September, 1723, till his death, August 17, 1765, served as Rector of Christ Church, though disabled by a paralytic stroke from April, 1756.

President Stiles, whose impressions were derived from his father, a graduate of 1722, says (MS. Diary, ix, 42):

"Rector Cutler was an excellent linguist—he was a great Hebrician and Orientalist. He had more knowledge of the Arabic than, I believe, any man ever in New England before him, except President Chauncy and his disciple the first Mr. Thatcher. Dr. Cutler was a good logician, geographer, and rhetorician. In the philosophy and metaphysics and ethics of his day or juvenile education he was great. He spoke Latin with fluency and dignity and with great propriety of pronunciation. He was a noble Latin orator. . . . He was of a commanding presence and dignity in government. He was a man of extensive reading in the academic sciences, divinity, and ecclesiastical history. He was of a high, lofty, and despotic mien. He made a grand figure as the head of a College."

The Rev. John Eliot, who was born in Boston in 1754, says of him in his Biographical Dictionary:—

"He was haughty and overbearing in his manners; and to a stranger, in the pulpit, appeared as a man fraught with pride. He never could win the rising generation, because he found it so difficult to be condescending; nor had he intimates of his own age and flock. But people of every denomination looked upon him with

a kind of veneration, and his extensive learning excited esteem and respect, where there was nothing to move, or hold the affections of the heart."

It may be added that his personal influence over the College students does not appear to have led to any development among them of Episcopal tendencies. So far as now appears, only three of the undergraduates of his day subsequently conformed to the Church of England, viz., John Beach (Y. C. 1721) in 1731, Daniel Dwight (1721) in 1728, and Jonathan Arnold (1723) in 1734; nor can it be certain that Cutler was responsible for either of these changes. As to the wider question of his usefulness as a College President, his service was too brief to afford grounds for a really satisfactory reply. The haughtiness and imperiousness of his later career may not have been out of keeping with the reverence which the habits of that day exacted from pupils towards a teacher. His attitude towards the College in later years was one of unsparing criticism and hostility, if one may judge from his own letters, many of which are printed in volume iv of Nichols's Illustrations of the Literary History of the Eighteenth Century, and reprinted in Perry's Papers relating to the History of the Church in Massachusetts.

Arrangements were made by the Trustees for a succession of temporary Rectors to reside in rotation at the College during the winter,—the Rev. Mr. Woodbridge of Hartford being apparently their first choice for the permanent rectorate, but not accepting.

The Trustees met again on April 17, 1723, and then chose as Rector, apparently on the Governor's recommendation, Nathaniel Williams, a graduate of Harvard in 1693, and since 1708 head-master of the Public Free Grammar School in Boston. He was now about 48 years of age, and of eminent reputation as a teacher; but he preferred to spend his remaining life in the service of his native town, among the friends to whom he was attached.

At Commencement in 1723, the Rev. Mr. Woodbridge

presided and gave the degrees as *pro tempore* Rector. An honorary degree of Doctor of Medicine was conferred upon Dr. Daniel Turner, a well-known Fellow of the Royal College of Physicians in London, who had accompanied his letters soliciting the honor with a gift of twenty-eight volumes of valuable medical books (some of them written by himself); the circumstance that the degree was thus prefaced led some wit of the period to declare that the mystic letters, "M.D.", must mean "*Multum Donavit.*" This was the second doctorate conferred in America,—the first being Increase Mather's degree of D.D., given by Harvard College in 1692; the degree of M.D. was first given in course in 1768, by the University of Pennsylvania.

Sketches, Class of 1723

*Ichabod Wolcott Chauncey, A.M.	
*Josephus Buckingham, A.M.	*1760
**Thomas Ruggles*, A.M., Socius	*1770
*Guilielmus Hooker	*1724
**Nehemias Bull*, A.M.	*1740
*Abrahamus Bradley, A.M.	*1771
**Jonathan Arnold*, A.M. et Oxon. 1736	*1752
*Thomas Norton	*1768
*Josephus Morgan	*1723
**Ebenezer Gould*, A.M.	*1778
**Nathanael Hubbell*, A.M.	*1760

JONATHAN ARNOLD was the eldest son of Jonathan and Elizabeth Arnold, of Haddam, Connecticut, where he was born, January 11, 1700–01. His father in his will (December, 1728) leaves to this son only two acres of land, "which with the expense of his education I account a large double portion of my estate."

He studied theology, and was licensed to preach by a committee of the Hartford North Association in 1724 (after June 2).

Early in 1725 he was ordained pastor of the Congregational Church in West Haven, Connecticut,—the people stipulating that if he should (like his predecessor, Samuel Johnson) embrace Episcopacy, the money paid to him as a settlement should be refunded.

Johnson, however, conducted occasional services within the parish, and was able to gain an influence over the young minister, so that in December, 1733, he could report to the Bishop of London that he had reason to believe that Mr. Arnold would in a little time declare for Episcopacy; and on the next Easter Sunday (April 14, 1734) Arnold received his first communion from the hands of Johnson, at Stratford. In May or June, he was dismissed from his pastoral charge in West Haven, and in 1735 he went to England for orders. He was received with attention, and Bishop Benson, of Gloucester, to whom Mr. Johnson had commended him, sent him to Oxford to receive there (March 8, 1735–6) the honorary degree of Master of Arts.

After a tedious voyage he arrived at Boston on his return, July 1, 1736, with an appointment as Itinerant Missionary for Connecticut of the Society for the Propagation of the Gospel in Foreign Parts, with his residence at West Haven. His salary was only £30 a year, but as he was possessed of some private means, he desired no more. The chief places where he labored, besides West Haven, were Derby and Waterbury. The event by which this portion of his life was chiefly made memorable was his attempt in the fall of 1738 to take possession of a lot of land facing on the Town Green in New Haven, on the strength of a deed (dated March 26, 1736) from William Grigson, of London, to himself; by which this land was professedly given for the erection of an Episcopal Church, and as glebe land for a minister. Grigson's title was

regarded as imperfect, and Arnold's attempt to take possession was resisted by a mob of students and townspeople. He seems to have failed in discretion in his conduct, both in this and in some other matters, and being of "a very unsteady disposition," in the latter part of April, 1740, he was transferred to Staten Island, as the missionary of the Venerable Society, in charge of St. Andrew's Church, at a salary of £30 a year. From this charge he was dismissed, June 21, 1745, in consequence of complaints from the wardens and vestrymen.

In April, 1746, being still at Staten Island, he brought suit in the New Haven County Court for the recovery of a debt.

From this date he disappears from view, except in the glimpse afforded by a letter of the Rev. T. B. Chandler, to the Rev. Dr. Johnson, dated Elizabethtown, New Jersey, February 26, 1753, as follows :—

"I had the pleasure of receiving your favor of January 29, and am sorry to tell you that Mr. Arnold did nothing in his will for his children in New England. Mrs. Arnold was left sole executrix, and everything her husband died possessed of was left to her disposal. However, she says she is willing that his children in New England should come in for shares with her own child in whatsoever he left in your parts; and I believe she will not recall it. As to the temper of mind in which Mr. Arnold left the world, I find that he had his reason for some months before his death, which he retained to the last. But I have not heard what remarks or reflections he made on his past life, and what was the moral disposition of his mind."

No will appears to have been proved, either in New Jersey or New York.

His first wife, to whom he was married, April 4, 1728, was Abigail, only child of the late John and Abigail (Hollingworth) Beard, of Milford, a large heiress. (In the Milford town records, adjoining the entry of this marriage is also the entry of a marriage of the same bridegroom to Mrs. Sarah Miles, July 29, 1728; some inexplicable error lurks in the latter entry.) Mrs. Abigail Arnold

was living in May, 1739, when she joined her husband in a deed of land in New Haven.

Whitefield in his visit to the Colonies in November, 1739, fell in with Arnold, and was so disgusted with him as to take the trouble of writing a letter (from Philadelphia, November 27) to the Secretary of the Venerable Society, warning him that, in the writer's opinion, Arnold "is unworthy of the name of a minister of Jesus Christ. I have been," he continues, "in his company several times and was obliged to reprove him openly for his misconduct. . . . Wherever he has been, a very ill report is spread abroad concerning him." Arnold had already printed in New York, November 17, a warning against Whitefield, reprinted in the Boston News-Letter; they had been thrown together in coming from Philadelphia, and Arnold had sought out Whitefield, in New York, at the house of "Mr. Smith, the lawyer" (Y. C. 1719).

AUTHORITIES.

Beardsley, Hist. of Episc. Chh. in Conn., i, 111–117, 168; and Life of S. Johnson, 85, 93–95, 100, 101; and MS. Letter, July 5, 1871. *Bronson*, Hist. of Waterbury, 293. *Chapin*, Hist. of Christ Church, W. Haven, 10. *Colton*, Hist. Discourse at West Haven, 21. Doc. Hist. of Prot. Episc. Chh in Conn., i, 156, 166, 168, 171. *Hinman*, Puritan Settlers of Conn., 58, 59. N. H. Colony Hist. Soc. Papers, i, 52–54; ii, xx, xxi. *Perry*, Papers relating to the Hist. of the Chh. in Mass., 673–4; and Papers relating to the Hist. of the Chh. in Pa., 211–12.

ABRAHAM BRADLEY was born in Guilford, Connecticut, July 26, 1702, the eldest son and third child of Lieutenant Abraham, who was the son of Captain Stephen Bradley, an emigrant to Guilford from Bingley in Yorkshire. His mother was Jane Leaming, of Long Island.

After receiving his first degree, he resided in his native place, and was employed as teacher of the grammar school, at a salary of £40 a year, with occasional interruptions of a year or two at a time, until about 1750.

In August, 1728, he married Reliance, daughter of William Stone, of Guilford. She died in Guilford, April 1, 1757, and soon after he is said to have removed to Litchfield, Connecticut.

He appears to have again removed, as neither his tomb nor the settlement of his estate is found in Litchfield. He is supposed to have died in 1771. His name is first starred in the Triennial Catalogue of 1775.

He had eight children, one of whom, Abraham (born December 11, 1731), was Assistant Postmaster General of the United States, from 1789 to 1829, his brother, Dr. Phineas, being associated with him, as Superintendent of post routes and contracts.

AUTHORITIES.

Kilbourne, Biogr. Hist. of Litchfield Co., 154.

JOSEPH BUCKINGHAM, the younger brother of Isaac Buckingham (Y. C. 1718), and son of the Rev. Thomas and Ann (Foster) Buckingham, was born in Hartford, August 7, 1703.

At the meeting of the Trustees of the College at which the Rev. Elisha Williams was elected Rector, September 29, 1725, Mr. Buckingham was elected tutor, but he declined the appointment. That he entered on the study of theology, is inferred from the fact that in the winter following his father's decease (Nov. 19, 1731), he declined a call to succeed him in the Second (or South) Church of Hartford. He ultimately chose the legal profession, and from October, 1741, until his death, was Judge of Probate for the Hartford District. He was also a Representative of Hartford in thirty-five sessions of the General Assembly, between 1735 and 1757, and he served the town and the colony in many other important trusts. He died, unmarried, in Hartford, November 29, 1760, in his 58th year.

He left an unfinished will, bequeathing the most of his estate to the religious society over which his father had been settled, but his cousin (the Rev. Daniel Buckingham, Y. C. 1735) and other heirs successfully contested the admission to probate of this nuncupative disposition of ancestral real estate; finally, the General Assembly, in May, 1764, overruled the decision of the probate court, and of the Superior Court, to which appeal had also been made, and appointed the testator's mother (now the widow Ann Burnham) administratrix,—she having in the mean time deeded to the South Congregational Society her house and homestead, in confirmation of her son's intentions.

"Elegiac Thoughts, occasioned by the sudden death of Joseph Buckingham, Esq.," consisting of ninety-seven lines of blank verse, by "W. W.," were published in the Connecticut Gazette for February 21, 1761.

AUTHORITIES.

Chapman, Buckingham Family, 16–18. Puritan Settlers of Conn., 373–4. N. E. Conn. Col. Records, xii, 264–66. Conn. Weekly Journal, February 21, 1731–2. Gazette, February 21, 1761. *Hinman*,

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NEHEMIAH BULL was the second son of John and Esther (Royce) Bull, and the grandson of Deacon Thomas and Esther (Cowles) Bull, all of Farmington, Connecticut; and is supposed to have been born in that town or in Hartford in 1701.

After graduation he taught a school on Long Island, and in January, 1725, went to Westfield, Massachusetts, for a similar purpose. Meantime he was studying theology, and on the 1st of June, 1725, was licensed to preach by the Hartford North Association. The aged pastor of Westfield (the Rev. Edward Taylor, Harv. Coll. 1671) was in need of a colleague, and Mr. Bull was for many months employed to assist in the preaching, though owing to the opposition of one influential parishioner he was not at

once called to settle. A council was finally convened for his ordination, October 26, 1726, and proceeded to that step after fully investigating some alleged lack of unanimity in his call. The sermon preached on the occasion by the Rev. William Williams (Harv. Coll. 1683), of Hatfield, was published. (Boston, 1728. 8°.) After Mr. Taylor's death (June 29, 1729), Mr. Bull continued sole pastor until his own decease, which occurred April 12, 1740, in his 39th year. He was, in the language of his recent successor, the Rev. Emerson Davis, "a man of respectable talents, rather excitable, and incurred the displeasure of some of the people. The opposition did not become very formidable before he sickened and died." The dissatisfaction seems to have been caused by his demands for the increase of the very liberal salary which he received. He was settled on £100 a year, which was gradually increased to £240, though in a depreciated currency. He left an estate valued at £1530, including a library of about one hundred volumes and one hundred pamphlets.

Of the confidence in which he was held, one evidence is that he was one of the two persons to whom was entrusted in 1734 by Governor Belcher the responsibility of organizing a mission to the Housatonic Indians at Stockbridge.

He married, in February, 1728–9, Elizabeth, daughter of Colonel Edward Partridge, of Hatfield, a sister of Oliver Partridge (Y. C. 1730), and granddaughter of the clergyman who preached at his ordination. She survived him, with four sons; the eldest became (in accordance with his father's will) a physician, and settled in Sheffield, Massachusetts, where he died in 1758.

AUTHORITIES.

Amer. Quart. Register. x, 384, 401. *Bridgman*, Epitaphs of Northampton, &c., 154. *Davis*, Hist. Sketch of Westfield, 29, 30. *Hinman*, Early Puritan Settlers, 390–1. *Hopkins*, Hist. Memoirs relating to the Housatunnuk Inds., 4–9. Sketches of the Churches and Pastors in Hampden County, 61. Westfield Jubilee, 63–5, 130.

ICHABOD WOLCOTT CHAUNCEY was born in Stratfield, now Bridgeport, Connecticut, January 5, 1703–4, and baptized four days later. He was the youngest child of the Rev. Charles Chauncy (Harv. 1686), the pastor of Stratfield; and grandson of the Rev. Israel Chauncy (Harv. 1661), of Stratford, one of the founders of Yale College. His mother, Sarah, daughter of Henry Wolcott, Jr., of Windsor, Connecticut, dying at his birth, he received an additional baptismal name in consequence,—the second instance of a double name on our catalogue.

His father died at the end of the year 1714, and this son chose for his guardian the Rev. Samuel Cooke (Y. C. 1705), his father's successor in the pastoral office. At the end of his first year in College his uncle, Dr. Robert Chauncy, a physician in Bristol, England, sent for him; but Mr. Cooke seems to have taken the responsibility of detaining him to finish the College course.

The invitation was probably renewed after he came of age, as he sailed for England early in 1726. It is said that a marriage was arranged with his uncle's daughter, Anne, but was frustrated by her early death. He remained in England, and died there. The latest date in connection with his name is a record in Fairfield of a division, in October, 1730, of certain lands there between him and his elder brother.

His father's will (1714) speaks of property owned by him near Bristol, in England, and possibly the son may have settled upon this estate.

His name is first starred in the Triennial Catalogue of 1742.

AUTHORITIES.

Chauncey Memorials, 213, 214, 286–88. Conn. Col. Records, vi. 339–40. Conn. State Library, MSS. on Colleges and Schools, i, 31, 33.

EBENEZER GOULD, or GOOLD, was born in Guilford, Connecticut, the youngest son of Benjamin and Elizabeth Gould. His father died, the year before he entered College. On the 26th of March, 1724, he was chosen master of the Grammar School of his native town, in the place of his classmate Hooker, who had died the week before. He served only till the end of the year.

He afterwards studied theology, and in 1728 was ordained and installed pastor of the newly organized Presbyterian Church in the township of Greenwich, near Fairfield, in Cumberland County, New Jersey. There he married Amie, a sister of Francis Brewster, one of the elders of his church. She died there, July 16, 1739, at the age of 36. About the same time the parsonage was burned with all its furniture, and difficulties arose between him and his church, perhaps because of his bias towards Congregational as opposed to Presbyterian order, and in 1739 he removed from Greenwich, without regular dismission by the Philadelphia Presbytery to which he belonged.

In September, 1740, he was installed over the Presbyterian Church in Cutchogue, a parish in Southold, Long Island. In April, 1747, he united with five other ministers in the formation of the Presbytery of Suffolk; but this step alienated the feelings of a majority of his people, who were "Old Light" Congregationalists, so that a separation took place, which was approved by the Presbytery in October, 1747. Meantime he had returned to Connecticut, where he was installed, October 10, 1747, over the Congregational Church lately organized in the parish of Middlefield, in the southwest part of Middletown. As early as 1752 difficulties arose here, and in 1756, after long dissatisfaction, he was dismissed.

After this he probably supplied vacant pulpits in the neighborhood, as he had opportunity; thus, in 1763, he was supplying the pulpit in Torringford, in Litchfield County.

Later he removed to (East) Granville, Hampden County, Massachusetts, but preached no more. There he is believed to have died, in 1778 or 9. (His name was not starred in the Triennial Catalogue of 1778.) Administration was granted on his estate, September 2, 1783, to Thomas Gould, but it proved insolvent.

AUTHORITIES.

Elmer, Hist. of Cumberland County, 103. *Field*, Centennial Address at Middletown, 187. *Fithian*, Hist. of the Presb. Church, Greenwich, 4–8. *Prime*, Hist. of L. I., 139. Torringford Centennial, 25. *Webster*, Hist. of the Presb. Church in America, 405–6.

WILLIAM HOOKER, the only son of James and Mary (Leete) Hooker, of Guilford, was born in that town, October 16, 1702. He was the great-grandson of the Rev. Thomas Hooker, of Hartford, and of William Leete, successively Governor of the New Haven and the Connecticut Colonies. His father's brother Daniel (Harv. 1700) had been the earliest tutor in this College.

He was chosen Master of the Guilford Grammar School, February 11, 1723–4, but died on the 20th of the following month, unmarried, in his 22d year.

NATHANIEL HUBBELL, the fourth son and fifth child of Richard Hubbell, of Fairfield, Connecticut, by his second wife, Hannah Sillaway, of Malden, Massachusetts, and grandson of Richard and Elizabeth (Meigs) Hubbell, of Fairfield, was born in that town, August 11, 1702, and was baptized five days later in the church at Stratfield, now Bridgeport.

He studied theology, and was soon settled over the church just gathered in the southwest part of Elizabethtown, New Jersey, in the district subsequently called West-

field. Though himself preferring the Congregational order, he joined the Presbyterian Synod of Philadelphia in pursuance of the wishes of his people, but at his first appearance at their meetings (in September, 1727), he united with David Evans (Y. C. 1713), Joseph Webb (Y. C. 1715), and another, in protesting against some action of the Synod, and for four or five years he appears to have remained independent. His field of labor, meantime, included the settlements to the northwards known as Whippany or Hanover,—comprehending the greater part of what is now Morris County. In 1730, he gave up the charge of Hanover, retaining Westfield until about 1745, when his prosecution of a claim against his people for arrears brought about his dismissal.

He removed at first to Rahway, but finally to Lebanon, in Hunterdon County, where he died in 1760. His will (dated July 11, 1760, proved May 28, 1761) mentions his "disobedient and absconded wife Elizabeth," four sons, and four daughters.

AUTHORITIES.

Hatfield, Hist. of Elizabeth, N. J., 581-2. *Tuttle*, Hist. of Presb. Church, Madison, N. J., 13. *Webster*, Hist. of the Presbyterian Church, 386-7.

JOSEPH MORGAN was the eldest son of the Rev. Joseph Morgan, who received the honorary degree of Master of Arts from this College about 1720, and the grandson of Lieutenant Joseph and Dorothy (Parke) Morgan, of Preston, Connecticut. He was probably born during his father's settlement at Bedford, Westchester County, New York,* and was the earliest graduate of this College from the Province of New Jersey.

* The father was settled over the First Church in Greenwich, Connecticut, 1697-1700; in Bedford, N. Y., 1700-02; in East Chester, N. Y., 1702-04; over the Second Church, Greenwich, 1705-08,

He had intended to follow the clerical profession; but died in less than three months after graduation, Thursday, November 28, 1723, at his father's residence in Freehold, New Jersey. A discourse by his father, delivered on the day after the funeral, was published at New London, Connecticut, in 1725, with the title, The Duty and a Mark of Zion's Children. (Copies are in the libraries of the Connecticut and New Haven Colony Historical Societies and of Princeton Seminary.)

The language of this discourse shows that the young man anticipated employment in the destitute neighborhood about Freehold.

AUTHORITIES.

Morgan Genealogy, 35. *Webster*, Hist. of the Presbyterian Church, 337.

THOMAS NORTON, the eldest son and second child of Thomas Norton, and grandson of John and Hannah (Stone) Norton, of Guilford, Connecticut, was born in Guilford, October 1, 1704. His mother was Rachel, daughter of Comfort and Mary (Weld) Starr, of Middletown.

He did not follow a profession, but lived an unconspicuous life as a farmer in his native town, where he died, September 8, 1768, at the age of 64. His property as inventoried was very small.

He was married, in 1730, to Bethiah ————, who died September 23, 1776, being then in her 72d year. At least two children (sons) survived him.

AUTHORITIES.

Starr Family, 119.

THOMAS RUGGLES, the elder son and fourth child of the Rev. Thomas Ruggles (Harv. 1690), of Guilford, Connecticut, by his first wife, Sarah, daughter of the Rev. Moses Fiske (Harv. 1662), was born in Guilford, November 27, 1704. His half-brother, Nathaniel, was graduated here in 1732.

He was engaged, December 19, 1723, to teach the Grammar School in his native town; but was succeeded in this position, less than eight weeks later, by his classmate Hooker.

Where his theological studies were pursued is not known; but when the pulpit of Guilford was made vacant by the death (June 1, 1728) of his father, a council of six neighboring ministers (held July 8) advised that he be employed for three months, as a candidate. He was thus employed, and on the 13th of the following February a call to settle was voted, but with so much opposition that a minority of forty-two members of the Society simultaneously signed a petition to be set off into a new Society. He accepted, however, on the same day, and was ordained March 26. The opposition continued unabated, notwithstanding repeated efforts by the General Assembly to bring about a reconciliation, until finally in 1733 the disaffected parishioners were organized into a distinct society.

His powers, like his father's, failed early, and a colleague-pastor—the Rev. Amos Fowler (Y. C. 1753)—was settled, June 8, 1757. The latter part of his life was attended with much distress. He was a Fellow of Yale College from September, 1746, till his death. He died, in Guilford, on the 20th of November, 1770, at the age of 66. The sermons preached on the next Lord's Day, by the Rev. Jonathan Todd (Y. C. 1732), of East Guilford, were published. (N. H. 8°, pp. 52.)

Mr. Ruggles, although possessed of little brilliancy or eloquence, was a man of strong good sense and practical judgment. He sided with the "Old Light" party in the-

ology, though Mr. Todd emphatically claims him as "a friend to free enquiry, no bigot to his own persuasion;" the epithet which he preëminently applies to Mr. Ruggles is "the prudent."

The Rev. Dr. Trumbull, a contemporary (for ten years of official life), says of him:

"Mr. Ruggles was a scholar and a wise man; his morals were not impeachable; but he was a dull, unanimating preacher; had a great talent at hiding his real sentiments, never coming fully out, either as to doctrinal or experimental religion. These were, doubtless, the grounds of the separation."

He published:—

1. The Usefulness and Expedience of Souldiers. . . . A Sermon [from Luke iii, 14] Preached to an Artillery-Company at Guilford, May 25, 1736. On the Day of their first Choosing Their Officers. N. London, 1737. 16°, pp. ii, 26. [*C. H. S. Y. C.*

This is written in a sprightly style.

2. The Right Improvement of Life and its Advantages, Discovered and Enforced. A Sermon [on Eccl. xii, 5] Preached at Guilford, Dec. 15, 1745. N. London, 1747. 16°, pp. iv, 30.
[*C. H. S. N. Y. H. S. Y. C.*

The dedication, stating that the publication is made by request, is dated April 15, 1746.

3. Ministerial Faithfulness Considered and Described, and the Rewards thereof Asserted. A Funeral Sermon [from Luke xii, 42—44] . . . Occasion'd by the Death of the Rev. Mr. Samuel Russel. . . . N. London, 1747. 16°. [*Y. C., imperfect.*

4. The Death of Great, Good, and Useful Men Lamented. A Discourse [from Acts xx, 38] delivered April 24, 1763, on the Lamented Death of the great and venerable Dr. Jared Eliot. New-Haven, 1763. 4°, pp. 30.
[*A. A. S. C. H. S. M. H. S. Y. C.*

Having devoted much attention to local history, he left in manuscript a History of Guilford, to 1769, which was printed in vol. 5 of the 2d Series of the Historical Magazine (April, 1869), pp. 225—233. It had been previously printed, in a less correct form, in the Collections of the Massachusetts Historical Society, vol. 4, pp. 182—188, and vol. 10, pp. 92–101.

The Rev. Mr. Todd, in his funeral sermons, describing him as "a zealous asserter of the liberties of these New England Churches," mentions that he was the "Rev. Friend" mentioned in the Defence of the doings of the Consociation and Association of New-Haven County, 1748, which contains a letter of his which is the best vindication in print of the Saybrook platform; it is on pp. 92–96 of the Defence.

He married, September 25, 1734, Rebecca, eldest daughter of the Rev. John Hart (Y. C. 1703), of East Guilford. She died February 17, 1760, aged 45. Of their two daughters, one died in youth, and the other married Joseph Pynchon (Y. C. 1757).

AUTHORITIES.

Bond, Hist. of Watertown, 107. Conn. Hist. of Guilford, 95–6. *Trumbull*, Journal, Nov. 30, 1770. *R. D. Smyth*, Hist. of Conn., ii, 115–34.

Annals, 1723–24

This year was mainly occupied with attempts to obtain a resident Rector.

For assistance in this task, the Trustees in October, 1723, propounded to the General Assembly certain queries respecting the powers conferred by the Charter of 1701,—the principal points involved being the right of a bare majority (or six) to make a quorum, and the right to choose successors to Trustees who were mentally incapacitated or who wished to resign. The result was that Governor Saltonstall* drew up, and the Assembly passed with some Amendments, "An Act in explanation of and Addition to the Act for erecting a Collegiate School;" in which it was provided that a Trustee might resign, or if incapacitated a successor might be chosen. Seven Trustees were declared sufficient to form a quorum, and thirty (instead of forty) years made the limit of age necessary for a Trustee. In addition, the Rector was constituted *ex officio* a Trustee.

President Clap says that "there was, for a time, some hesitation about the reception of this Act;" it is not clear whether this hesitation was due to unwillingness to recognize the Assembly's right to initiate changes in the constitution of the College, when merely asked for advice, or whether it was due to the special objection to the last-named provision. The former cause was probably sufficient for the feeling; in point of fact, the new departures in this explanatory Act were at first systematically ignored. Thus, at the next meeting of the Trustees, in April, the six who were present (not a quorum, by the new Act; but a clear majority of the whole number) considered themselves competent to the work of choosing a Rector. The person

* Douglass' Summary, ii, 186.

now selected was the latest accession to their own body, Governor Saltonstall's successor in the New London pulpit, the Rev. Eliphalet Adams (Harv. 1694). At the same meeting, William Smith was succeeded in the Tutorship by Robert Treat. Mr. Adams brought his election before a full meeting of his townsmen and parishioners, on April 16th, but they refused to consent to his dismission. The perplexed Trustees met again, at Hartford, during the May session of the Assembly, and unanimously elected the Rev. Edward Wigglesworth (Harv. 1710), Professor of Divinity at Cambridge, to the vacant chair; they further elected (not unanimously), as a substitute, in case of another refusal, the Rev. William Russell, of Middletown, a graduate (1709) and former Tutor (1713–14) of the Collegiate School, and a son of one of the founders. At the last moment, a bare majority voted that, in case Mr. Russell declined, their choice was the Rev. Elisha Williams (Harv. 1711), formerly the head of the rival school at Wethersfield, and since October, 1722, the ordained minister of Newington parish in the same town. At the same time, Jonathan Edwards, already distinguished for peculiar promise, was elected Tutor, in place of James Pierpont; and the Rev. Samuel Whitman (Harv. 1696), of Farmington, was elected a Trustee, in place of the long disabled Mather. The Assembly was petitioned, in prospect of these changes, to renew the grant of the impost on rum; but the request was refused by the action of the Lower House. Another petition, for leave to exchange the land in Killingly, about which there had been so much litigation, for other lands of equal value, offered by the squatters on the present territory, was granted.

At the ensuing Commencement, the price of board and lodging in the College was fixed at four shillings and eight pence per week,—a rise of four pence since the last adjustment, in 1719.

At this Commencement the honorary degree of Master of Arts was conferred on David Yale, the son of a cousin

of Governor Yale, who had in response to the Governor's entreaty been sent from his native New Haven to London in 1712 (when 15 years of age), with the expectation of a large inheritance; but had speedily returned to America, and was now living in the parish of North Haven, where he died in 1730.

To the year 1724 belongs the earliest extant plan of the town of New Haven. The number of dwelling-houses is about 163; and the inhabitants may be estimated at not far from 1000; the College students were about 60.

Of the Catalogue of Graduates printed on a small broadside at New London in 1724, one copy is extant, in the Library of the Massachusetts Historical Society; and this is the earliest complete copy which is preserved to us (cf. p. 179. The College Library has an imperfect copy of the Catalogue of 1733, the next known to us; that for 1739 is, complete, in the Library of the Massachusetts Historical Society; and from this date, the College Library has a set of all the triennial issues,—except those of 1748 and 1754.

Sketches, Class of 1724

**Johannes Eells*, A.M.	*1785
**Ashbel Woodbridge*, A.M., Socius	*1758
**Daniel Russell*, A.M.	*1764
*Richardus Lord	*1740
*Elisæus Mix, A.M.	*1739
*Josua Babcock, A.M. et Brun. 1774, Colon. Ins. Rhod. Cur. Supr. Jurid. Princ.	*1783
*Thomas Seymour, A.M.	*1767
**Ebenezer Wright*, A.M.	*1746
*Benjamin Stillman, A.M.	*1780
**Jeremias Curtis*, A.M.	*1795
*Nathanael Farrand, A.M.	*1766
**Henricus Caner*, A.M. et Oxon. 1736, S.T.D. Oxon. 1766	*1792
*Pelatias Kilborn	*1780
**Jonathan Hubbard*, A.M.	*1765
*Thomas Goodsell, A.M.	*1746
**Johannes Goodsell*, A.M.	*1763
**Simon Backus*, A.M.	*1746
*Samuel Arnold	

SAMUEL ARNOLD, son of Samuel, and grandson of Joseph Arnold, of Haddam, Connecticut, was baptized in East Haddam, October 8, 1704.

He studied theology, and preached for a while as a candidate for settlement. He was not, however, ordained, but finally became a farmer in East Haddam, and about 1769 removed thence to Haddam (or possibly to East Hampton, in the present township of Chatham).

His name is first starred in the Triennial Catalogue of 1772. There is no tombstone to his memory to be found in Chatham or Haddam.

His first wife, Hannah Stanton, to whom he was married, August 11, 1735, died in Greenwich, while on a visit, September 19, 1778, in her 65th year. She was the mother of four sons and five daughters. Dr. Babcock died in Westerly, April 1, 1783, at the age of 75. His second wife, Anna, died in Westerly, August 25, 1812, aged 71. Two sons were graduated at this College, Colonel Henry in 1752, and Rev. Luke, in 1755. One other son (Adam), and two daughters—the elder married to John Bours, of Newport, the younger to Captain Dudley Saltonstall, of New London,—survived their father.

President Stiles, who was intimately acquainted with him for thirty-five years, writes as follows:—

"The Doctor was the facetious gentleman, of princely hospitality in his house, but of parsimony abroad. He was a sharp man for business and amassed a large estate. He loved to be acquainted with all gentlemen of note in the religious, political, and learned world, and entertained them with a cheerful joy and pleasure at his house where they were ever welcome. He was educated a Sabbatarian Baptist, and was always a man of strict morals. . . ."

AUTHORITIES.

Conn. Hist. Soc. Collections, ii, 355. *Denison*, Westerly and its witnesses, 113, 120, 275, 279. Narragansett Hist. Register, i, 51, 62. R. I. Colonial Records, *passim*. *Sparks*, Diplomatic Corresp. of the Revolution, i, 37. *Pres. Stiles*, MS. Diary, xi, 226–9. *Updike*, Hist. of the Narragansett Church, 307-17.

SIMON BACKUS, third son and fourth child of Joseph and Elizabeth (Huntington) Backus, of Norwich, Connecticut, and brother of Joseph Backus (Y. C. 1718), was born in Norwich, February 11, 1701.

He studied theology, and on the 25th of May, 1726, was called on probation to Newington in Wethersfield, Connecticut,—the parish which had just yielded up its minister (Elisha Williams) to become the Rector of the College. The probation was satisfactory, and three

months later, (August 24) the society invited Mr. Backus to be their minister. On the 7th of September he accepted the call, at a salary of £70 a year, to be gradually raised to £90; and on the 25th of January, 1727, he was ordained. He lived thenceforward in harmony with his people, though greatly hampered by poverty. He was married, October 1, 1729, to Eunice, a daughter of the Rev. Timothy Edwards, of East Windsor, and a niece of the wife of his brother Joseph.

In the autumn of 1745 he was sent by the Colony authorities to Louisburg, Cape Breton, as Chaplain to the three hundred and fifty Connecticut troops who were stationed there to prevent a recapture of that important post by the French. Great mortality prevailed there in the succeeding winter; and Mr. Backus, not long after his arrival, fell a victim to the general sickness, and died February 2, 1745–6, at the age of 45. The vessel containing his effects, and a sum of money which had been contributed by the officers for the benefit of his family,—the value of the whole being estimated at about £300,—was either cast away or taken by the enemy; his widow was compelled to appeal to the General Assembly of the Colony for means to support her family, and the sum of £300, in bills of credit, old tenor, was granted her, in two instalments, in May and October, 1746. She continued to reside for many years in Newington, and brought up a family of seven children, sending her only surviving son to College, where he was graduated in 1759. She died in her native parish of East Windsor, June 1, 1788, at the age of 83.

AUTHORITIES.

Caulkins, Hist. of Norwich, 2d ed., 160. Conn. Col. Records, ix, 207, 252, 374. *Dwight*, Life of Pres. Edwards, 485, 663. Huntington Family Memoir, 74. Pratt Family, 55, 58. Tuttle Family, 431. *Welles*, Annals of Newington, 28, 35–36, 122; and Hist. Address, 28. Wolcott Memorial, 105.

HENRY CANER was the son of Henry Caner, a master-carpenter, or more grandly an architect, from Long Ashton, two or three miles southwest from Bristol, England, who first appears in Boston, Massachusetts, in connection with the enlargement of King's Chapel in 1713–15, and who was induced in 1717 to remove to New Haven, to superintend the erection of the first College Hall. He died here in 1731, at the age of 52. The son was born in England about 1700 (see N. Y. Geneal. and Biogr. Record, i, 21, 22, for the birth of a sister, at Gosport in 1702), and his mother died before the removal to New Haven; a half-brother was graduated here in 1736.

He was thus by training a Churchman, and it was no specially owing to Rector Cutler's influence that we find him upon graduation, while teaching school in Fairfield beginning the study of divinity, under the direction of the Rev. Samuel Johnson (Y. C. 1714), and as early as 1725 acting as lay reader to a little congregation of Episcopal families in that township. At length he left Fairfield, where in the meantime a small church had been erected, and embarked for England, about the last of May 1727, bearing a request from the people whom he had hitherto served, that he might be appointed their minister. Accordingly he returned, late in the following autumn, under the appointment of the Society for the Propagation of the Gospel, as their missionary to Fairfield, and so continued for nearly twenty years. He married, August 25 1728, Anne, daughter of Dougal and Sarah McKenzie of his parish. He by no means confined his labors to Fairfield, where the communicants increased under his ministry from twelve to sixty-eight; he was especially successful also at Norwalk, where as early as 1737 he organized a parish, in which one hundred and fifteen communicants were enrolled ten years later. The next in age to Dr. Johnson among the clergy of the Colony, he was probably the most popular preacher of the body, when he was invi-

From Halifax he went with his daughter to England, where he was received with respect; an honorary appointment was immediately given him by the Venerable Society, as missionary to Bristol, Rhode Island, which he held until the peace,—without, however, venturing to revisit America. In August, 1780, the Rev. Samuel A. Peters writes from England that "Dr. C——r is in Cardiff, Wales, happy in obscurity and Episcopal neglects." The Rev. Jacob Bailey, to whom this report was addressed, mentions, in repeating it to a correspondent, that Dr. Caner is accompanied in this retirement by his young wife.

He died at Long Ashton, England, in December, 1792, at the age of 92, having been since the death of the Rev. Benjamin Lord, in March, 1784, the oldest surviving graduate of the College. He published:—

1. The True Nature and Method of Christian Preaching, examined and stated. In a Discourse [from Matth. vii, 28, 29.] Delivered at Newport, June XIIth, 1745. Newport, 1745. 16°, pp. 40.
[*A. A. S. B. Publ. R. I. Hist. Soc. U. S.*

This was directed against the contemporary revival methods, and was answered by the Rev. Jonathan Dickinson (Y. C. 1706) the next year, in his "Vindication of God's sovereign Free Grace."

2. Discourse concerning the Publick Worship of God, the Liturgy of the Church of England, etc. Newport [1748]. 16°, pp. 48. [*U. S.*

3. The Piety of Founding Churches for the Worship of God: A Discourse upon Neh. ii, 20. Preach'd at King's Chapel, August 11, 1749. Upon Occasion of laying the first Stone for re-building and enlarging the said Chapel. Boston, 1749. 8°, pp. vi, 18.
[*A. A. S. B. Ath. Harv. M. H. S.*

4. God the only unfailing Object of Trust: Being a Discourse upon Psalm cxviii, 8, 9. Preached at King's Chapel, in Boston, May 22d, 1751, upon Occasion of the much lamented Death of His late Royal Highness Frederick Prince of Wales, &c. Boston, 1751. 8°, pp. 20. [*A. A. S. A. C. A. B. Ath. B. Publ. C. H. S. Harv.*

5. The Nature and Necessity of an Habitual Preparation for Death and Judgment. A Sermon [from Matth. xxiv, 44] preach'd at King's-Chapel, November 21, 1758. Upon Occasion of the Death of Charles Apthorp. Boston [1758]. 8°, pp. 24.
[*A. A. S. A. C. A. B. Ath. Harv. M. H. S. R. I. Hist. Soc.*

JEREMIAH CURTIS, son of Zechariah and Hannah (Porter) Curtis, of Stratford, Connecticut, was baptized May 26, 1706, in the parish of Stratfield (now Bridgeport), in that town.

He studied theology, and on the 18th of July, 1728, was invited by the third or South Society in Farmington, Connecticut, the Society which had lately been named Southington, to settle in the ministry. He accepted this call on the 8th of August, and was ordained November 13, at which time it is probable that the church was gathered.

In the divisions resulting from the Great Awakening of 1740, Mr. Curtis sympathized actively with the "Old Lights," and thus alienated a majority of his congregation. Difficulties also arose in the location of a new house of worship, and the final result was an appeal to the County Consociation of Ministers, who in November, 1755, dissolved the existing pastoral relation. Mr. Curtis continued to reside in Southington, though preaching no more, and there he died, March 21, 1795, in his 89th year, having been for upwards of two years (since the death of his classmate, Dr. Caner) the oldest living graduate. He married, January 7, 1730–31, Hannah, eldest daughter of the Rev. William Burnham (Harv. 1702), and Hannah (Wolcott) Burnham, of Kensington Society, in the southeastern part of Farmington, now in the township of Berlin. She was born November 18, 1708, and died April 10, 1772, having borne him four daughters and three sons,—all of whom except the youngest son lived to maturity.

He was again married, May 4, 1774, to Rachel, widow of Joseph Guernsey, Jr., of Westbury parish (now Watertown), in Waterbury, who died October 21, 1794, aged 88 years.

He is not known to have published anything. Yale College Library has a manuscript volume of exercises, written by him while an undergraduate. The inscription on his tombstone records that "Integrity, Meekness, and

Humility were conspicuous and acknowledged parts of his character both in public and private life."

AUTHORITIES.

Conn. Colony Records, viii, 530. Loomis Female Genealogy, i, 224. N. E. Hist. and Geneal. Register, xxxi, 195. *Robinson*, Memoir of Rev. Wm. Robinson, 81. *Timlow*, Sketches of Southington, 44, 78–96, lxxv.

JOHN EELLS, son of Samuel Eells, Jr., a prominent citizen of Milford, Connecticut, and a member of the Governor's Council, was baptized there, April 11, 1703. His mother was Hannah, daughter of Samuel Wetherell, of Scituate, Massachusetts. On account of his father's position, the son stood at the head of his class in rank.

He studied theology, and in May, 1732, began to preach in the parish which had been constituted a year before, by the name of Canaan (now the town of New Canaan), from the northern parts of Norwalk and Stamford, Connecticut. On March 7, 1733, he was unanimously called to the pastorate, and on the 20th of the following June a church was gathered and he was ordained.

Difficulties arose between him and his flock as early as 1736. In December, 1740, the society by a major vote declared "their uneasiness with Mr. Eells with respect to his ministerial performances and conversation." Several attempts were made by the Fairfield West Consociation to heal the difficulty, and he finally tendered a voluntary resignation, during the session of a council held to deliberate on the matter, June 4, 1741. The Records of the Fairfield East Association show that he was considered for two or three years to come as a candidate for another settlement; but he remained in New Canaan, and spent the rest of his life in cultivating his large farm. He died in New Canaan, October 15, 1785, in his 83d year.

He married, January 11, 1727–8, Anna, daughter of

Jeremiah and Mercy (Pettit) Beard, of Milford, Connecticut, who died May 8, 1736, in her 35th year, leaving one son and two daughters. He married, in 1737, Abigail, daughter of Moses and Abigail (Brinsmade) Comstock, of Norwalk, who died in January, 1785.

AUTHORITIES.

Fairfield West Consociation, MS. Records. *Greenleaf*, Hist. Sermon at New Canaan, 8–11. 150th Anniversary of Cong'l Church, New Canaan, 19, 24. *S. S. Noyes*, MS. Letter, Jan. 13, 1869.

NATHANIEL FARRAND, son of Nathaniel, Jr., and Anna Farrand, of Milford, Connecticut, was born April 1, 1705, in that town, though not baptized until July, 1711.

He settled as a farmer on his paternal estate, and being advanced to office in the militia of the Colony, went in the expedition against Cape Breton in 1745 with the rank of Captain. In May, 1762, he was appointed by the General Assembly, Surveyor of Lands in New Haven County. His mother's will (May, 1763) cuts him off with a legacy of twenty shillings, "besides what his father had given him and his learning, and considering his carriage towards me."

He died in Milford, in October, 1766, in his 62d year. His wife, Esther, survived him, with his only son.

JOHN GOODSELL, the youngest son of Thomas Goodsell, —first of the name in this country,—was born in East Haven, a parish of New Haven, December 21, 1706. His mother, Sarah Hemingway, was an elder sister of the Rev. Jacob Hemingway, the earliest student of the College, and the earliest minister of East Haven.

He studied theology, and was ordained, May 18, 1726, pastor of the church gathered on that day in the northwest

parish of Fairfield, Connecticut, later known as Greenfield; he was at that time a member of the Church in Stratford, and had been preaching in Greenfield for some months.

He continued in this office for thirty years, until oppressed by sickness and infirmity, which occasioned his dismission by the Fairfield West Consociation, April 20, 1756; he had been for a few years partially insane, and the Consociation declared themselves "of opinion that his disorders have of late returned upon him to such a degree, as to render him incapable of performing the duties of his office."

He still resided in Greenfield, where he died December 26, 1763, at the age of 57. The inventory of his estate amounted to about £600.

He married, July 20, 1725, Mary, daughter of Captain James Lewis, of Stratford, who was born May 18, 1706, and died December 11, 1769. They were blessed with fourteen or fifteen children, but only six sons survived their father.

AUTHORITIES.

Dodd, East Haven Register, 120. Fairfield West Consociation, MS. Records. *H. B. Smith*, Hist. Discourse at Greenfield (1876), 27.

THOMAS GOODSELL, an elder brother of his classmate, was born in East Haven, January 4, 1701–2.

He spent his life on his farm in East Haven, where he died November 2, 1746, in his 45th year. His estate was inventoried at £574 1.

He married, October 6, 1731, Martha, second daughter of the Rev. John and Martha (Gould, Selleck) Davenport, of Stamford. She was born February 10, 1700, and next married, January 24, 1749–50, Samuel Baker, of Branford. She died in 1796.

Thomas Goodsell's only child, Sarah, married, in 1758, a

son of Alexander Wolcott (Y. C. 1731); her only son was graduated here in 1783.

AUTHORITIES.

Davenport Family, Supplementary ed., 1876, p. 202. *Dodd*, E. Haven Register, 120, 170. Wolcott Memorial, 140, 209, 393.

JONATHAN HUBBARD, the fourth son and sixth child of Deacon Isaac Hubbard, of Hatfield, Massachusetts, by his wife Ann, daughter of Daniel Warner, was born in Hatfield, December 19, 1703. His parents removed in 1714, to Sunderland, Massachusetts, from which place he entered College.

He studied theology, and on the 21st of September, 1731, was called to the office which his classmate Wright had just declined, the pastoral charge of the new society of Eastbury, in Glastonbury, Connecticut. Mr. Hubbard seems to have accepted the call, and to have preached more or less frequently until some time in 1733, when a day was fixed for his ordination; but for some reason, now unknown, the connection was suddenly terminated at this point.

The name of a "Mr. Hubbard" is found soon after this in the list of supplies of the Presbyterian Church of Trenton, New Jersey; and there are reasons for supposing that the subject of this notice was the person referred to. On the 26th of June, 1735, being then of Sunderland, he was called to be the first pastor of the new town of Sheffield, near the southwestern corner of Massachusetts, the first town settled in what was afterwards Berkshire County; where he was ordained October 22, the church being gathered on the previous day. He continued in office until December, 1764, when he was dismissed. He died in Sheffield, July 6, 1765, in his 62d year.

He was the moderator of the Council that dismissed

Jonathan Edwards from Northampton, and was in sympathy with its action. A memorandum made by President Stiles in 1789 implies that his useful career in Sheffield was broken up by some interference of Dr. Bellamy's,—presumably on account of his "Old Light" predilections, so different from those of the neighboring Connecticut ministers.

His wife Rachel survived him, dying March 28, 1796, in her 80th year. They had seven sons, five of whom survived their father.

His epitaph declares that "he was blest with a lively genius and solid judgment; his public discourses were judicious, and his conversation instructive."

AUTHORITIES.

Glastenbury Centennial, 71. *Hall*, Hist. of Presbyterian Church, Trenton, 65. Hist. of the County of Berkshire (1829), 208. *Judd*, Hist. of Hadley, 515. *Packard*, Hist. of Franklin Co. Churches and Ministers, 393. *Smith*, Hist. of Pittsfield, i, 146. *Pres. Stiles*, MS. Lists of Pastors in N. E., 95; and MS. Itinerary, v, 185.

PELATIAH KILBORN, fourth son of George and Abigail (Atwood) Kilbourn, and brother of Hezekiah Kilborn (Y. C. 1720), was born in Wethersfield, Connecticut, February 7, 1704.

He was a teacher for several years; but having a competent estate spent his latter years in leisurely retirement. He lived to old age in Wethersfield, where he is said to have died in 1780, but neither tombstone nor administration on his estate has been found.

He married, March 17, 1745, Abigail Becroft, but left no descendants.

AUTHORITIES.

Hist. of the Kilbourn Family, 72.

RICHARD LORD, third son and seventh child of Richard and Abigail (Warren) Lord, of Hartford, was born in Hartford, February 18, 1705. He was a brother of Elisha Lord (Y. C. 1718), as also of Epaphras and Ichabod (1729).

He married, December 31, 1724, Ruth, daughter of the Hon. Hezekiah and Elizabeth (Hobart) Wyllys, of Hartford.

He settled, at least as early as 1726, in Wethersfield, where he died in 1740, his will being dated on July 19th of that year, and proved on the 10th of December. His wife bore him five sons (of whom only two survived him) and two daughters; and after his death she married Thomas Belden, of Wethersfield, who died April 13, 1761, and left her a widow, with two daughters.

AUTHORITIES.

Goodwin, Genealogical Notes, 349-51. New England Historical and Genealogical Register, xix, 318; xxxvii, 34

ELISHA MIX, eldest son and fourth child of the Rev. Stephen Mix (Harv. 1690), of Wethersfield, Connecticut, was born in Wethersfield, October 19, 1705. His mother was Mary, eldest daughter of the Rev. Solomon Stoddard (Harv. 1662), of Northampton, Massachusetts.

He perhaps studied theology, as President Stiles marks him in one of his catalogues as "a preacher;" he certainly was a student, if not a practitioner, of medicine, as his will gives his physic-books to his cousin, John Goodrich. He died June 7, 1739, in his 34th year, and his property (inventoried at £4706) was mostly bequeathed to his four sisters, with whom he lived. He was unmarried. His gravestone describes him as "a Christian of Eminent Experience and Piety."

AUTHORITIES.

Savage, Geneal. Dict., iii, 222. *Sumner*, Hist. of E. Boston, 226.

DANIEL RUSSELL, fifth son and seventh child of the Rev. Noadiah Russel (Harv. 1681), of Middletown, one of the founders of the College, and of Mary (Hamlin) Russel, was born in Middletown, June 3, 1702. His elder brother, William, was graduated in 1709.

He studied divinity, and at the gathering of the church in Stepney (now the town of Rocky Hill), a parish in the southern part of Wethersfield, Connecticut, was ordained its pastor, June 7, 1727. He continued in this pastorate until his death, September 16, 1764, at the age of 62.

He married, November 13, 1728, Lydia Stillman, a sister of his classmate of that name. She was born November 7, 1702, and died September 8, 1750, having had six sons (one of whom was graduated in 1751) and four daughters; three sons and one daughter survived their father.

He was again married, July 29, 1752, to Catharine, third daughter of the Rev. Isaac Chauncy (Harv. 1693), of Hadley, Massachusetts, who died January 18, 1777, at the age of 71. By this marriage there were no children.

AUTHORITIES.

Boyd, Annals of Winchester, 291. *Foote* Genealogy, 285. *Judd*, Hist. of Hadley, 459. N. E. Hist. and Geneal. Register, xx, 19. *Savage*. Geneal. Dict., iii, 593; iv, 196.

THOMAS SEYMOUR, son of Captain Thomas, and grandson of John Seymour, of Hartford, Connecticut, was born in Hartford, July 29, 1705. His mother was Ruth, daughter of John and Ruth (Moore) Norton, of Farmington.

He became a lawyer of reputation in Hartford, and represented the town in five sessions of the General Assembly from 1746 to 1750. In 1764 he received the appointment of Agent and Attorney for the Governor and Company of the Colony, to appear in their behalf and plead in their defence in all actions which might be brought against them,

He died in Hartford, March 18, 1767, in his 62d year. His epitaph records that "in his public duties he was impartial and upright, in private life he was respected and beloved."

He was married, March 5, 1730, to Hephzibah, daughter of Deacon Daniel and Susanna Merrill, of Hartford. She was born April 14, 1712, and died August 28, 1788. They had five sons (of whom two died in infancy, and one was graduated at this College in 1755) and six daughters.

AUTHORITIES.

N. E. Hist. and Geneal. Register, xiii, 48, 242 ; xxiii, 46. N. Y. Geneal. and Biographical Record, xi, 116.

BENJAMIN STILLMAN, twelfth and youngest child of George Stillman, by his wife Rebecca, only daughter of Philip and Rebecca (Foote) Smith, was born in Hadley, Massachusetts, July 29, 1705. The family removed, probably in 1705, to Wethersfield, Connecticut, where this son succeeded his father as a merchant, and where he is said to have died in 1780.

He first married, August 29, 1727, Sarah, daughter of Captain Samuel and Ann (Buckingham) Doty, of Saybrook, Connecticut; she was born November 19, 1708, and died October 4, 1732, after bearing two sons.

He next married, late in 1732, Catharine, second daughter of the Rev. Nathaniel Chauncey (Y. C. 1702), of Durham, Connecticut, who was born September 21, 1714, and died, childless, June 12, 1736.

He was again married, December 15, 1737, to Ann Pierson, by whom he had two sons.

AUTHORITIES.

Foote Genealogy, 280, 285. *Judd*, Hist. of Hadley, 582. Geneal. Register, xx, 127. *Savage*, N. E. Hist. and Geneal. Dict., iv, 196.

ASHBEL WOODBRIDGE, only son of the Rev. Timothy Woodbridge, of Hartford, by his second marriage with Mrs. Howell, and a half-brother of Timothy Woodbridge (Y. C. 1706), was baptized, June 10, 1704.

He studied theology, and after the failure of the society in Glastonbury, Connecticut, to call John Curtiss, of the Class of 1719 (v. p. 200), was invited to become the pastor of that church. He accepted, and was ordained there on the 23d of October, 1728, continuing in office until his death, August 6, 1758, in his 54th year. The inventory of his estate amounted to £1300.

He was appointed, in June, 1746, Chaplain of the forces raised by Connecticut to coöperate with those of the other New England Colonies and the English fleet in operations against the French; by the turn of events, there proved to be no occasion for taking the field, and the regiment was dissolved by the Assembly in October.

He was elected in 1755 a member of the Corporation of the College, and continued in that office till his death.

He married, November 17, 1737, Jerusha, youngest daughter of the Hon. William, Jr., and Elizabeth (Stanley) Pitkin, of East Hartford, and widow of Samuel Edwards, Esq., of Hartford. By this marriage he had seven sons and three daughters; of the former, three were graduates of this College,—in 1763, 1765, and 1780, respectively,—and a fourth (the eldest) died while a Junior in College, nine days after his father. Mrs. Woodbridge was born June 22, 1710, and died July 31, 1799. The sermon delivered at her funeral, by the Rev. William Lockwood (Y. C. 1774) was printed (Middletown, 1799. 8°, pp. 24).

The sermon at Mr. Woodbridge's funeral, by the Rev. James Lockwood (Y. C. 1735), was printed; it commends him as "a plain, serious, evangelical preacher."

His tombstone calls him "a great scholar, an excellent divine, a faithful minister, a wise peace-maker."

He published:—

A Sermon Delivered before the General Assembly of the Colony of Connecticut, on the Anniversary Election, May 14, 1752. [From Ps. lxxviii, 72.] New-London, 1753. 16°, pp. 45.

[*A. A. S. A. C. A. B. Ath. C. H. S. M. H. S. Y. C.*

This discourse is more than usually spicy, in comparison with its fellows; there is, in particular, a long foot-note, directed against Episcopal propagandism, and a curious passage respecting duties to negro slaves.

AUTHORITIES.

Chapin, Glastenbury Centennial, 68. *Lockwood*, Sermon at the Funeral of Madam Woodbridge. *Mitchell*, Woodbridge Record, 29. N. E. Hist. and Geneal. Register, vii, 75; xxxii, 296. *Savage*, Geneal. Dict., iii, 441.

EBENEZER WRIGHT, the only child of Thomas (son of Deacon Joseph) Wright, of Wethersfield, Connecticut, by his first wife, Prudence, daughter of Ebenezer and Sarah Deming, also of Wethersfield, was born in that town, October 2, 1706.

He studied theology, and on June 29, 1731, was invited to settle in the ministry in the parish of Eastbury, just set off in the eastern part of Glastonbury. He promptly declined, and on the 28th of the succeeding month was called almost unanimously to the vacant pastorate of the church in Stamford, Connecticut. At an adjourned meeting of the Society, in September, the vote was unanimous in his favor. He signified his acceptance of the call before the close of the year, and on May 7, 1732, was ordained. His relation to the church was terminated by his early death, May 5, 1746, in his 40th year. The inventory of his estate amounted to £2055, Old Tenor.

He was married, May 1, 1735, to Hannah, daughter of Captain Joseph and Mary (Doty) Allyn, of Wethersfield, who bore him three sons and two daughters: one daughter married the Rev. Ebenezer Kellogg (Y. C. 1757).

His widow married, June 24, 1755, Captain Joseph St. John, of Norwalk, who died September 29, 1756; and next, July 28, 1757, the Rev. Moses Dickinson (Y. C. 1717), of Norwalk, whom she survived for twenty-five years, dying June 16, 1803, at the age of 98.

AUTHORITIES.

Chapin, Glastenbury Centennial, 70.
Huntington, Hist. of Stamford, 138–40; and Stamford Registration, 137. N. E. Hist. and Geneal. Register, xx, 208.
Talcott, Genealogical Notes, 501, 732.

Annals, 1724–25

We have seen that in May, 1724, the Rev. Professor Edward Wigglesworth was the first choice of the Trustees for the place of Rector. There is no record of his answer to the proposal, except a statement in the obituary notice published the week after his death, in the Boston Evening Post of January 19, 1765, which says that "on account of increasing deafness he declined the Rectorship of Yale College, when it was offered him."

In September, 1724, negotiations were pending with the South Society in Middletown for a release of their pastor, Mr. William Russell, that he might accept the Rectorship; but they quickly ended in disappointment.

On the 20th of this same month, the College in common with the whole Colony, and indeed with all New England, suffered a great loss in the sudden death, by apoplexy, of Governor Gurdon Saltonstall, at his residence in New London, in the 59th year of his age. In the sermon preached at his funeral, by the Rev. Eliphalet Adams, it is said of the College that "under his wing and care, our little nursery of learning hath sprung up to that consistence, observation and strength that it is this day; and now it heartily bemoans the loss of its best friend under God." The College has his portrait, a three-quarter length, presented by his grandson (Y. C. 1751), in 1783.

The year passed in quiet, Mr. Andrew presiding at the Commencement in September, 1725, and signing the diplomas as "*Rector pro tempore.*" Young Gilbert Tennent, afterwards so energetic as a revival preacher, now only a licentiate, was honored with the degree of Master of Arts.

Sketches, Class of 1725

*Gurdonus Saltonstall, A.M.	*1785
**Richardus Treat*, A.M., S.T.D. 1776	*1778
**Jacobus Searing*, A.M.	*1755
*Daniel Trowbridge	*1752
*Benjamin Fenn	*1731
**Stephanus Munson*, A.M.	*1730
**Jonathan Merrick*, A.M., Socius	*1772
*Jacobus Calkin, A.M.	*1756
*Samuel Allyn	

SAMUEL ALLYN, son of Samuel, and grandson of Captain Thomas and Abigail (Warham) Allyn, of Windsor, Connecticut, was born in Windsor, October 27, 1703.

He is said to have studied medicine, and to have gone South; President Stiles was informed in 1787 that he had died in Virginia, perhaps about 1780; his name was not starred in the Triennial Catalogues until 1787.*

AUTHORITIES.

Stiles, Hist. of Windsor, 524; Suppl., 18. *Pres. Stiles*, MS. Itinerary, iv, 138.

JAMES CALKIN, eldest child of John, Jr., and Abigail (Birchard) Calkin, of Norwich and Lebanon, Connecticut, was born in Lebanon, April 29, 1702.

He studied theology, and in April, 1730, was licensed to

* He is not to be identified with the Samuel Allyn, eldest child of Samuel and Hannah (Burroughs) Allyn, of Enfield and Windsor, who was born in 1702, married Elizabeth Booth in 1728, had seven children, and died December 20, 1771; his will is in Hartford Probate Records, proved by son Zachariah, January 22, 1772. Cf. Stiles's Hist. of Windsor, 518, 525.

preach by the Windham Association of Congregational Ministers. He was married, at Lebanon, April 15, 1734, to Abigail, daughter of John and Abigail (Lathrop) Huntington, of Norwich.

In May, 1735, the selectmen of the newly-settled town of Union, in Tolland County, alleged in a petition to the General Assembly, that sundry disaffected members of the parish had invited "Lawyer Calkins, who is not approved of by ministers," to preach for them, and that he had accepted the call; an accompanying petition distinctly describes him, as "Mr. James Calking, of Lebanon."

He afterwards settled as a farmer in Norwich, the town adjoining to Lebanon, probably in the part which afterwards became the town of Franklin, and there died early in 1756; the inventory of his estate (amounting to £325) is dated on the 5th of April in that year. His wife died in Norwich, February 21, 1749.

AUTHORITIES.

Hine, Early Lebanon, 150. Huntington Family Memoir, 83. *J. H. Trumbull*, MS. Letter, August 15, 1851.

BENJAMIN FENN, son of James, and grandson of Benjamin Fenn, of Milford, Connecticut, was baptized there, June 9, 1706.

He settled in Branford, as a merchant, and was married, April 5, 1727, to Mary, younger daughter of the Rev. Samuel Russel, one of the founders of the College, and pastor of the church in Branford from 1687 to 1731.

He died in December, 1731, in his 26th year, his wife surviving him. His inventory amounted to £600, the most of the property being in merchandise.

JONATHAN MERRICK (or MERICK, as he himself wrote it), son of John and Mary (Day) Myrick, and grandson of Thomas and Sarah (Stebbins) Merrick, was born in Springfield, Massachusetts, August 13, 1700.

He studied theology, and soon after permission was given by the General Assembly, in October, 1727, to the inhabitants of the north (or 2d) parish in Branford, now the town of North Branford, Connecticut, to embody themselves into a church, he was ordained* the first pastor of the church thus gathered.

His active ministry ceased in 1769, in consequence of a stroke of paralysis, which had incapacitated him; and a colleague was ordained on March 29 of that year. He died in North Branford, June 27, 1772, at the age of 72. He left an estate valued at £3365. He is reputed to have been a man of much decision and energy; besides his pastoral work he managed an extensive farm. He was a Fellow of Yale College from June, 1763, to September, 1769. In the theological divisions of the time he was identified with the "Old Light" party.

He married, March 28, 1731–2, Jerusha Minor, of Stonington, Connecticut, who survived him, with several children. She died July 23, 1777, "in her 73d year." She is perhaps to be identified with Jerusha, daughter of Joseph and Sarah (Tracy) Minor, of Stonington, who was born January 27, 1703.

AUTHORITIES.

Conn. Journal, July 3, 1772. *Savage*, General Dict., iii, 198. *Sprague*, Annals of the Amer. Pulpit, i, 631. *Pres. Stiles*, MS. Letters (bound), 4°, iii, 16. *Wood*, Early Hist. of the Congregational Church, No. Branford, 10.

* The inscription on his tombstone states that he died in the 43d year of his ministry: which would place his ordination in 1729 or 30; perhaps, however, the close of his active ministry (in 1769) is intended.

STEPHEN MUNSON, eldest child of Stephen, and grandson of Samuel and Martha Munson, of New Haven, was born in this town, November 15, 1704. His mother was Lydia, daughter of Captain John and Mercy (Todd) Bassett, of New Haven.

He studied theology, and after the sudden death (in May, 1727) of the Rev. Richard Sacket (Y. C. 1709), pastor of the second church in Greenwich, Connecticut, he was called to the vacant pulpit. He was ordained there, May 29, 1728, and died in May, 1730, at the age of 25½ years.

He married Susannah, second daughter of Deacon John and Abigail (Alling) Punderson, of New Haven, who died in New Haven, December 14, 1741, at the age of 38. A posthumous son, bearing his father's name, was graduated at this College in 1751.

AUTHORITIES.

Mead, History of Greenwich, 108.

GURDON SALTONSTALL, the third son of the Rev. and Hon. Gurdon Saltonstall (Harv. Coll. 1684), by his second wife, Elizabeth, daughter of William Rosewell, of Branford, was born in New London, December 22, 1708, the year after his father's elevation to the chief magistracy of Connecticut, and was graduated at the unusually early age of 16¾ years.

He established his residence in New London, and attained a commanding influence in the civil and military affairs of the Colony. When the militia was reorganized, in October, 1739, he was appointed Colonel of the 3d Regiment,—comprehending the companies in New London, Norwich, and Lyme. As one of the Colony Commissaries, he assisted in superintending the dispatch of Connecticut

troops to Cape Breton in 1745, himself serving in the siege of Louisburg; he was charged with a similar duty in 1746 and 1755, when expeditions were planned against Canada and Crown Point.

He represented New London in the General Assembly at eleven sessions between 1744 and 1748, and again at six sessions between 1754 and 1757; in the intervening years he served as a member of the Upper House of Assistants. He was Judge of Probate for the New London District from 1751 until his death.

At the outbreak of the Revolution he was perhaps the leading citizen of New London. He was still Colonel of the 3d Regiment, and in September, 1776, was appointed by the Governor and Council of Safety Brigadier General of the State Militia, and reported himself immediately with the nine regiments under his command at Westchester, New York, bearing a letter of introduction from Governor Trumbull to General Washington, which describes him "as a worthy man, a steady and warm friend to the States of America, and an old, tried and faithful servant of this State." He was thus the earliest graduate of the College to take any active part in the Revolutionary struggle. He is not, however, to be confounded (as has sometimes been done) with Commodore Dudley Saltonstall, the unfortunate leader of the Penobscot Expedition in 1779.

When New London was burnt by the British, in September, 1781, his house was consumed. He was appointed Collector of the port of New London in 1784.

He died while on a visit in Norwich, September 19, 1785, in his 73d year. The inventory of his estate amounted to £516; it included six valuable paintings.

He was married, March 15, 1732–3, to Rebecca, daughter of the Hon. John Winthrop, of New London, and granddaughter of the Hon. Waitstill Winthrop.

Two of their six sons were graduated here (in 1752 and 1756), and three of their eight daughters married graduates, viz., John Richards (Y. C. 1757), Silas Deane (1758),

and David Manwaring (1769). Several of his letters on public business are printed in Force's American Archives, and a portion of his correspondence with his son-in-law, Silas Deane, is in volume 2 of the Collections of the Connecticut Historical Society.

AUTHORITIES.

Bond, Hist. of Watertown, 925. *Caulkins*, Hist. of N. London, 577. *Force* Archives, 4th Ser., v, 788-9, 824, 857; 5th Ser., ii, 281, 295, 306, 828. *Hinman*, Conn. in the Revolution, *passim*.

JAMES SEARING, son of Simon, and grandson of James Searing, of Hempstead, Long Island, was born in Hempstead, September 23, 1704.

He studied theology, and was ordained, April 21, 1731, pastor of the 2d Congregational Church, Newport, Rhode Island. He died in office, in Newport, January 6, 1755, in his 51st year.

His epitaph, written by his successor, the Rev. Ezra Stiles, afterwards President of Yale College, celebrates "his contempt of bigotry, his extensive charity and benevolence, and exemplary goodness of life."

His wife Mary and several daughters survived him. Mrs. Searing died in Newport, December 29, 1787, in her 72d year.

AUTHORITIES.

Alden, Collection of Amer. Epitaphs, iv, 49. *Pres. Stiles*, MS. Diary, xiii, 116; and Miscellanea (1756-62), 89.

RICHARD TREAT, the second son of Captain Joseph Treat, grandson of Robert Treat, and great-grandson of Governor Treat, of Milford, Connecticut, was born in that town, September 25, 1708.

He studied theology, and after preaching for some three years in New Jersey and Pennsylvania, was ordained by the Presbytery of Philadelphia pastor of the church in Abingdon (now Abington), Pennsylvania, about ten miles north of Philadelphia, December 30, 1731. The ordination sermon, by the Rev. David Evans (Y. C. 1713), was published. [See above, page 113.]

After preaching for some years, he was as he thought reconverted in 1739, while listening to a sermon by Whitefield. Thenceforth he became a zealous revivalist, and in the schism which divided the Synod of Philadelphia, in June, 1741, he went out with the "New Side" men, and joined the Presbytery of New Brunswick. Whitefield repeatedly visited him and preached to great congregations.

In June, 1743, he visited his native town to preach to the seceders from the old church, who had just built a church of their own. He was urged to settle as their pastor, but the opposition of his Abingdon people prevented his acceptance. He remained in Abingdon until his death, November 20, 1778, at the age of 70. The degree of Doctor of Divinity was conferred on him by this College in 1776. He was one of the Trustees of the College of New Jersey, from its organization in 1748 until his death.

The Rev. Joseph Treat, who graduated at Princeton in 1757, and was one of the pastors of the 1st Presbyterian Church in New York City from 1762 to 1784, was his son; two other sons survived him, as well as his wife Rebecca, who had previously been the wife of Isaac Leech.

He published:—

1. — A Sermon Preach'd [from 1 Cor. i, 21] at the Ordination of Daniel Lawrence, at the Forks of Delaware, 1747. Philad., 1747. 16°. — [*C. H. S. & Y. C., imperfect.*

2. A Sermon at the Funeral of President Finley, 1766.

3. A letter in the Pennsylvania Chronicle for July 18, 1768, in answer to certain strictures on the management of the College of New Jersey, and on the missionary expenditures of the Synod of New York and Philadelphia. [*Y. C.*

AUTHORITIES.

Brainerd, Life of John Brainerd, 170. Conn. Colony Records, vi. 349. Conn. State Library, MSS. on Colleges and Schools, i, 44–5. *Lambert*, Hist. of Colony of N. H., 108. *Sprague*, Annals of the Amer. Pulpit, iii, 100, 132. *Webster*, Hist. of the Presb. Church, 173, 407. *Whitefield*, [sixth] Continuation of his Journal, 1741, 20.

DANIEL TROWBRIDGE, fourth son and seventh child of Thomas Trowbridge, by his wife Mary, daughter of John and Elizabeth Winston, and grandson of Thomas and Sarah (Rutherford) Trowbridge, was born in New Haven, October 25, 1703.

He resided in his native town, employed as a merchant and sea-captain, and amassing a large fortune.

In 1731, he married Mabel, daughter of Francis and Hannah (Alling) Brown, of New Haven. She was born April 9, 1711, and died October 1, 1797.

He died in New Haven, August 4, 1752, in his 49th year. The inventory of his estate amounted to £4900. He had nine sons (six of whom survived him) and one daughter.

AUTHORITIES.

N. H. Colony Hist. Soc. Papers, iii, 598. Trowbridge Family, 33.

Annals, 1725–26

The Trustees met on the 29th of September, 1725, and elected the Rev. Elisha Williams to the vacant Rectorship.

He was a son of the Rev. William Williams (Harv. 1683), of Hatfield, Massachusetts, where he was born in August, 1694. His mother, Elizabeth Cotton, was a granddaughter of the distinguished John Cotton, as well as of Governor Bradstreet.

He graduated at Harvard in 1711, and at first studied divinity with his father. Removing to Wethersfield, he formed an acquaintance there with Eunice, eldest child of the late Thomas Chester, whom he married February 23, 1713–14. He appears to have resided on a farm in Wethersfield from the time of his marriage, and to have begun the study of law, with the intention of practicing. In 1717 and the three succeeding years, he served as a Representative in the General Assembly. He was also employed, as we have seen, in the instruction of students.

On the 6th of April, 1720, steps were taken by Newington Parish, in the western part of Wethersfield, to obtain him for their minister, and on the 5th of August he was voted a formal call. Arrangements about his salary were completed in December, and he probably then began his regular ministry. A church was not organized, however, until October 3, 1722, and a fortnight later (October 17) the pastor received ordination.

The Trustees had reason to expect a favorable answer from Mr. Williams, and at once proceeded to memorialize the Assembly for indulgence towards Newington Parish. The Assembly expressed their joy "in the good providence that conducted the reverend trustees to fill up the vacancy of a rector in said college with a gentleman so agreeable to the country, and so very acceptable to the Assembly;" and

provided that Newington should be freed from taxation for four years from the date of Mr. Williams's removal,—the money thus saved to be applied to the settlement of another minister. The matter was not concluded until the following May, when the Assembly voted to pay £100, half the computed damages due to Newington for the loss of the money paid for endowing Mr. Williams with a house and land, and for other charges incurred in his settlement,—leaving the College Treasury to contribute a corresponding amount. Mr. Williams was not inducted into his new office until September 13, the day after Commencement (at which Mr. Andrew presided). At this date the cost of tuition was raised from thirty to forty shillings a year.

One immediate consequence of the election of Rector Williams was a large accession of students from western Massachusetts, a section in which the Williams family had long exercised a peculiar leadership; at least ten of the eighteen graduates of the class which entered College in 1726 were from this region.

A local incident of this year received public commemoration, in the printing (at New London, in 1727, in ten octavo pages) of "A Monumental Gratitude attempted, in a Poetical Relation of the Danger and Deliverance of Several of the Members of Yale-College, in Passing the Sound, from South-hold to New-Haven, August 20th, 1726." This grandiloquent effusion, in 166 lines of tensyllable verse, was probably written by Dr. John Hubbard, the elder brother of Daniel Hubbard, of the Class of 1727, who was one of the party thus commemorated. Dr. Hubbard was given an honorary degree by the Trustees in 1730. Copies of this very rare pamphlet are in the Boston Athenæum Library, and the Library of the New York Historical Society.

Sketches, Class of 1726

*Benjamin Pierpont, A.M.	*1736
*Johannes Whiting, A.M.	*1786
*Elnathan Whitman, A.M., Tutor, Socius	*1777
*Johannes Bulkley, A.M., Colon. Conn. Cur. Super. Jurid.	*1753
*Johannes Woodbridge, A.M.	*1783
*Samuel Mather, A.M.	*1779
*Jacobus Noyes	*1727
*Nathanael Stanley, A.M.	*1761
*Daniel Wadsworth, A.M., Socius	*1747
*Richardson Miner, A.M.	*1744
*Rogerus Newberry, A.M.	*1741
*Ireda Lewis, A.M.	*1739
*Georgius Clark, A.M.	*1754
*Samuel Belden, A.M.	*1779
*Ebenezer Punderson, A.M.	*1764
*Timotheus Porter, A.M.	*1780
*Daniel Munson, A.M.	*1746
*Samuel Sherman, A.M.	*1769
*Sethus Payne, A.M.	*1758
*Henricus Baldwin	
*Ebenezer Grant, A.M.	*1797
*Abija Moore, A.M.	*1759
*Cornelius Bennet, A.M. 1748	

HENRY BALDWIN was baptized June 14, 1702, the fifth son of Barnabas Baldwin, of Milford, Connecticut, a farmer in that part of the town which is now the southwestern part of Woodbridge; the farm also extended within the bounds of New Haven, of which town the father was made a freeman, in April, 1727.

All that is known of his history is that, in January, 1728,

he began to preach in the Presbyterian Church in Bedford, New York.

His name is starred in the Triennial Catalogue of 1733. (No copy is known of a Catalogue of 1730.)

His father retained a kindly recollection of this son's *alma mater*, as in his will, dated May 5, 1740, and proved October 19, 1741, he bequeathed the sum of forty shillings to the College.

AUTHORITIES.

Baird, Hist. of Bedford Church, 56. 1877; and Baldwin Genealogy, i. 94.
C. C. Baldwin, MS. letter, January 2,

SAMUEL BELDEN is entirely unknown to us.

He may be the person of that name who was commissioned as Ensign of the trainband in the town of Norwalk, in October, 1740; or, he may have belonged to the well-known Wethersfield family.

He is said to have died in 1779; and is starred in the Triennial Catalogue of 1781.

CORNELIUS BENNET, judging from a later statement of his age, was born about 1711; if this date is correct, he probably received his first degree at a less age than any earlier graduate. Of his family nothing is known; but his rank, at the foot of his class, implies that his parentage was humble.

In the winter of 1726–7, he began to teach school in Stratford, Connecticut, being perhaps a native of the vicinity. In February, he was baptized by the Rev. Samuel Johnson (Y. C. 1714), and at once formed the plan of entering the ministry of the Episcopal Church.

In 1732 he was teaching in Barnstable, Massachusetts, and in 1741 the first school-house in connection with Trinity Church, Newport, Rhode Island, was built, and Mr. Bennet was employed to serve as master, until one who had received Episcopal ordination could be procured. He in fact continued to serve until September, 1748, when the Rev. Jeremiah Leaming (Y. C. 1745) arrived in Newport, with certificates of his ordination and of his appointment by the Venerable Society as schoolmaster. During these years the births of two sons (April, 1742, and April, 1745) of Cornelius and Ruth Bennet are entered in the Newport Records. He took his second degree at Yale in 1748.

A letter of the Rev. Dr. Johnson to the Venerable Society, dated October 9, 1761, strongly recommends him for a position as schoolmaster among the Mohawk Indians, representing that he has an earnest desire, being now near fifty years of age, to spend the rest of his life in converting the Indians. Dr. Johnson vouches for his serious character and his capacity as a teacher, and explains that at his age he does not wish to take orders, but has a competent estate to leave for the support of his family, so that he will only need a salary sufficient for personal expenses.

The Society did not immediately respond to these suggestions; but by the help of the Society in Scotland for the propagation of Christian knowledge, and by private subscriptions, he was enabled to start upon his mission in the fall of 1763. The Venerable Society, in learning of this, made him an appropriation of £40 a year. He was obliged, however, after about a year's service at Canajoharie, New York, to withdraw from his post, on account of a small-pox epidemic, and then undertook the duty of catechist and teacher to the remnant of the Narragansett tribe of Indians, in the southwestern part of the Colony of Rhode Island. He is mentioned in the Abstracts of the Proceedings of the Venerable Society for 1766 as commissioned to this service, and this is the last record of his

name; he is first marked as dead in the Triennial Catalogue of 1778.

AUTHORITIES.

Arnold, Hist. of R. I., ii, 255. *Beardsley*, Life of Johnson, 284. Conn. Church Documents, i, 113, 118, 120; ii, 51, 67, 74, 79. Documentary Hist. of N. Y., octavo ed., iv, 309, 332; or quarto ed., iv, 199, 212. *Freeman*, Hist. of Cape Cod, ii, 293. Newport Hist. Magazine, i, 100. *Perry*, Papers relating to the Hist. of the Chh. in Mass., 504. Report of Regents of Univ. of N. Y. State, 1870, 662. S. P. G., Abstracts of Proceedings for 1763, 64; for 1764, 79; for 1766, 26. *Updike*, Hist. of the Narragansett Church, 400.

JOHN BULKLEY, the third child and eldest son of the Rev. John Bulkley (Harv. 1699), of Colchester, and grandson of the Rev. and Hon. Gershom Bulkley (Harv. 1655), of Wethersfield, Connecticut, was born in Colchester, April 19, 1705. His mother was Patience, daughter of John and Sarah Prentice, of New London, Connecticut.

He settled in his native town, and served his fellow-citizens both as a lawyer and a physician. He represented Colchester in the General Assembly at thirty-one sessions between 1729 and 1743, and was from the latter date till the close of his life in 1753 a member of the upper house, or Governor's Council. As early as 1739, he was appointed Colonel of the 12th Regiment of militia. At the establishment of the East Haddam Probate District, in 1741, he was appointed Judge, and held the office till his death. He was also for eight years a Judge of the Superior Court of the Colony, being appointed at the comparatively early age of 40. A career of wide usefulness was interrupted by his death, from an apoplectic fit, during the night of July 20–21, 1753, at the age of 48.

He married, October 29, 1738, Mary, widow of Dr. Jonathan Gardiner, of Gardiner's Island and New London (who was lost at sea in 1735), and only surviving daughter of the Rev. Eliphalet Adams (Harv. 1694), of New London. She died January 24, 1749–50, in her 36th year;

and a Discourse on that occasion, by her father, was published. (New London, 12°, pp. 31.) By this marriage there were four daughters and two sons.

He married, April 16, 1751, Abigail, widow of Dr. Waitstill Hastings, of Hatfield, Massachusetts (who died April 22, 1748), and daughter of John Marsh, of Hadley, Massachusetts, who bore him one son. She next married the Rev. Ephraim Little (Harv. 1728), the successor of Mr. Bulkley's father as minister of Colchester, and died in Colchester, June 24, 1786, in the 69th year of her age.

In the religious dissensions which resulted in Connecticut from the Great Revival, Mr. Bulkley was a staunch supporter of the stringent measures of government; and to this attitude he is said by the historian Backus to have owed his elevation to the Council, in 1743, in the stead of a sympathizer with the revivalists.

AUTHORITIES.

Backus, Hist. of the Baptists, ed. 1871, ii, 58. *Barber*, Conn. Hist. Collections, 306. Bulkeley Genealogy, 98. *Hinman*, Early Puritan Settlers of Conn., 383. *Judd*, Hist. of Hadley, 506. 534. Mass. Hist. Soc. Coll., 4th Series, i, 38, 41–43. N. E. Hist. and Geneal. Register, vii, 270. *Peters*, Hist. of Conn., 173. *Sprague*, Annals of the Amer. Pulpit, i, 235. *Taintor*, Extracts from Records of Colchester, 104.

George Clark, Jr., the third child and eldest son of George Clark, Jr., and Mary Clark, of Milford, Connecticut, was baptized in Milford, October 12, 1707. His father was a Lieutenant in the militia, and a deputy to the General Assembly.

He spent his life in his native town, not holding any public office. He took an active part in the organization of the Second (or Separate) Church in Milford, in 1741, and in his house the first Sunday service was held.

He died in Milford, September 28, 1754, at the age of 47, leaving a large landed estate, incumbered heavily with debt. His wife, who survived him, was Abigail, daughter

of Governor Jonathan Law (Harv. 1695), of Milford, by his third wife, Abigail, daughter of Rector Andrew. She was the second cousin of her husband,—Governor Law's mother being a Clark. There do not appear to have been any surviving children.

AUTHORITIES.

Conn. Colony Records, x, 371, 576. *Lambert*, Hist. of N. H. Colony, 107.

EBENEZER GRANT, the youngest son of Samuel Grant, Jr., of Windsor, Connecticut, by his second wife Grace, daughter of Captain John Minor, of Woodbury, was born in Windsor, October 3, 1706. An elder brother was the great-great-grandfather of President Grant.

He settled on his paternal estate in the East parish of Windsor, incorporated as the town of East Windsor in 1768. He became the leading merchant of the vicinity, largely engaged in trade with the West Indies. He was also the keeper of the principal inn in the parish, which his widowed mother had kept before him, and it was in his house that Governor Franklin, of New Jersey, was quartered in 1776–77, while under confinement as a political enemy. He was appointed a Captain in the militia in 1742.

He died in East Windsor, March 19 (or 20), 1797, at the age of 90½ years, having been for two years previously the oldest surviving graduate.

He married, November 10, 1737, Anne, daughter of Jonathan and Sarah (Grant) Ellsworth. She was a second cousin of his father, and was born August 12, 1719, and died February 1, 1790. They had five daughters and three sons. Two sons were graduated here (in 1761 and 1765).

AUTHORITIES.

N. E. Hist. and Geneal. Register, xxi, 175. *Sabine*, Amer. Loyalists, i, 441. *Stiles*, Hist. of Windsor, 472, 483–4, 599, 636. *Stoughton*, Windsor Farmes, 95.

JUDAH LEWIS, the son of Thomas Lewis, one of the original proprietors of the southwestern part of Colchester, Connecticut, was born in that town, June 6, 1703.

He studied theology with his pastor (father of his classmate Bulkley), and as early as June, 1728, was regularly preaching to the people of the neighborhood of his father's house. In October, 1728, the General Assembly set off a new parish (including this neighborhood) from Colchester and East Haddam, to which the name of Westchester Society was soon given; and a year later they were allowed to organize a church. Accordingly, Mr. Lewis was ordained there, December 17, 1729, a church of sixteen members being gathered on the previous day. The ordination-sermon, by Mr. Bulkley, was printed at New London in 1730. (12°, pp. 48.) His brief ministry was faithful and successful, and during less than ten years the church membership increased to one hundred and eighty-two.

He died in office, of consumption, April 15, 1739, in his 36th year. The inventory of his estate shows a library of sixty-six volumes.

He married, February 19, 1728–9, Sarah, daughter of Nathaniel Kellogg, who was born December 27, 1707, and died April 7, 1732; by her he had one daughter.

He next married, December 24, 1734, Mercy, youngest daughter of Stephen and Lydia (Belding) Kellogg, of Westfield, Massachusetts, who survived him, with two sons and a daughter; the elder son was graduated here in 1758. His widow married January 21, 1747, David Bigelow, of Marlborough Parish, in Colchester, and died January 5, 1795, in her 86th year.

AUTHORITIES.

Conn. Colony Records, vii, 158, 203–4, 257. N. E. Hist. and Geneal. Register, xi, 69. *Taintor*, Extracts from Colchester Records, 85, 100, 105.

SAMUEL MATHER was the second son of Dr. Samuel Mather (Harv. 1698), a distinguished physician of Windsor, and a grandson of the Rev. Samuel Mather (Harv. 1671), who was one of the founders of Yale College, and an own cousin of Cotton Mather. His mother was Abigail, daughter of Samuel and Mary (Porter) Grant, of East Windsor, and he was thus the first cousin of his classmate and townsman Grant. He was born in Windsor, January 6, 1705–6.

He studied medicine, and was the first regular physician in Northampton, Massachusetts, where he practiced for about fifty years. He also served as selectman of the town for twelve or fourteen terms, and as a Justice of the Peace, from April, 1754. In February, 1762, he was appointed a Special Justice of the County Court of Common Pleas. He died April 29, 1779, at the age of 73.

His widow, Martha Holcomb (perhaps of Westfield), died December 2, 1785, in her 78th year. He was the ancestor of a line of physicians, beginning with his eldest son Samuel, who was graduated here in 1756. Besides this son, he had three other sons and one daughter.

AUTHORITIES.

Bridgman, Inscriptions on Grave Stones in Northampton, 30. *S. Clark*, Antiquities of Northampton, 25, 211, 331. N. E. Hist. and Geneal. Register, vi, 21. *Stiles*, Hist. of Windsor, 635, 701.

RICHARDSON MINER, son of Elnathan and Rebecca Miner, was baptized in Stonington, Connecticut, February 25, 1704–5.

He was married May 16, 1728, to Elizabeth, sister of his classmate Daniel Munson, of New Haven.

He studied theology, and when the church was gathered in the village of Unity (now the town of Trumbull), in the

northwestern part of Stratford, Connecticut, he was ordained the pastor, on the 18th of November, 1730.

He did not sympathize with the prevailing sentiment in Fairfield County with reference to the Great Awakening of 1740; and was thus drawn into association with the Rev. Samuel Johnson (Y. C. 1714), of Stratford, and others who had embraced Episcopacy. His declaration, in February, 1744, of his change of views and of his intention to take orders in the Church of England, led his parishioners to appeal to the Fairfield East Consociation, who declared on the 21st of March that he was by his own act dismissed.

The Episcopalians of Stamford and Greenwich joined in desiring to have Mr. Miner, for their minister, and they accordingly helped to defray the expense of sending him to England in June for orders. He was unfortunately taken by the French on his voyage; and after his release, while on his way from Port Louis, in France, to London, was stricken with a fever, and died at Salisbury,—probably in the last part of the year 1744, in his 40th year.

His wife was born September 26, 1697, and died in New Haven, August 19, 1751. There were several children; one of whom (Henrietta) married John Miles, of New Haven.

AUTHORITIES.

Beardsley, Hist. of the Episc. Chh. in Conn., i, 142. Conn. Church Documents, i, 206, 212, 217. *Huntington*, Hist. of Stamford, 317. *Merwin*, Historical Discourse at Trumbull, 1880, 14. *Wheeler*, Hist. of 1st Church, Stonington, 205.

Abijah Moore, the son of Richard and Mary (Collins) Moore, was born December 22, 1705,—it is supposed in Needham, Massachusetts, where his parents were living in 1714. As early as 1719, the family had removed to Oxford, in the same Province, and this son is (so far as is

known) the only resident of Central Massachusetts who received a degree here under the first charter.

He settled in Middletown, Connecticut, as a physician, marrying there, October 29, 1729, his cousin Anna, second daughter of Sergeant William and Abigail (Collins) Ward; she was born May 23, 1706, and died November 29, 1755, having borne him twelve children.

He next married, March 9, 1758, Abigail, daughter of Thomas Goodwin.

He died in Middletown, of the small-pox, December 18, 1759, at the age of 54. His estate, which was insolvent, was settled by his son of the same name.

His widow died July 18, 1774, at the age of 63.

AUTHORITIES.

F. F. Starr, MS. Letters, April, 1878, June, 1883, Nov., 1884.

DANIEL MUNSON, the second son of Captain Theophilus Munson, and grandson of Samuel and Martha (Bradley) Munson, of New Haven, was born here, January 12, 1708–09. His mother was Esther, eldest daughter of John and Elizabeth (Wilmot) Mix, of New Haven.

The first notice of him after graduation is his employment as Rector of the Hopkins Grammar School in New Haven, for a few months from November, 1729.

He was married, April 27, 1730, to Mary, daughter of Joseph Gorham, of Stratford, where he settled in the practice of medicine, and where he died, June 21, 1746, in his 38th year. He had recently (February, 1744) become a communicant in the Episcopal Church.

His widow married Benjamin Arnold, in Stratford, November 9, 1747.

AUTHORITIES.

M. A. Munson, MS. letter, August 16, 1884.

ROGER NEWBERRY, younger son of Captain Benjamin Newberry, Jr., of Windsor, Connecticut, by his wife, Hannah Dewey, was born in Windsor, June 4, 1706.

He married, August 24, 1727, Elizabeth, eldest daughter of Governor Roger and Sarah (Drake) Wolcott, of Windsor, who was born April 10, 1706.

He settled as a merchant in his native town, and early rose to prominence. He served as Deputy in the General Assembly at eleven sessions, beginning in 1735. He had received a commission as Lieutenant in the Militia of the Colony in 1729, and when a volunteer expedition was raised in the summer of 1740 to proceed against the Spanish in the West Indies, he was appointed Captain of one of the Connecticut companies, and went upon that service.

He was present at the repulse of Admiral Vernon at Cartagena, in April, 1741, but soon after sickened, and died on the return voyage, three days before the ships reached Jamaica, on the 6th of May, at the age of 35.

His wife died July 16, 1775, in her 70th year. He left three sons and four daughters; one of the sons received the honorary degree of Master of Arts from the College in 1793, being then a member of the Corporation by virtue of his office as one of the six Senior Assistants in the Council.

AUTHORITIES.

Stiles, Hist. of Windsor, 330–2, 721, 831. Wolcott Memorial, 77.

JAMES NOYES, the eldest child of Dr. James Noyes, of Westerly, Rhode Island, and a grandson of the Rev. James Noyes (Harv. 1659), one of the founders of Yale College, was born in Westerly, March 18, 1707–08, and baptized in Stonington, May 2, 1708. His mother was Anne, daughter of Governor Peleg and Mary (Brenton) Sanford, of Newport.

His father died in 1718, and his mother married, July 15, 1719, Captain John Mason, of Norwich, a grandson of the famous Major John Mason, the conqueror of the Pequots. This son was probably committed to the care of his uncle, the Rev. Joseph Noyes (Y. C. 1709), the pastor at New Haven. He died in 1727.

AUTHORITIES.

Narragansett Historical Register, i, 190. *Wheeler*, History of the First Church in Stonington, 207, 215.

SETH PAYNE, the seventh child and sixth son of John Payne, of Braintree, Massachusetts, was born there, January 16, 1701–02. His mother was Deborah, daughter of Henry Neal, of Braintree. Soon after his birth his parents removed to the new settlement in Pomfret, Connecticut.

He studied theology, and was the first person licensed to preach (on August 29, 1727) by the Windham County Association of Ministers. Fault was soon found with him for improper expressions (threats of violence to his brother), and he was suspended by the Association for a few months from preaching. On the 6th of June, 1734, being then of Lebanon, he was called to settle over the Congregational Church in Stafford, Connecticut, and he was ordained there, August 7, 1734, on a salary of £100 and thirty cords of wood. Difficulties soon arose, and grave charges were brought against him by some of his people. A council met, June 10, 1740, which reviewed these charges, and acquitted him, but advised his resignation; he accordingly resigned, July 24, but continued to reside in Stafford.

In April, 1744, he drew up a petition, which was presented the next month to the General Assembly of the Colony, for aid in collecting arrears of salary from some of his former parishioners, who had persistently declined to pay their rates; but the Assembly refused him assistance.

In the year 1745 he conformed to the Church of England, and expressed his readiness, if encouraged by the Society for Propagating the Gospel, to go to England for orders; but apparently the encouragement was not given. He had at this date a wife and two children.

He is supposed to have died in Stafford, early in the year 1753. His widow, Jerusha, died shortly after (in May or June, 1753); and his children, a daughter (aged 10 years) and two sons (aged eight and four years respectively), inherited his estate, of £2000.

AUTHORITIES.

Conn. Church Documents, i, 217. Conn. Colony Records, ix, 22, 81. *C. Hammond*, Hist. of 1st Church in Stafford, in Tolland County Press, June 21, 1877. *Larned*, Hist. of Windham Co., i, 391. Paine Family Records, i, 175. *Savage*, Geneal. Dict., iii, 333.

BENJAMIN PIERPONT, the fifth son of the Rev. James Pierpont (Harv. 1681), the principal founder of Yale College, and Mary (Hooker) Pierpont, was born in New Haven, October 15, 1707. In recognition of his father's position, he is ranked at the head of his class. Two of his brothers were graduated in the Class of 1718. He is supposed to have studied theology, but is not known to have preached. It is quite probable that he studied with his brother-in-law, Jonathan Edwards, as in November, 1730, he calls himself (in a deed) of Northampton. In April, 1732, he received a grant of land in New Haven.

He died, without issue, in the small isle of Virgin Gorda, east of Porto Rico, in the West Indies, probably in 1736. His will (dated November 27, 1733, when he describes himself as of New Haven) was proved in Boston, November 30, 1736.

AUTHORITIES.

Grosart, Selections from Unpublished Writings of Jonathan Edwards, 58.

He studied theology, and on the 28th of August, 1729, was called to be the pastor of the church just formed in the north parish in Groton, now the town of Ledyard, Connecticut. He accepted the call, and was ordained on the 25th of December, the sermon on the occasion being preached by the Rev. Eliphalet Adams, of New London.

Through acquaintance with the Rev. Dr. MacSparran, of Narragansett, he became convinced of the invalidity of his ordination, and in January, 1734, astounded his people by avowing himself a conformist to the Church of England. After unavailing attempts to dissuade him from his new views, a council was assembled on the 5th of February, which declared his connection with the church and society dissolved.

In the following April he went to England for orders, returning in October with a commission as Itinerant Missionary of the Venerable Society for New England, on a salary of £70. He fixed his residence in his old parish, where a church was soon erected. He also officiated in various places in the county, and elsewhere in the Colony.

In 1753 he was transferred to a settled residence in New Haven, where in that year or the next the present Trinity parish was organized, with Mr. Punderson as missionary,—Guilford and Branford being also under his care. This step was taken by the Venerable Society, in consequence of the recent bitter controversial attacks on the Church of England by those in sympathy with the College, and in order that Church of England principles might thus be given a chance to take root and flourish, side by side with their opponents.

The growth, however, of Episcopal sentiment in New Haven was very slow; Dr. Johnson in a letter to Archbishop Secker bluntly states the reason thus:—

"Mr. Punderson seems a very honest and laborious man; yet the Church at New Haven appears uneasy, and rather declining under his ministry, occasioned, I believe, partly by his want of politeness, and partly by his being absent so much, having five or

six places under his care. I wish he was again at Groton and some politer person in his place, and another at Guilford and Branford."

In the summer of 1762, he was invited by the parish of Rye, in the Province of New York, to become their Rector; and he accepted the invitation, though not completing his removal until the following year,—the church in New Haven being, according to Dr. Johnson's opinion, just ready to expire. Mr. Punderson was formally inducted into the Rectorship at Rye, in November, 1763, and remained in that office till his death there, after a few days' illness, September 22, 1764, at the age of 59. In a letter written after his arrival at Rye, he states the remarkable fact that, notwithstanding "many infirmities," he had been able to perform divine service every Sunday but one during the thirty years of his connection with the Venerable Society.

He married, August 2, 1732, Hannah, daughter of Ephraim Miner, of Stonington, Connecticut. She returned to North Groton, and died there, February 23, 1792, in her 80th year. Two sons were graduated here in 1755; a daughter married the Rev. John Beardsley, her father's successor in Groton.

AUTHORITIES.

Baird, Hist. of Rye, 315. *Beardsley*, Hist. of the Episc. Chh. in Conn., i, 91, 100, 126, 166, 172, 198, 220–222; and Life of S. Johnson, 207. *Bolton*, Hist. of Prot. Episc. Church in Westchester Co., 293–307, 312. *Caulkins*, Hist. of N. London, 2d ed., 420; and Hist. of Norwich, 451. Conn. Church Documents, i, 157–161, 174, 177–9, 262, 311; ii, 21, 37–45. Documentary Hist. of N. Y., quarto ed., iv, 213; octavo ed., iv, 334. N. H. Colony Hist. Soc. Papers, i, 55. *Updike*, Hist. of the Narragansett Church, 512. *Wheeler*, Hist. of 1st Church, Stonington, 210, 233. Wolcott Memorial, 357–9.

SAMUEL SHERMAN, only son of John and Dinah Sherman, and grandson of Captain Daniel and Abiah (Street) Sherman, all of New Haven, was born in this town, February 1, 1703–4.

He studied divinity; as the town records of Branford show, he preached there for a few weeks in the spring of 1730, and was twice called (June 1 and November 1, 1731) to settle, but declined. Again, in November, 1735, the records of the Fairfield East Association mention him as a possible candidate for a vacant parish.

He settled as a civilian in West Haven, a parish in his native town, and in May, 1741, was appointed Captain of a Militia Regiment. Subsequently, between 1746 and 1756, he served as deputy from New Haven at sixteen sessions of the General Assembly.

He died, very suddenly, in West Haven, October 28, 1769, in his 66th year, leaving six daughters and four sons, and an estate of about £500.

He married, April 4, 1728, Martha, daughter of Lieutenant Governor Nathan Gold, of Fairfield. She died in less than three months after her husband, January 18, 1770, in her 63d year.

AUTHORITIES.

Gold, Hist. of Cornwall, 285. Narragansett Hist. Register, iii, 12.

NATHANIEL STANLEY, the eldest child of the Hon. Colonel Nathaniel Stanley, Jr., of Hartford, was born in that town, August 11, 1707. His mother was Anna, daughter of Joseph Whiting, Treasurer of the Colony, and Ann (Allyn) Whiting.

His father established him in business as a trader in Windsor, and there he married Mary, daughter of Eliakim and Sarah (Leete) Marshall, who was born March 14, 1715. But after a few years he became a worthless spendthrift, and in 1757 a conservator was appointed to take care of his property; by the distribution of his father's estate in that year he received as his (double) portion up-

wards of a thousand pounds. He appears to have been a resident of Hartford in 1753, but very soon to have returned to Windsor, and there lived until his death,—which event occurred between March, 1758, and the issue of the Triennial Catalogue in 1763. He probably died late in 1761 or early in 1762, as a series of deeds and leases by his wife and elder son between February and November, 1762, seems to show that the family was then recently broken up.

His widow survived until 1797; on the 27th of September in that year an administrator was appointed on her (insolvent) estate.

Two sons and three daughters grew to maturity.

AUTHORITIES.

Goodwin, Geneal. Notes, 345. *A. S. Kellogg*, MS. letter, March 12, 1884. N. E. Hist. and Geneal. Register, xiii, 48; xx, 236. *Porter*, Hist. Notices of Hartford, ii, 21. *Stiles*, Hist. of Windsor, 693.

DANIEL WADSWORTH, son of Deacon John Wadsworth, Jr., of Farmington, and a great-grandson of William Wadsworth, one of the first settlers of Hartford, Connecticut, was born in Farmington, November 14, 1704. His mother was Elizabeth, daughter of John and Sarah (Fletcher) Stanley, also of Farmington.

He studied theology, and appears to have been employed in the early months of the year 1732 as an assistant to the aged and infirm Timothy Woodbridge, pastor of the First Church in Hartford. On the evening after Mr. Woodbridge's funeral (May 2, 1732), a committee of the Hartford Society was appointed, "to treat with Mr. Wadsworth respecting his settling in the work of the ministry of the gospel amongst us." On the 28th of the following month, he was called to settle, on an annual salary of £130. He accepted the call, and was ordained September 28.

He married, February 28, 1733–4, Abigail, eldest child

born in Windham, February 20, 1705–6. His mother was Elizabeth, daughter of the Rev. William Adams (Harv. 1671), of Dedham, Massachusetts. A younger brother, Colonel Nathan Whiting, was graduated in 1743. Rector Clap married his sister. He undertook to preach, soon after graduation, without being regularly licensed; and the Windham County Association of ministers summoned him, October 10, 1727, for discipline in consequence of this; having acknowledged his fault, and passed a satisfactory examination, he was formally licensed by them the same day. He soon, however, left the ministry. He afterwards settled in Newport, Rhode Island, where he was admitted freeman, in May, 1743. On the outbreak of the French War (1755) he entered the service of that Colony, was made a Captain, and participated in several campaigns. At the battle of Lake George (July, 1758), he was slightly wounded. In 1759 he was promoted to the rank of Major; in 1760, to that of Lieutenant Colonel; and in 1761, to that of Colonel.

The close of the war left him in an infirm state of health, threatened with consumption. About 1766, he retired to Plainfield, Connecticut, and a year or two later to Scotland Parish, in Windham. He was appointed Judge of the Windham Probate District, after the death of Judge Conant (Y. C. 1732), in 1775.

He died in Windham, August 28, 1786, in his 81st year.

He was twice married; his second wife (married probably early in 1768) was widow Mary Clark, by birth a Tracy.

He had one son and two daughters; the elder daughter married Harding Jones (Y. C. 1756).

He was a Newport parishioner and intimate friend of President Stiles, among whose papers several of his letters are preserved.

AUTHORITIES.

Goodwin, Geneal. Notes, 333, 335. *Savage*, Geneal. Dict. iv, 521. *Stiles*, MS. Itinerary, ii, 138; iii, 492; and folio Letters, &c., i, 135, 353, 596; and "Miscellaneous" vol., 4°, 39; and Diary, x, 328.

2. The Death of good Men compared to a sweet, refreshing Sleep. A Sermon [from John xi, 11], preached at Hartford, on the Day of the Interment of John Ledyard. Hartford, 1771. 8°.
[*C. H. S., imperfect.*

3. Able and faithful Ministers very needful for their People. A Sermon [from Phil. i, 24], Preached at Hartford, on the Day of the Interment of the Rev. Edward Dorr. Norwich, 1773. 8°, pp. 30.
[*A. C. A. B. Ath. M. H. S. U. T. S. Y. C.*

Mr. Dorr was the successor of the author's classmate, Wadsworth, in the First Church of Hartford.

He married, rather late in life, Abigail, sister of his classmate Stanley. She was born July 24, 1719, and survived her husband, as did also three daughters, and one son who was graduated here in 1779. One of the daughters is the heroine of the romance of "Eliza Wharton." Portraits of Mr. Whitman and of his wife are preserved in the rooms of the Connecticut Historical Society, at Hartford.

AUTHORITIES.

Boston News Letter, Jan. 11, 1733. *Dall*, The Romance of the Association, 9, 14. *Goodwin*, Geneal. Notes, 345. Memoir of John Whitman and his descendants, 37–39. N. E. Hist. and Geneal. Register, vi, 376. *Walker*, Hist. of the First Church, Hartford, 330–1.

JOHN WOODBRIDGE, the eldest son of the Rev. John Woodbridge (Harv. 1694), of West Springfield, Massachusetts, and a great-nephew of the Rev. Timothy Woodbridge, of Hartford, one of the founders, was born in West Springfield, December 2 (or 25), 1702. His mother was Jemima, daughter of the Rev. Joseph Eliot (Harv. 1658), of Guilford, Connecticut, and a half-sister of the Rev. Jared Eliot (Y. C. 1706).

He studied theology, and was ordained, probably in 1728, as first pastor of the church in Poquonnoc, a parish in the northwestern part of the town of Windsor, Connecticut. He laid down his office, probably in 1737, and re-

moved to Suffield, the home of his wife, Tryphena, youngest daughter of the Rev. Benjamin and Mercy (Woodbridge) Ruggles (Harv. 1693), to whom he was married, November 27, 1729. She was also the first cousin of her husband.

In 1740 we hear of his supplying for one Sunday the pulpit of the First Church in Hadley, Massachusetts, and on January 11, 1741–2, he was called to the church in the South Precinct of Hadley,—now the town of South Hadley,—on a salary of £150, to be raised to £160. He accepted, and was installed April 21, 1742.

There he continued until his death, September 10, 1783, in his 81st year. For some years before his death the town were obliged to furnish a supply for the pulpit, on account of his infirmity; a colleague was settled in October, 1782. His estate was insolvent.

His wife died January 10, 1749, in her 42d year. In 1750, he married Martha, daughter of Samuel Clark, Jr., and widow of Daniel Strong, both of Northampton. She was born April 10, 1726, and died August 20, 1783.

There were born to him one daughter and three sons by the first marriage, and three sons and two daughters by the second. The youngest daughter married the Rev. Joseph Strong (Y. C. 1784).

The Rev. B. B. Edwards, writing of him 55 years after his death, says that "from the recollection of the oldest inhabitants, his character was that of a prudent and blameless pastor and a sound and evangelical preacher."

AUTHORITIES.

Amer. Quart. Register, x, 382, 395. *Rev. N. G. Bonney*, MS. letters, Dec. 28, 1870, and June 5, 1871. *Bridgman*, Inscriptions in Northampton, etc., 176. *Clark*, Antiquities of Northampton, 221. *Dwight*, Hist. of the Strong Family, ii, 1149. *Holland*. Hist. of Western Mass., ii, 270–72. *Judd*, Hist. of Hadley, 329, 399, 603. *Mitchell*, Woodbridge Record, 19, 32, 54. *Savage*, Geneal. Dict., iv, 633. *Stiles*, Hist. of Windsor, 367.

Annals, 1726–27

Rector Williams removed his family to New Haven in December, 1726, and in conjunction with a single tutor (Daniel Edwards) carried on the work of instruction during the whole of this year. At a meeting of the Trustees at Commencement, 1727, there was again an addition of ten shillings to the annual charge for tuition,—the charge fixed the year before being forty shillings. At the same time the weekly charge for board in Commons and room rent was raised from four shillings eight pence (the price fixed in 1724) to five shillings. The charges at graduation were fixed at forty shillings, to be paid to the Rector,—twenty (as before) for the degree, and twenty for the expenses of the Commencement dinner.

The balance-sheet of the College for this year was as follows:—

Received from the General Assembly, the usual annual grant, . .		£100	
" " " rent of rooms and tuition,*		163	
		263	
Paid Rector's Salary, ...	£140		
" Tutor's "	65		
" Mr. Caner for carpenter work, ...	34	9	5
" The Scholar of the House,†	3		
" The Monitor, ...	2		
" Treasurer's salary, ...	8		
" For incidentals, ...	63	6	11
	315	16	4

In any study of these figures, it should be remembered that the nominal value of the currency used, was at this date only about one-half the real value in hard money.

* Evidently this item does not include the amount paid for board, which went directly to the steward.

† This office, created in May, 1726, was held by a Senior, whose duty it was "to observe and note down all detriment the College receives in its windows, doors, studies, tables, and locks."

The laws to be observed by the undergraduates were not printed, but written out by each student at the time of his admission for his own use. An early copy, transcribed in November, 1726, by Jonathan Ashley, then a Freshman, is in the College Library, and is reproduced below. Internal evidence shows that most of the provisions date back to a much earlier period; the use of the phrase "Collegiate School" is especially to be noted:—

ORDERS AND APPOINTMENTS TO BE OBSERVED IN YE COLLEGIATE SCHOOL IN CONNECTICUT:—

Such as are admitted students in y^e^ Colledge shall in their examination in order thereunto be found expert in both y^e^ Greek and Lattin Grammer as also Grammatically Resolving both lattin and Greek Authors and in making Good and true lattin.

Every student shall exercise himself in Reading Holy Scriptures by himself every Day y^t^ y^e^ word of Christ may Dwell in Him ritchly and y^t^ he may be filled with y^e^ knowledge of y^e^ will of God in all wisdom and spirituall understanding.

Every student shall consider y^e^ main end of his study to wit to know God in Jesus Christ and answerably to lead a Godly sober life.

All students shall avoid y^e^ profanation of God's Holy name Attributes word and ordinances and y^e^ Holy Sabbath, and shall Carefully attend all publick assemblies for Divine worship, and shall avoid all appearances of Contempt and irreverence.

All students shall be slow to speak and avoid, and in as much as in them lies take Care y^t^ others also avoid profane swearing, lying, needless asseverations, foolish garrulings, Chidings, strifes, railings, gesting, uncomely noise, spreading ill rumors, Divulging secrets and all manner of troublesome and offensive behavour.

They shall honour their naturall parents as also magistrates, elders, Rector, tutors, and all their superiors keeping Due silence in their presence and not Disorderly gaynsaing them, but shewing them always laudable expressions of honour and Reverence as uncovering y^e^ Head, &c.

No undergraduate shall upon pretence of Recreation or any excuse whatsoever without y^e^ allowance of y^e^ Rector or his tutor shall be absent from his study or appointed exercises in y^e^ school except Half an Hour att breakfaste, an Hour and Half att noon after Dinner, and after y^e^ Evening prayer till nine of y^e^ Clock, and while he is in y^e^ school he shall studiously redeem His

time observing both y^e^ hours Common for y^e^ students to meet in y^e^ hall and those y^t^ are appointed to his own lectures which he shall Diligently attend and be inoffensive in his attendance thereunto in word and gesture.

No student shall go into any tavern, victualling house or inn to eat or Drink except he be Called by his parents or some sufficient person y^t^ y^e^ Rector or tutor shall except of, nor spend his time there or suffer any strong Drink y^t^ is inebriating to be brought into his Chamber except in Case of necessity for Relief.

No student shall under any pretence use y^e^ Company or familiar acquaintance of [persons of] a Dissolute and unquiet life nor intermeddle [with other] men's business nor intrude himself into y^e^ Chambers of students, nor shall any undergraduate go att Courts elections Keeping high Days or go a hunting or fowling without leave from y^e^ Rector or tutors nor shall any student be absent from his Chamber after nine a Clock nor have light in his Chamber after eleven nor before four in y^e^ morning except some extraordinary occasion.

Every student shall be Called by his sirname except he be y^e^ son of a noble man or a Knit's Eldest son.

All undergraduates shall be bound to Continue or be Resident in y^e^ school, and shall not have liberty, granted him, of absence from it longer than two months within y^e^ Compass of a year, unless upon such Reasons and Grounds as shall be approved of by y^e^ Rector or tutor or two trustees, and notwithstanding such allowed not Resident shall pay his full tuition.

Seeing God is y^e^ giver of all wisdom, every student shall beside secret prayer wherein every one is bound to ask wisdom for himself shall be present morning and evening att publick prayer in y^e^ Hall att y^e^ Accustomed [hour] which is usually att fix a Clock in y^e^ morning from y^e^ tenth of march to the tenth of september, and from thence again to y^e^ tenth of march att sun Rising, and between four and five of y^e^ Clock att night all y^e^ year.

It is appointed y^t^ some part of y^e^ Holy Scriptures be Read in morning and evening prayer In y^e^ hall and exposition be made thereon by y^e^ Rector and all undergraduates shall be present and attend thereunto and their absence from it shall be punishable as well as their absence from prayer and there shall be an analysis which shall be Read by one of y^e^ batchellors or sophisters in their Course thrice in a fortnight whereby their skill in logick and Rhetorick may be increased.

All undergraduates except freshmen who shall Read english into Greek, shall Read some part of y^e^ old testament out of Hebrew into Greek In y^e^ morning and shall turn some part of y^e^ new testa-

ment out of y^e^ english or lattin into y^e^ Greek att evening att y^e^ time of Rescitation before they begin to Recite y^e^ originall tongues.

All undergraduates shall publickly Repeat sermons in y^e^ hall in their Course and also batchellors and be Constantly examined on sabbaths at evening prayer.

All students shall after they have Done resciting rhetorick and ethicks on fridays recite Wolebius theology and on saturday morning they shall Rescite Ames theologie thesis in his Medulla, and on saturday evening y^e^ Assemblies shorter Chatechism in lattin and on Sabbath Day attend y^e^ explication of Ames's Cases of Conscience.

In y^e^ first year after admission on y^e^ four first Days of y^e^ week all students shall be exercised in y^e^ Greek and Hebrew tongues, onely beginning logick in y^e^ morning att y^e^ latter end of y^e^ year unless their tutors see cause by Reason of their Ripeness in y^e^ tongues to Read logick to them sooner; they shall spend y^e^ second year in logick with y^e^ exercise of themselves in y^e^ tongues: the third year principally in phisicks: and y^e^ fourth year in metaphisicks and mathematicks still Carrying on y^e^ former studies: but in all Classes y^e^ last Days of y^e^ week are allowed perpetually for Rhetorick, oratory and Divinity and in teaching of both tongues, and Arts, and such Authors are to be used as shall be approved of by y^e^ Rector and tutors for their especial Care is to be exercised and their Directions Attended.

All students shall observe their Courses for Disputation in y^e^ school, batcheldors once every week except two months for y^e^ Commencement for y^e^ Commencers and one month afterwards for y^e^ students, likewise all undergraduates shall Declaim once in six weeks and y^e^ number of y^e^ Declaimers shall be so Disposed y^t^ in the space of six weeks all may Declaim excepting as before mentioned.

No scholar shall use y^e^ english tongue in y^e^ Colledge with his fellow scholars unless he be Called to publick exercise proper to be attended in y^e^ English tongue but schollars in their Chambers and when they are together shall talk lattin.

Students shall attend their Disputations and appointed Rescitations in y^e^ last year of their non-gradation untill y^e^ fiveteenth of July and when they have passed y^e^ probation they shall continue Resident in y^e^ school and not Remove from it without liberty from y^e^ Rector or tutors.

For y^e^ prevention of irreligion and Idleness, and other immorallities in y^e^ students it is ordered y^t^ every non Graduate without sufficient Reason absenting himself from y^e^ publick worship of God on sabbath or publick lectures in y^e^ town, under what Denom-

ination soever as fasts, thanksgivings, &c: shall be amerced by y^e^ Rector or tutor for every such Default not above eight pence: for omission of Colledge prayer without sufficient Reasons two pence for each time and y^e^ Delinquent for every such fault of omission of an appointed exercise shall be fined by his Rector or tutor not above five pence. And punishment is to be inflicted on every fault according to y^e^ merit of y^e^ Crime, by extraordinarily imposing school exercises or Degrading them in their severall Classes, or by publick Rebuke, Confession, Admonition, or Amercement not exceeding five shillings, for each time according to y^e^ merit of y^e^ same And Record is to be made of such Delinquencies from time to time, and an account to be Given to y^e^ parents of such students or to y^e^ gardiners of such persons.

It is ordered y^t^ at y^e^ expiration of four years Continuation in y^e^ school a student not Culpable and convicted of Grose immoralities and scandals shall on his Desire and at his own Charge being approved in his own approbation Receive a Diaploma for a Degree of baccalaurei and after three years more in like manner shall Receive a Diaploma for a master, but for y^e^ special encouragement of students in their Diligence it is ordered that if a student at y^e^ end of three years Continuance in y^e^ school shall in his probation mannifest expertness in Reading y^e^ Hebrew into Greek and into lattin and Grammattically Resolving y^e^ said languages and in answering such questions in their systems of logick and in y^e^ principles of naturall phylosophy and metaphisicks as y^e^ Rector or any of y^e^ trustees present att y^e^ said probation shall see Cause to propose to him, and be approved by y^e^ trustees att Commencement may Receive a Diaploma for his first Degree, and if two years after he shall produce of his own Composure a written synopsis either of logick or naturall phylosophy or metaphysicks as also a Common place on some Divinity thesis and y^e^ solution of two or three problems such as y^e^ Rector shall propose to him and be approved by y^e^ trustees att Commencement may Receive a Diaploma for his second Degree, y^e^ one and y^e^ other being free from scandalous immoralities by y^e^ violation of any of these laws or otherwise.*

To prevent y^e^ Groth of Disorder excess and inconformity to y^e^ many good laws made in hartford [Harvard] Colledge ye trustees Do prohibit y^e^ non graduated students making on their own or others Commencement provision of inebriating Drink of any kind whatsoever upon y^e^ penalty of being Degraded as y^e^ trustees shall

* This provision for an abridged course of study was designed for the early years of the School, but there is no evidence of its use later than 1710. (See above, p. 18.)

Sketches, Class of 1727

**Johannes Nutman*, A.M. *1751
*Daniel Hubbard, A.M., Tutor *1742
**Edmundus Ward*, A.M. *1779
*Ebenezer Silliman, A.M., Colon. Conn. Cur. Super. Jurid. *1775
*Gideon Southworth, A.M.
**Theophilus Hall*, A.M. *1767
*Josephus Perkins, A.M. *1794
**Abrahamus Todd*, A.M. *1772
**Johannes Smith*, A.M. *1771
**Eleazarus Wales*, A.M. *1750

THEOPHILUS HALL, eldest child of Samuel and Love (Royce) Hall, and grandson of Samuel and Hannah (Walker) Hall, of Wallingford, Connecticut, was born in that town, April 1, 1707. He was the first cousin of the Rev. Samuel Hall (Y. C. 1716).

He studied theology, and in December, 1728, began to preach to the society lately formed in the northern part of Wallingford, and called by the name of Meriden,—now the city of that name. He was ordained pastor of the church gathered under his ministrations, on the 29th of October, 1729, the ordination sermon being preached by the Rev. Samuel Whittelsey (Y. C. 1705), of Wallingford. He continued in office until his death, of pleurisy, after a week's illness, on the 25th of March, 1767, at the age of 60.

The Rev. Dr. James Dana, who was a contemporary of Mr. Hall's for eight or nine years in the mother church of Wallingford, describes him as "a gentleman of strong intellectual powers, much esteemed as a preacher, and a zealous advocate for civil and religious liberty." His sympathy with Dr. Dana, during what is known as "the Wallingford controversy," is hinted at in this description, and

caused him to be complained of by a minority of his church before the New Haven East Consociation, in 1761 ; at an earlier period (in 1742), his sympathies had been with the "Old Lights."

A letter from the Rev. Chauncey Whittelsey (Y. C. 1738), of New Haven, to the Rev. Ezra Stiles, written just after Mr. Hall's decease, describes him as "a very valuable, useful Man, *an honest Man, that noblest work of God*, not given to change, even when by changing he might have secured the Esteem of Multitudes."

He married, May 21, 1734, Hannah Avery, probably of Groton, Connecticut, who survived him, with seven of their ten children. The eldest son was graduated here in 1759, and became a clergyman ; the second daughter was the wife of the Rev. Dr. Andrew Lee (Y. C. 1766). His widow died in September, 1784. He published :—

1. The Righteous perishing, and no man laying it to Heart, Illustrated. Two Occasional Sermons [from Isa. lvii, 1], delivered at North-Haven, June 1, 1760, Soon after the Death of the Rev. Isaac Stiles. . . [Printed in conjunction with the Rev. C. Whittelsey's Sermon.] N. H. 1760. 8°, pp. 17–51. [*C. H. S. Y. C.*

2. The most important Question, Considered and Answered; or, A Saving Faith, Scripturally explained, in Two Sermons [from Acts xvi, 30, 31] preached at Meriden, Aug. 10, 1760. N.-H., 1761. 8°, pp. 56. [*C. H. S. Y. C.*

3. The Ministerial Work great and important, arduous and difficult; yet pleasant, noble and honorable. A Sermon [from 1 Cor., i, 17] Preached at the Ordination of the Rev. Mr. Matthew Merriam, to the Pastoral Office in Berwick, 25. Sept., 1765. Portsmouth, 1766. 8°, pp. 24. [*C. H. S.*

In this case Mr. Hall had made a journey of over two hundred miles to the Province of Maine, to preach at the ordination of Mr. Merriam, whom he had baptized and fitted for College.

AUTHORITIES.

Dana, Century Discourse at Wallingford, 41. *Davis*, Hist. of Wallingford, 212–16, 382, 759. Hall Family Records, 91, 97–8. *Hungerford*, Centennial Sermons at Meriden, 5–25. *Perkins*, Hist. Sketches of Meriden, 54–56. *Sprague*, Annals of the Amer. Pulpit, i, 669. *Pres. Stiles*, MS. Itinerary, iii, 6 ; and MS. Letters, vi, 284.

DANIEL HUBBARD, posthumous son of the Rev. John Hubbard, Jr. (Harv. 1695), of Jamaica, Long Island, who died in October, 1705, was born, probably in New Haven, April 3, 1706.

His mother was Mabel, posthumous daughter of Daniel Russell (Harv. 1669), of Charlestown, Massachusetts, and she subsequently married (December 9, 1707) the Rev. Samuel Woodbridge (Harv. 1701), of East Hartford, Connecticut. A brother (Dr. John Hubbard) received an honorary degree from this College in 1730, and a half-brother (Diodate Woodbridge) was graduated in 1736.

He was employed to teach the Freshman Class during the year after his graduation, and was then regularly elected Tutor,—serving for three years from September, 1728. Meantime he studied theology, and in September, 1730, was recommended by neighboring ministers to the South Society in Stonington, Connecticut, as a candidate for their vacant pulpit.

He married, August 13 [or 18], 1731, Martha, younger daughter of John and Mehitabel (Chandler) Coit, of New London, Connecticut, and settled in that town in the practice of the law. He was appointed Sheriff of the county in 1735, and so continued until his death, March 24, 1741–2, at the age of 36. He left three sons and two daughters, of whom the eldest was graduated here in 1751. His widow married Thomas, son of Nathaniel Greene, of Boston, September 6, 1744, by whom she had four children; she was left again a widow in 1763, and later resided in Norwich, Connecticut, dying in 1784, at the age of 78.

AUTHORITIES.

Caulkins, Hist. of New London, 406, 223. Coit Genealogy, 21, 32. Hyde 670. Chandler Family, 2d ed., 54–5. Genealogy, ii, 1114.

JOHN NUTMAN, son of James Nutman, an emigrant from Edinburgh, Scotland, and one of the leading citizens of Newark, New Jersey, was born in Newark, in 1703. His mother was Hannah, daughter of the Rev. John Prudden (Harv. 1668), pastor in Newark from 1692 to 1699.

He studied divinity, and was licensed to preach by the Presbytery of Philadelphia.

In 1730 he succeeded the Rev. Nathaniel Hubbell (Y. C. 1723) in a part of his charge, being ordained pastor of the church at Hanover, New Jersey. In 1733 the people of West Hanover (now Morristown) were provisionally allowed by the Synod of Philadelphia to form themselves into a separate congregation; by this means the church in East Hanover (now Whippany) would have been much reduced in numbers and wealth, and consequently the proposed division was resisted, and was not finally accomplished until 1738. Mr. Nutman continued in charge of the Whippany church until 1745.

He was then engaged in teaching in Newark until his death there, September 1, 1751, at the age of 48.

He married Phebe Mitchell, of Long Island, who survived him without children.

AUTHORITIES.

Alden, Epitaphs, i, 96. *Barber and Howe*, Hist. Collections of N. J., 380. Records of the Presbyterian Church, 101–143, *passim*. *Stearns*, Hist. of 1st Chh., Newark, 119, 127. *Tuttle*, Hist. of the Presb. Chh., Madison, N. J., 13. *Webster*, Hist. of the Presbyterian Church, 415.

JOSEPH PERKINS, the second child and eldest son of Deacon Joseph Perkins, of Norwich, Connecticut, and grandson of Jacob Perkins, of Ipswich, Massachusetts, was born in that part of Norwich which is now the parish of Newent,

in Lisbon, October 25, 1704. His mother was Martha, daughter of Lieutenant Joseph and Dorothy (Parke) Morgan, of Preston, Connecticut; he was thus the first cousin of Joseph Morgan (Y. C. 1723).

He studied medicine and began practice in his native town, in that part incorporated in 1786 as the town of Lisbon. He became distinguished both in medicine and surgery, performing most of the capital operations in that part of the Colony. He continued to practice extensively until near the close of his life; he died July 7, 1794, when nearly 90 years of age. His estate was inventoried at only £50.

He married Lydia Pierce in 1728, who died January 7, 1729–30, leaving one daughter. He then married, July 23, 1730, Mary, second daughter of Dr. Caleb and Ann (Leffingwell) Bushnell, of Norwich, who bore him six sons and one daughter, and died February 7, 1795, in her 87th year. Their eldest son, Joseph, was an eminent physician in Norwich, and the progenitor of a line of physicians; the third son, Dr. Elisha Perkins, became famous as the inventor of the Metallic Tractors.

Dr. Perkins is described by Dr. James Thacher, his contemporary (born in 1754), as "possessed of brilliant talents and distinguished for scientific pursuits, and for undissembled piety, patriotism, and benevolence."

He was a Deacon of the church in Lisbon from 1756 until his death.

AUTHORITIES.

Caulkins, Hist. of Norwich, 2d ed., 443, 634. Morgan Family, 27. N. E. Hist. and Geneal. Register, xiv, 113–14. Norwich Jubilee, 284–5. *Savage*, Geneal. Dict., iii, 396. *T. L. Shipman*, MS. Letter, May 20, 1847. *Thacher*, Amer. Medical Biography, i, 421.

Ebenezer Silliman, sixth child and third son of Robert Silliman, and grandson of Daniel Silliman, of Fairfield, Connecticut, was baptized in Fairfield, September 21,

1707. His mother was Sarah, daughter of Cornelius Hull, of Fairfield.

He studied theology, and was called in January, 1731, to settle over the Second Church in Greenwich, and in June, 1732, to succeed the Rev. Samuel Russel, in Branford. As late as November, 1735, the Fairfield East Association of Ministers advised the church in Danbury to apply to him as a candidate; in May, 1729, they had commended him to the church in Reading.

He had, however, before this become engrossed in business as a lawyer in his native town, and as early as October, 1730, was sent as deputy to the General Assembly. Having served in this capacity for fourteen sessions (in the five last as Speaker of the House), he was elected in May, 1739, a member of the House of Assistants, and so continued until 1766, when he forfeited his place by consenting to administer to Governor Fitch the unpopular oath required by the Stamp Act. During these years he was much employed in public business; for instance, from May, 1743, to 1766, he was a Judge of the Superior Court of the Colony; in October, 1750, he was commissioned as Major of the 4th Regiment of Militia; in October, 1755, he was appointed one of the two delegates from Connecticut to a meeting of Commissioners from the Colonies at New York, to decide on matters in reference to the prosecution of the French War.

On his rejection as one of the Assistants, he resumed (October, 1766) his place in the Lower House, and was for most of the rest of his life a Deputy, and Speaker at the sessions of May and October, 1773, and in May, 1774.

He died on his large estate, Holland Hill (so named from a tradition that the first Silliman in this country came from Holland), in Fairfield, October 11, 1775, aged 68.

He married, October 8, 1728, Abigail, daughter of Jonathan Selleck, Jr., and Abigail (Gold) Selleck, of Stamford, Connecticut. She died March 6, 1772, at the age of 65. A son, Gold Selleck Silliman, was graduated here in

1752, and became the father of Professor Benjamin Silliman, of the Class of 1796. Four other sons and two daughters survived their parents.

He next married, late in July, 1773, Abigail, daughter of the Rev. John Williams (Harv. 1683), of Deerfield, Massachusetts, author of the "Redeemed Captive," and widow of the Hon. Benjamin Hall, of Wallingford, Connecticut. She died in Deerfield, December 3, 1781, aged 73 years.

An obituary notice in the Connecticut Journal dwells upon his great humanity and kindness, and the fact that "his whole deportment in public and private life was attended with a certain gravity and dignity peculiar to himself."

His epitaph describes him, as "distinguished by a clear understanding, a sedate mind, and dignity of deportment," and as "well versed in jurisprudence, learned in the law, and religiously upright."

From the fact that he was chosen in May, 1743, to replace Rector Williams on the bench, when the latter was superseded on account of his New-Light proclivities it may be inferred that Judge Silliman was in sympathy with the party which passed the act of May, 1742, and was pledged to repress religious radicalism.

At least two letters of his are extant in print:—

One dated November 27, 1749, on hay-making, in Jared Eliot's Essays upon Field-Husbandry (Boston, 1760, pp. 69–71), and reprinted in the Connecticut Gazette for July 5, 1765; and one written on behalf of the General Assembly to the Speaker of the Rhode Island Assembly, dated June 25, 1773, and printed in the Rhode Island Colony Records, vii, 231.

AUTHORITIES.

Conn. Journal, Nov. 1, 1775. *Hollister*, Hist. of Conn., ii, 653. *Kilbourne*, Hist. of the Kilbourn Family, 40. *Linsley*, Hist. Discourse at Greenwich, 1866, 27. *Savage*, Geneal. Dict. iv, 97. *Stuart*, Life of Trumbull, 51, 86–92.

JOHN SMITH, third son of Thomas and Susanna (Odell) Smith, and a brother of William Smith (Y. C. 1719), was born at Newport Pagnel, Bucks, England, May 5, 1702, and came to New York with his father's family, at the age of 13.

In the winter of 1722–3, while Jonathan Edwards was preaching in New York, he is reported to have been on terms of peculiar intimacy with Madam Smith and her son John, and this friendship perhaps had its influence in bringing the young man finally into the ministry; the friendship may have originated through William Smith, who was then a Tutor in College.

He married, May 6, 1724, Mehitabel, daughter of James Hooker, of Guilford, Connecticut, and sister of William Hooker (Y. C. 1723); and it was probably not until after this event that he entered College. His history for some years after graduation is obscure; he studied medicine, as well as theology, and the record of his children shows that one died in New York in September, 1729, and another in Guilford, a few weeks later. He probably practiced medicine in both places.

At the desire of the people of Rye, New York, the Eastern Consociation of Ministers of Fairfield County met in Rye, on the 30th of December, 1742, and ordained Mr. Smith, and installed him as pastor. The sermon on this occasion was preached by the Rev. Joseph Bellamy. The church to which he was to minister was the same Presbyterian body to which the Rev. John Walton (Y. C. 1720), and his own classmate Ward, had formerly ministered. He joined the New York Presbytery in 1752.

Here Mr. Smith (or Dr. Smith as he was commonly called, in recognition of his useful labors as a physician) continued to preach until the close of his life, on the 26th of February, 1771, when he was in the 69th year of his age. After some years' residence in Rye, he removed some half a dozen miles to the White Plains, in the north-

ern part of the township, preaching probably in the two places on alternate Sabbaths. The house in which he lived at White Plains is still standing, about half a mile from the churchyard where he lies buried. In 1763 he added to his other labors the care of the Presbyterian Church in Sing Sing, eight or ten miles distant. In 1768 he was forced by increasing infirmities to apply to the Presbytery for the assistance of a colleague; and accordingly the Rev. Ichabod Lewis (Y. C. 1765) was settled in that relation, October 11, 1769. Dr. Smith left no printed memorials of his intellectual attainments, but tradition represents him as markedly able and eloquent.

His wife was born May 1, 1704, and died September 5, 1775. They had four sons and eight daughters; the second daughter married the Rev. Benjamin Tallmadge (Y. C. 1747).

An advertisement in the New York Weekly Gazette for the latter part of the year 1768 states that

"The Reverend John Smith, minister in Rye and the White Plains, is possessed of a Piece of Skill for the help of Distracted Persons, and has been for many years successful in the care of them, but being advanced in years and very infirm . . has therefore communicated his Skill to his Son, William Hooker Smith," &c.

AUTHORITIES.

Baird, Hist. of Rye, 166, 330–35, 490. *Bolton*, Hist. of Episc. Church in Westchester Co., 312; and History of Westchester County, ii, 364–7. *Heermance*, Sermon at White Plains, 1884, 7–8. Hist. Sketches of Fairfield E. Assoc. and Consoc., 18. Magazine of Amer. Hist., vi, 275. *Webster*, Hist. of the Presb. Church, 652.

GIDEON SOUTHWORTH, the elder son of Captain William Southworth, by his second wife, Martha, daughter of Nathaniel Kirtland, of Lynn, Massachusetts, and widow of Joseph Blague, of Saybrook, Connecticut, was born in Little Compton, now in Rhode Island, then in Massachusetts, March 21, 1706–07. His half-brother, Joseph Blague, was graduated in 1714.

He settled in his native town, and was married, in January, 1727–8, to Priscilla, daughter of William and Judith Peabody or Pabodie; upon her early death he was again married, September 25, 1728, to Mary Wilbur, who bore him seven children. Another account states that his children were thirteen in number, the youngest being born in April, 1755, and dying in August, 1841.

The date of his death is not known. He is first starred on the Triennial Catalogue of 1781.

AUTHORITIES.

Rev. W. D. Hart, MS. letter, November 7, 1882. *Savage*, Geneal. Dict., iv, 143.

ABRAHAM TODD, only child of Jonah Todd, and grandson of Samuel and Mary (Bradley) Todd, of New Haven, was born here, February 18, 1709–10. His mother was Hannah, eldest daughter of Samuel and Hannah (Tuttle) Clark, of East Haven.

He studied theology, and during the latter part of the life of the Rev. John Hart (Y. C. 1703) supplied his place in the pulpit of the church in East Guilford, now Madison; after Mr. Hart's death (March 4, 1730–31), the same arrangement continued, until in accordance with the advice of a council of the neighboring ministers, assembled in April, 1731, Mr. Todd was invited to preach for three months on trial, and on the 26th of August was called to settle as pastor. This call not, however, being unanimous, was declined. Again, in June, 1732, he was called to the vacant Congregational pulpit in Derby, Connecticut, but while negotiations were pending, he received another call, on the 12th of July, to the pastoral charge of the Second or West Church in Greenwich, Connecticut, on a salary of £100; and on the 6th of October, the Greenwich Society voted to concur with the church in this call. He accepted these latter proposals, and began preaching at once, though

his ordination is said to have been deferred until the next year.

He sympathized with the general current of feeling in Fairfield County, in welcoming and supporting the revival of 1740.

He continued in charge of his church until July, 1772, when his infirmities necessitated a supply of the pulpit by others. He died December 17, 1772, in his 63d year.

He married, November 20, 1727, Hannah, daughter of Abraham and Elizabeth (Glover) Dickerman, of New Haven; she died July 21, 1777, aged 68. His children were five daughters and three sons, of whom all but one daughter survived him.

AUTHORITIES.

Gallup, Hist. Discourse at Madison, 19. *Linsley*, Hist. Discourse at Greenwich, 1866, 27–32. *Mead*, Hist. of Greenwich, 109–10, 128, 252. *Orcutt and Beardsley*, Hist. of Derby, 134. Tuttle Family, 21.

ELEAZAR WALES was a son of Nathaniel Wales, of Windham, Connecticut, who was probably a son of Timothy Wales, of Dorchester, Massachusetts. His father was a deacon of the church in Windham (over which Rector Clap was settled in 1726), from 1700 till his death in 1744.

He began to preach immediately upon graduation, and on the 10th of October, 1727, having made an acknowledgment of his fault in so doing without a license, was licensed by the Windham County Association. In July, 1728, he was invited to preach for six months to the newly constituted North Parish in Killingly, now Thompson, Connecticut; this invitation he declined.

In 1731 he was settled by the Philadelphia Presbytery over a church then gathered in the neighborhood of Crosswicks and Allentown (near Trenton), New Jersey. At the Presbytery meeting in September, 1734, he asked leave

to resign, on account of inadequate support; as upon investigation the facts sustained his statement, he was soon dismissed.

In September, 1735, he was called to Millstone, in Somerset County, some fifteen miles north of his former location; and he remained in charge of this congregation and of the neighboring church of Kingston (within the borders of Middlesex County) until his death. In the schism which rent the Synod of Philadelphia in June, 1741, he went out with the "New Side," and joined the Presbytery of New Brunswick. We meet his name repeatedly in the history of Whitefield and of David Brainerd, both of whom were his personal friends.

He was living at the time of the session of the Synod of New York, on May 16, 1750, but his will was proved on the 8th of August following, by his widow Elizabeth.

The Eleazer Wales who was graduated here in 1753 was probably his nephew.

AUTHORITIES.

Brainerd, Life of John Brainerd, 166, i, 284–5, 306–7. Records of the Presb. Church, 97, 98, 144, 241. *Webster*, Hist. of the Presb. Church, 406. Historical Magazine, 2d series, 53. *Larned*, Hist. of Windham Co.,

EDMUND WARD, the ninth child and fifth son of Captain Andrew Ward, Jr., of Guilford, Connecticut, was born in that town, September 22, 1706. His mother was Deborah, daughter of Jacob Joy, of Fairfield and Killingworth.

He began the study of divinity, and only a few months after graduation, or early in the year 1728, was introduced by the erratic John Walton (Y. C. 1720) as his successor in the Presbyterian churches of Rye and White Plains, New York,—including about sixty families in each congregation. He remained there for about a year, and then returned to his native place. In Guilford, upon the settle-

ment (in March, 1729) after considerable opposition of the Rev. Thomas Ruggles, Jr. (Y. C. 1723), a large number of the church withdrew and established separate public worship. Mr. Ward began to preach to them in October, 1729; a meeting-house was erected in 1730; and in May, 1733, after various unsuccessful attempts, the Fourth Society in Guilford was constituted, over which Mr. Ward was ordained pastor on the 21st of the following September. About a year later, he was dismissed and was deposed from the ministry for immoral conduct. He remained in Guilford after his deposition, but lived mostly secluded from general society. He was never reconciled to the church from which he had been cast out, but joined the Episcopalians and used to read the service for that society when they were without a minister. He represented the town in the General Assembly at five sessions between 1759 and 1761.

He died in Guilford, in poverty, November 15, 1779, aged 73 years. He married, in 1731, Mehitabel, daughter of Thomas Robinson, Jr., of Guilford, who died September 4, 1782; one daughter married Nathaniel Caldwell (Y. C. 1757).

AUTHORITIES.

Baird, Hist. of Rye, 328–30. *R. D.* 169. *Trumbull*, Hist. of Conn., ii, 115. *Smyth*, Hist. of Guilford, 100, 104, 108,

Annals, 1727–28

At the opening of the meeting of the General Assembly in New Haven, in October, 1727, Rector Williams preached a discourse, of which seven hundred copies were printed at the public charge. A motion was carried in the Upper House that he be freed from taxation during his continuance in the rectorship (as Rector Cutler had been), but the Lower House, though friendly to Mr. Williams, refused to concur.

An earnest appeal was made to the Assembly by the Trustees for an extra grant of money,—they having fallen into considerable arrears on the last year's accounts, and there being urgent need of an additional tutor. The impost from rum for the ensuing year was accordingly granted, and in anticipation of a liberal return, the Rector's salary for the year was raised to £212.

At the Commencement in 1728, Daniel Edwards resigned the tutorship, and became the steward; and two new tutors were chosen and entered on office,—Elnathan Whitman and Daniel Hubbard.

At the same time the Trustees tardily acquiesced in one part of the Additional Act passed in 1723, by voting "that we approve and consent that the present Rector be looked upon as a Trustee of Yale College, by virtue of the Act of the General Assembly constituting him one of that number."

Sketches, Class of 1728

*Jabez Hamlin, A.M.	*1791
*David Ogden, A.M., Prov. Neo-Cæs. Cur. Super. et Supr. Jurid.	*1798
*Samuel Rosseter	*1758
*Ebenezer Dimon, A.M.	*1746
*Johannes Browne, A.M.	*1758
*Matthæus Rockwell, A.M.	*1782
**Samuel Tudor*, A.M.	*1757
*Samuel Heaton	*1736
*Johannes Patterson, A.M.	*1806
**Georgius Beckwith*, A.M., Socius	*1794
**Isaacus Chalker*, A.M.	*1765
*Josephus Nightingale	

GEORGE BECKWITH, the son of Matthew Beckwith, Jr., of Lyme, Connecticut, was born in 1703.

He resided at College after taking his first degree (being the College Butler for the year 1728–9), and pursued the study of divinity; and on the 22d of January, 1729–30, he was ordained over the Society lately gathered in the north parish of Lyme,—now called Hamburg Society. The sermon preached at his ordination by the Rev. Azariah Mather (Y. C. 1705), of Saybrook, was published.

He was nominated by Governor Fitch to serve as chaplain in the Crown Point expedition in 1755, and in 1758 again went on a similar service. With these exceptions he continued in office in Lyme until his death, December 26, 1794, in the 92d year of his age and the 65th of his ministry,—a colleague having been settled in October, 1787.

He was a member of the Corporation of Yale College from June, 1763 to September, 1777, when he resigned on account of infirmity. He published:—

1. Adam's Losing, and Christ's Saving all their Seed. A Sermon [on 1 Cor. xv, 22] Preached at the Lecture in East-Haddam, June 12, 1734. Bost., 1735. 8°, pp. iv, 26. [*Prince.*

2. Whatsoever God doeth is Well done. A Discourse [from 2 Kings, iv. 26] Deliver'd at New-Salem, May 20, 1739. Being the next Sabbath after the Funeral of Mrs. Anna Lovett, Consort of the Rev. Mr. Joseph Lovett. N. London. 12°, pp. 47. [*C. H. S.*

3. Christ the Alone Pattern of True Christian Obedience. Two Sermons [from 1 Cor. xi, 1] Preach'd at Lyme, North Society, on the Lord's-Day, Aug. 23, 1741. N. London, 1742. 16°, pp. 74. [*C. H. S.*

4. Ministers of the Gospel, their Character and Duty, as Stewards of the Mysteries of God. Represented in a Sermon [from 1 Cor. iv, 1] Preach'd at the Ordination of the Rev. Mr. Elijah Sill, at New Fairfield, Oct. 17, 1751. New-London, 1752. 16°, pp. 47. [*C. H. S.*

5. That People a safe, and happy People, who have God for, and among them. Shewed in a Sermon [from Rom. viii, 31] Preached before the General Assembly of the Colony of Connecticut, May 13, 1756. Being the day of the Anniversary Election there. N. London, 1756. 16°, pp. 64.

[*A. A. S. A. C. A. B. Ath. C. H. S. Harv. U. T. S. Y. C.*

The notes contain several particular references to the recent Colonial history; on page 28, speaking of the victory at Lake George on September 8, 1755, he says: "I was my-self an Eye-witness of that great Action, and saw the salvation of the Lord on that Day. The particulars of which are carefully Recorded, in my Journal of that Expedition."

6. The Invalidity, or Unwarrantableness of Lay-Ordination. . . As the same is asserted and proved in a Letter to a Friend. N. Lond., 1763. 16°, pp. 79.

[*A. C. A. B. Ath. Harv. M. H. S. U. T. S.*

This is dedicated, in grateful terms, to Governor Thomas Fitch (Y. C. 1721), and has appended an interesting list of one hundred and fifty-eight subscribers.

7. A Second Letter on the Subject of Lay-Ordination, occasioned by exceptions taken on my first Letter on that Subject, in a Pamphlet by Israel Holly. N.-Lond., 1766. 16°, pp. 93.

[*A. A. S. A. C. A. B. Ath. Y. C., imperfect.*

8. Visible Saints lawful Right to Communion in Christian Sacraments, Vindicated. (In Way of Answer to a Sermon, entitled,

Christian Baptism. By Rev. Jacob Green.) In a Letter to a Friend. N. Lond., 1769. 8°, pp. 108.
[*A. C. A. B. Ath. C. H. S. Harv. U. T. S. Y. C.*

9. The infant Seed of visible Believers, their Right to Church-Membership and Baptism. . . . Opened and shewn in Two Sermons [from Gal. iii, 14] Delivered in Lyme, North Society, July, 1770. N.-London, 1770. 8°, pp. 31. [*C. H. S.*

10. An attempt to Shew and Maintain, the Wisdom, Justice, Equity and fitness of God's annexing eternal Rewards and Punishments to his righteous Laws. . . Calculated also, to shew the error, falsness and danger of that wicked Doctrine of Universal Salvation. Argued in two Discourses [from Matt. xxv, 46] Delivered in Lyme, North-Parish, Jan. 26, 1783. Norwich, 1783. 16°, pp. 24. [*C. H. S. U. T. S.*

He married, about 1730, Sarah, daughter of Nathaniel and Sarah (Bacon) Brown, of Middletown, Connecticut, whose tombstone says that she died June 3, 1796, in her 91st year; her birth as given on the Middletown records was on March 14, 1708–09. Two of their sons (George and Nathaniel Brown) were graduated here in 1766.

AUTHORITIES.

Rev. E. F. Burr, MS. Letter, Febr. 8 1871.

JOHN BROWNE, the eldest child of Captain Francis Browne, a wealthy inhabitant of New Haven, and grandson of Samuel and Mercy (Tuttle) Browne, was born here May 14, 1706. His father's will (1741) mentions the fact that £100 has been expended on his son John's education at College. His mother was Hannah, daughter of John Alling, of New Haven, the Treasurer of the Collegiate School.

He was married, December 25, 1734, by the Rev. Isaac Stiles, of North Haven, to Phebe, daughter of Stephen and Lydia (Basset) Munson, of New Haven, born February 5, 1709–10. He lived in New Haven, and died here

about 1758; he is starred in the catalogue of graduates in 1760 (but not in that of 1757), and administration on his estate (inventoried at £292) was granted to his eldest son, in September, 1761. His wife survived him, with their four sons and three daughters.

AUTHORITIES.

Tuttle Family, 549.

ISAAC CHALKER, second son and fifth child of Lieutenant Abraham and Deborah (Barber) Chalker, was born in Saybrook, Connecticut, September 12, 1707.

He studied theology, and before he was ordained over any parish married and had a family. In 1734, being then resident on Long Island, he was called to the charge of the Presbyterian churches of Bethlehem and Wallkill, now included in the townships of Cornwall and Montgomery, in Orange County, New York, over which he was ordained by the Presbytery of East Jersey. From the first there was dissatisfaction, owing to the manner in which he was introduced; and after the extremely cold winter of 1741–2, in which he was very unfortunate in losing all his stock of cattle and a negro man servant, his position became more difficult to maintain. Early in 1743, "by occasion of great and extreme differences and disorders arising in religious matters," he obtained a dismission, and in December of the same year he was invited, by a vote of twenty-six to seventeen, to preach as a candidate in Eastbury, a small and poor society (now Buckingham) in the eastern part of Glastonbury, Connecticut. He was soon after regularly called to settle, on a salary of £300 a year, by a vote of thirty-seven to eighteen, and in October, 1744, was installed pastor. Losses of property before leaving Bethlehem, and a series of subsequent adverse providences involved him so deeply in debt that in October, 1748, he was forced

to appeal to the General Assembly for aid. The Assembly loaned him on proper security £650, old tenor, free of interest, for a year's time. From another memorial to the Assembly, six years later, it appears that he was still deeply in debt, and a tax was laid on the unimproved lands in his parish for the repayment of the government.

He died in office, May 28, 1765, in his 58th year, leaving an insolvent estate; the inventory of his effects credits him with a library of forty-seven volumes and about as many pamphlets.

By a first marriage he had eight children. He married in 1762, Sarah, daughter of Abel and Susannah (Kilbourn) Morley, of Glastonbury, who was born June 23, 1720. She is said to have borne him two children. She next married, December 17, 1771, Benjamin Judd.

AUTHORITIES.

Chapin, Glastenbury Centennial, 73–5, 89. Conn. Colonial Records, ix, 408; x, 302. *W. S. Goslee*, MS. Letter, Dec. 26, 1884. Records of the Presb. Chh. in the U. S., 112, 117–18, 163. *Webster*, Hist. of the Presb. Chh., 432.

EBENEZER DIMON, son of Captain Moses Dimon, Jr., of Fairfield, Connecticut, was baptized March 18, 1704–05.

He settled in his native town, and married (probably early in 1730) Mary, daughter of the Hon. John and Deborah (Barlow) Burr, of the same town. He was for a number of years Sheriff of the County.

He died in Fairfield, May 28, 1746, in the 42d year of his age, leaving five daughters and three sons. The inventory of his estate amounted to about £5800. His widow married, January 4, 1747–8, Colonel James Smedley, and died September 12, 1766, aged 58 years.

AUTHORITIES.

Burr Genealogy, 150. *Perry*, Old Burying Ground of Fairfield, 115, 161.

JABEZ HAMLIN, ninth and youngest child of Judge John Hamlin, and grandson of the Hon. Giles Hamlin, the first of the name in Connecticut, and one of the earliest settlers in Middletown, was born in that town, July 28, 1709. His mother was Mary, eldest daughter of the Rev. Nathaniel Collins (Harv. 1660), the first minister of Middletown. In the order of family station, he led his College class.

He settled in his native place, and as early as 1731 served as deputy in the General Assembly,—a position which he occupied during sixty-five sessions between this date and 1773; in some of the later sessions he was Speaker of the House. He was also a member of the Governor's Council, or Upper House, from 1758 to 1766 (when his sympathy with the course of Governor Fitch cost him his place), and from 1773 to 1785. In 1752, when Middletown was made a distinct Probate District, he was appointed Judge, and held the office until 1789. He was also Judge of the Hartford County Court for thirty years from 1754. In the Revolution he was an active member of the Council of Safety. In the Militia he reached the rank of Colonel.

In Middletown he was by common consent the leading civilian, and when the city was incorporated in 1784, he was elected mayor, and held the office till his death, though having offered his resignation, and for the last three or four years, owing to lameness and other infirmities, being obliged to delegate to subordinates the most of the duties.

He was one of the deacons of the Congregational Church from February, 1754, to his death, which occurred on the 25th of April, 1791, in his 82d year.

He possessed, says Dr. Field, who was settled in the adjoining parish in 1803, "a well balanced mind, unusual sweetness and uniformity of temper, and courtliness of manners." A Discourse occasioned by his death was published (Middletown, 1791, 8°, pp. 24) by his pastor, the Rev. Enoch Huntington (Y. C. 1759): it commends "his

uncommonly benign, happy natural temper," and his "enlarged, liberal, philanthropic mind."

He married, November 19, 1729, Mary, daughter of the Hon. Christopher Christophers, Jr., of New London, who died April 3, 1736, in her 22d year. He next married, December 6, 1736, Margaret, daughter of Captain George Phillips, of Middletown, who died September 6, 1748. He married thirdly, April 5, 1749, Abigail, third daughter of the Rev. Nathaniel Chauncey (Y. C. 1702), of Durham; she was born October 2, 1717, and died November 3, 1768.

He was again married, April 2, 1771, to Susannah, daughter of Roger Newton, Jr., and widow of the Rev. Samuel Whittelsey (Y. C. 1729), of Milford. She survived him, dying May 9, 1803, in her 88th year.

By his first marriage he had four children, of whom two daughters survived him; by his second marriage, two sons who died young; and by his third marriage, one son, who was graduated here in 1769, and died in 1776, and two daughters, of whom only one survived him.

AUTHORITIES.

Chauncey Memorials, 111. Dwight Genealogy, i, 505. *Field*, Statistical Account of Middlesex County, 50; and Centennial Address, 53-4, 167, 287-8. *Hazen*, Discourse on the History of the 1st Church, Middletown, 6. *Hinman*, Conn. in War of the Revol., *passim*. *Kendall*, Travels through the U. S., i, 145. *Savage*, Geneal. Dict., ii, 344. *F. F. Starr*, MS. Letter, June 2, 1883. Strong Family, ii, 1288.

SAMUEL HEATON, son of Nathaniel Heaton, and grandson of James and Sarah (Street) Heaton (or Eaton), was born in New Haven, December 9, 1709.

He studied theology, and had begun to preach at North Castle (about six miles from White Plains), Westchester County, New York, when he was licensed to preach, May 28, 1734, by the New Haven Association of Ministers, "having first made his acknowledgment and submission to this Association for his irregular conduct in preaching without examination and the approbation of the Association."

He married Agnes, daughter of John and Hannah Tyler, of Branford, and was residing in Norwalk, Connecticut, at the time of his death, early in 1736; his estate was settled at the Probate Court in Fairfield, in April of that year,—the inventory (amounting to about £340) being dated February 9.

His widow was married, June 23, 1737, to Peter Benedict; she died in 1802, aged 87 years. One son and one daughter survived their father.

AUTHORITIES.

Benedict Genealogy, 64.

JOSEPH NIGHTINGALE is placed at the foot of the class, arranged by family rank.

Nothing whatever is known of him; except that his name is first starred in the Triennial Catalogue of 1793.

A Joseph Nightingale of Braintree, Massachusetts, who died in 1726, had by wife Hannah Paine a son Samuel, who was graduated at Harvard in 1734, and a younger son Joseph, born in 1717.

DAVID OGDEN, a son of Colonel Josiah Ogden, who for many years represented Essex County in the Colonial Assembly of East Jersey, and of his wife Catharine Ogden, and a grandson of David and Elizabeth (Swaine, Ward) Ogden, of Newark, New Jersey, was born in Newark, about the year 1707.

After reading law for some years in the city of New York, he settled in Newark, being perhaps the first thoroughly educated lawyer in the Province. Inheriting large wealth and a commanding social position, he rapidly ac-

quired an extensive and lucrative practice, and for many years stood confessedly at the head of the bar in New Jersey, being employed moreover in the conduct of important causes in New York. In April, 1751, he was made a member of his Majesty's Council for the Province, and after having served as a Judge of the Superior Court, was appointed in 1772 a Judge of the Supreme Court, and held that office until the beginning of hostilities in the war of the Revolution, when his sympathy with the mother country obliged him to seek, in January, 1777, the protection of the British army in New York. There he distinguished himself as an active loyalist; and when in 1779 a Board of Refugees, composed of delegates from the several colonies, was organized, he became an efficient member. In this connection his chief claim to remembrance is by reason of his drawing up in outline a plan for the government of the Colonies after their expected submission to Great Britain. In this plan he took pains to provide that the American Parliament which he would establish should "have the superintendence and government of the several colleges in North America, most of which have been the grand nurseries of the late rebellion, instilling into the tender minds of youth principles favorable to republican, and against a monarchical government, and other doctrines incompatible to the British Constitution."

After the peace, he went to England, and was agent for the New Jersey loyalists in prosecuting their claims to compensation. His own large and valuable estates were confiscated, and he received in consequence of his losses (estimated at upwards of £20000 sterling) an allowance from the British government. In 1790 he returned to America, and settled at Whitestone, in Flushing, Queens County, Long Island, where he died in the early summer of 1798, at the age of 93,—having been for three years, or since the death of Ebenezer Grant (Y. C. 1726), the oldest living graduate.

He had five sons, three of whom followed their father's

fortunes, and one became a Judge of the Court of King's Bench in Canada. Two sons joined the American side, one remaining in New Jersey and becoming United States District Attorney under President Washington, while the other settled in Pennsylvania, and was the father of David B. Ogden, an eminent lawyer of New York. The only daughter became the wife of Judge Hoffman of New York, and survived her father. His wife died before him.

Three letters written by him, in 1749, are printed in volume 7 of the First Series of the Archives of New Jersey.

AUTHORITIES.

Atkinson, Hist. of Newark, 123–8. Documents relating to the Colonial Hist. of N. Y., viii, 782. *Field*, Provincial Courts of N. J., 171, 182–9. N. J. Archives, vi, 427, &c. *Sabine*, Amer. Loyalists, 2d ed., ii, 123–6. Tuttle Family, 676.

JOHN PATTERSON was the seventh and youngest child of Andrew Patterson, one of a shipload of Scotch emigrants, who had refused to take the oath of allegiance and were consequently banished from their homes, and arrived at Perth Amboy, New Jersey, in December, 1685; thence, in the following summer, he removed to Stratford, Connecticut, where he married Elizabeth Peet, in 1691, and where this son was born, June 24, 1711.

At the age of nineteen, or two years after graduation, he married Mary, daughter of Captain Josiah and Mary Curtis, of Stratford, two years his junior.

In 1746 he was enrolled as lieutenant in the expedition proposed against the French.

He resided in Stratford until about 1753, when he removed to Cornwall, Litchfield County, and thence, after 1760, to Westminster, on the west bank of the Connecticut river, in what is now Windham County, Vermont. He finally settled, shortly before the outbreak of the Revolution, in Piermont, a new town, some sixty miles further

north, on the New Hampshire side of the river. Here his wife died, July 18, 1789, in her 78th year, and here he himself died, January 20, 1806, in his 95th year, having been for six years the oldest graduate. He retained in a remarkable degree all his faculties to the day of his death. He was active and regular in his habits, very fond of gardening, and had charge of a large garden the year before his death.

He had ten children born in Stratford.

AUTHORITIES.

Conn. Journal, February 6, 1806. *Hinman*, Conn. in the War of the Revolution, 171. *Savage*, Geneal. Dict., iii, 370. *Whitehead*, Contributions to early Hist. of Perth Amboy, 23-9.

MATTHEW ROCKWELL, the fourth and youngest child of Deacon Samuel Rockwell, Jr., of that part of Windsor, Connecticut, which later became the town of East Windsor, was born, January 30, 1707–08. His mother was Elizabeth, daughter of John and Mary (Drake) Gaylord, of Windsor.

He studied both theology and medicine, and settled in his native parish. He was repeatedly employed in the neighboring churches as an occasional supply, but appears to have devoted himself principally to medical practice. He filled the office of a deacon in the East Windsor Church. He also served as deputy to the General Assembly during twenty-three sessions from 1748 to 1767.

He died in East Windsor, March 28, 1782, aged 74 years, and was buried the same day.

He married, January 19, 1743, Jemima, daughter of Nathaniel Cook, Jr., of Windsor. A second wife, Elizabeth, died December 12, 1757. His children were three daughters and one son; the son died in infancy.

AUTHORITIES.

Conn. Courant, April 2, 1782. N. E. Hist. and Geneal. Register, vii, 164. Rockwell Family, 48, 50, 188-93, 197-8. *Stiles*, Hist. of Windsor, 245, 247, 257, 324, 763. *Stoughton*, Windsor Farmes, 93-4.

SAMUEL ROSSETER, the eldest child and only son of Samuel, and grandson of Josiah Rosseter, of Guilford, Connecticut, was born in Guilford, December 29, 1709. He was thus a nephew of the Rev. Ebenezer Rosseter (Y. C. 1718). By his mother, Anna, daughter of Captain Andrew Ward, of Guilford, he was the first cousin of Edmund Ward (Y. C. 1727); his father died early, and his mother soon married Daniel Parmelee.

He became a mariner, perhaps on account of his health, and was lost at sea, unmarried, in January, 1758, at the age of 48.

SAMUEL TUDOR, youngest child and only son of Samuel Tudor, of that part of Windsor, which is now South Windsor, Connecticut, and a grandson of the emigrant Owen Tudor, was born in Windsor, March 8, 1704–05. His mother was Abigail, daughter of Samuel Filley, and widow of John Bissell, of Windsor.

He studied theology, and on the 10th of December, 1729, was married to Mary, daughter of the Rev. Joseph Smith (Harv. 1695), of Middletown Upper Houses, now Cromwell.

In 1733 or 1734 he began preaching in the Presbyterian Church in Goshen, Orange County, New York; and the Synod of Philadelphia, being asked to ordain him there, appointed a day in October, 1735, for his examination and ordination by a committee; but the committee on convening "did not ordain said Mr. Tudor, because of his insufficiency."

He then appears to have preached for a time to the Fourth Society in Guilford, Connecticut; and in January, 1740, was ordained over the Poquonnoc Society, in the northwestern part of the town of Windsor. He died of typhoid dysentery, September 21, 1757, in his 53d year. The disease was contracted from his eldest son, just returned

from the campaign against the French, who died three weeks before his father. Mr. Tudor was buried with his ancestors, in South Windsor. He had some time before his death removed to South Windsor, but had not been dismissed from his charge, though it was expected that the relation would soon be dissolved. Of his ten children, two sons and three daughters survived him ; the elder son, Elihu, was graduated here in 1750, and became a distinguished physician in East Windsor. The widow of Mr. Tudor died June 15, 1785, at the age of 76.

AUTHORITIES.

Rev. N. G. Bonney, MS. Letter, June 15, 1871. Foote Genealogy, 286. Records of the Presb. Church in U. S., 114, 122. *Rev. H. A. Rowland*, MS. Letter to Rev. Dr. B. Trumbull, June 7, 1816. *Savage*, Geneal. Dict., iv, 341. *Stiles*, Hist. of Windsor, 367, 816. *Webster*, Hist. of the Presb. Church, 116.

Annals, 1728–29

In response to a memorial from the Trustees, the General Assembly granted the College (in May, 1729), the sum of £80 a year, for the two years next ensuing. By this help the Rector's salary for the year was increased to £250,—each of the tutors being paid £60.

In this year two events happened, each of which in its way became, later, of importance to the College :—on January 23, Dean Berkeley arrived in Newport, who proved to be the second great benefactor of the institution ; and in June or July, a student named David Ferris, of New Milford, was admitted to College, who proved to be a religious enthusiast* and the instrument by whom the excitable natures among that generation of students were prepared for the reception of Whitefield and the Great Awakening.

* Chauncy's Seasonable Thoughts, 209.

Sketches, Class of 1729

*Georgius Wyllys, A.M., Reip. Conn. Secretarius	*1796
*Epaphras Lord, A.M.	*1799
*Ichabod Lord, A.M.	*1761
**Samuel Whittelsey*, A.M. et Harv., Tutor	*1768
*Nathanael Hooker, A.M.	*1763
*Josephus Hunt, A.M.	*1786
**Johannes Sergeant*, A.M., Tutor	*1749
*Masonus Fitch, A.M.	*1734
*Guilielmus Partridge, A.M.	
*Johannes Allen, A.M.	
**Jonathan Parsons*, A.M. et Neo-Cæs. 1762	*1776
*Jahacobus Cadwell	*1765
**Johannes Pierson*, A.M.	*1747
**Solomon Palmer*, A.M.	*1771
**Ephraimus Bostwick*, A.M.	*1755
**Elisæus Kent*, A.M.	*1776
**Isaacus Browne*, A.M. et Columb. 1758	*1787

JOHN ALLEN took his second degree in 1732, and his name remained unstarred in the Triennial Catalogue until 1805. Further than this, nothing is known of him.

He has been wrongly identified (as by Hinman, Catalogue of Puritan Settlers, p. 40) with Fitz John Allen, son of Alexander, of Windsor, who was born in 1705, married Mary Mansfield of New Haven, in 1725, removed to New Haven, and died here in 1734 or 35.

EPHRAIM BOSTWICK was the son of Zechariah and Elizabeth Bostwick, of Stratford, Connecticut, and the grandson of John and Mary Bostwick, also of Stratford.

He studied theology, was received into the Stratford church in October, 1731, and was licensed to preach by a committee of Fairfield East Association, December 1, 1732. He was called to settle over the First Church in Greenwich, Connecticut, December 23, 1734, and again September 5, 1735; and on the 8th of October, 1735, he was ordained there by the Fairfield West Consociation. As early as April, 1742, he complained to Fairfield West Association of insufficient support and of the failure of his people to meet their engagements to him. Finally, on June 11, 1745, the Association advised that a council be called to dissolve the pastoral relation. A council was called and he was dismissed before the close of that year, and he removed to Stamford, Connecticut, where he died in February or March, 1755.

He was married, March 1, 1738–39, to Mrs. Abigail Allen, who survived him. The births of five sons and two daughters, from 1739 to 1753, are in the Stamford records.

AUTHORITIES.

Fairfield West Association, MS. Records. *Huntington*, Hist. of Stamford, 179–80, 299; and Stamford Registration, 16. *Savage*, Geneal. Dict., i, 215.

Isaac Browne, third son of Daniel Browne, of West Haven, in New Haven, Connecticut, and a brother of the Rev. Daniel Browne (Y. C. 1714), was born March 20, 1708–09.

After graduation he pursued theological studies under the direction of his brother's classmate and special friend, the Rev. Samuel Johnson, of Stratford; who mentioned him to the Secretary of the Society for Propagating the Gospel, in June, 1731, as "a virtuous and discreet young man and of good abilities," who had lately gone to reside (on Johnson's recommendation) at the village of Setauket, in Brookhaven, Long Island, to serve as schoolmaster and

reader in the small Episcopal congregation there, with a view to taking orders as their minister. He crossed the ocean in the summer of 1733, the expense of the journey being borne by the Brookhaven parish, and by the Episcopalians of Stamford, Connecticut, each party contributing in the hope that they might receive him as their minister on his return.

During his sojourn in London he signed as a witness Dean Berkeley's deed of gift of his Whitehall farm (August 17, 1733) to the College; and having received orders as Deacon and Priest, and having been appointed Missionary to Brookhaven, he returned the same year, arriving at Brookhaven on December 14.

In 1744 he was transferred to the mission at Newark, New Jersey, on a salary of £50; he did not actually remove until 1747, and he continued in Newark until the outbreak of the American Revolution. Besides his clerical duties, he was extensively employed as a physician, but not to the entire satisfaction of his parish, as appears by some correspondence which ensued on his being allowed by the Venerable Society in 1768 to exchange his mission for that at the neighboring town of Perth Amboy. The latter congregation refused to receive him, explaining their refusal by stating that his medical practice had been a fruitful source of contention with his parishioners through the bills rendered by him in that capacity. He was elected a member of the New Jersey Medical Society at its second meeting, in November, 1766.

At the close of the year 1776, he took refuge within the British lines in New York City, and after the declaration of peace went in 1783 to Annapolis, Nova Scotia. The voyage was a tempestuous one, resulting in the loss of most of his goods; his infirm wife was rendered delirious by the roughness of the passage. His age and feebleness prevented his undertaking any regular pastoral service, but the Venerable Society allowed him a pension of £50 a year, which was almost his sole dependence.

He died in Nova Scotia in 1787, in the midst of poverty and affliction.

One of his daughters married a son of David Ogden (Y. C. 1728); one son was a surgeon in the British army.

AUTHORITIES.

Abstracts of Proceedings of S. P. G., 1784–88. *Atkinson*, Hist. of Newark, 126-8. Conn. Church Documents, i, 147. *Hawkins*, Historical Notices of Missions of Church of England, 161–3. *Henderson*, Centennial Discourse at Newark, 18–37. *Huntington*, Hist. of Stamford, 317. *Whitehead*, Contributions to Hist. of Perth Amboy, 227. *Wickes*, Hist. of Medicine in N. J., 167–8.

JACOB CADWELL, son of Edward Cadwell, Jr., was born in Hartford, Connecticut, February 22, 1708–09. His mother was Deborah, daughter of John Bunce, of Hartford.

He removed from Hartford to Fairfield, Connecticut, perhaps to the parish of Green's Farms, at least as early as 1738, and was there as late as 1751. He is said to have died in 1765,—but no settlement of his estate is found in Fairfield. His name is first starred in the Triennial Catalogue of 1769.

AUTHORITIES.

N. E. Hist. and Geneal. Register, xx, 237.

MASON FITCH, eldest son of Joseph Fitch, of Stonington, Connecticut, and a grandson of the Rev. James Fitch, first minister of Norwich, Connecticut, was born in Stonington, September 11, 1708. His mother was Sarah, daughter of Major Samuel Mason, of Stonington, and he was thus, by both his father's side and his mother's side, a

great-grandson of Major John Mason, the conqueror of the Pequots. Two of his half-brothers were graduated here in 1742 and 1743.

He died in Stonington, unmarried, March 10, 1733–34, in his 26th year.

AUTHORITIES.

N. E. Hist. and Geneal. Register, xv, 121. *Savage*, Geneal. Dict. iii, 620.

NATHANIEL HOOKER, son of Nathaniel Hooker, of Hartford, grandson of the Rev. Samuel Hooker (Harv. Coll. 1653), of Farmington, and great-grandson of the famous Thomas Hooker, was born in Hartford, October 5, 1710. His mother was Mary, daughter of the Hon. Nathaniel Stanley, of Hartford, and he was thus the first cousin of Nathaniel Stanley (Y. C. 1726).

He spent his life in Hartford, a respected and useful citizen. As early as 1734, he held office as Captain in the militia. He served as representative in the General Assembly in three sessions in 1757–58.

He died in Hartford, January 24, 1763, in his 53d year, leaving a large estate.

He married Eunice, second daughter of Joseph Talcott, who was Governor of the Colony from 1725 to 1741. She was born January 26, 1709, and died in Windsor, Connecticut, in 1795. They had three sons and two daughters.

Their eldest son was graduated here in 1755, and was settled in the ministry in West Hartford.

AUTHORITIES.

N. E. Hist. and Geneal. Register, xxii, 194. Talcott Genealogy, 85.

JOSEPH HUNT, third son and seventh child of Jonathan Hunt, Jr., of Northampton, Massachusetts, was born in that town, July 12, 1708. By his mother, Martha, daughter of Samuel Williams, of Roxbury, he was a second cousin of Rector Williams.

He spent his life in his native town, and died there, September 14, 1786, at the age of 78.

He married Rachel, daughter of Henry and Rachel Wolcott, of Windsor, Connecticut, who died September, 6, 1776. Their only child married Robert Breck, Esq. (Y. C. 1756), of Northampton.

AUTHORITIES.

Clark, Antiquities, etc., of Northampton, 317. Hunt Genealogy, 176, 178. *Savage*, Geneal. Dict., ii, 501. *Stiles*, Hist. of Windsor, 830. Wolcott Family, 74.

ELISHA KENT, ninth child and fourth son of John Kent, of Suffield, Massachusetts (afterwards transferred to Connecticut), and grandson of Samuel Kent, from Gloucester, Massachusetts, was born in Suffield, July 9, 1704. His mother was Abigail, daughter of William Dudley, of Saybrook.

He studied theology, and in October, 1730, declined a call to settle in Redding, Connecticut. After the dismissal of the Rev. John Beach (Y. C. 1721) from the pastorate at Newtown, Connecticut, in February, 1732, he was called to that parish, and was ordained there September 27; the ordination sermon, by the Rev. Moses Dickinson (Y. C. 1717), of Norwalk, was published. In anticipation of this event, he was admitted to the church in Milford, Connecticut, September 3, 1732.

In the great revival of 1740–41, he took an active part, and made himself obnoxious to the "Old Lights," by

assisting (May, 1742) in the organization of the Separatist Church in New Haven. A little later he fell into difficulties with his own people, and a charge of imprudent conduct was brought before the Fairfield East Consociation, to which his church belonged. A council accordingly met at Newtown, November 30, 1742, and sat for four or five days; it received a confession from Mr. Kent, which was satisfactory to itself and to the church. The church and people nevertheless still wished him dismissed, partly it is probable on account of a want of sympathy on the question of revival measures. The council, however, declined to sanction a dismission, and proposed to refer the case to a joint council from the two Consociations of the county. The joint council met, and after a session of several days, dismissed him in good standing, February 25, 1742–43.

In the following summer he was installed over a church in Phillips' Patent, later known as Philippi, and still later as the town of South East, in the southeast corner of Putnam County, New York, on the Connecticut line, some twelve or fourteen miles west of his former home. His church was at first in fellowship with the Connecticut churches, but ultimately (about 1765) joined with others in forming the Duchess County Presbytery. He continued in office until his death, at Philippi, July 17 (?), 1776, at the age of 72.

He was married, April 3, 1732, to Abigail, daughter of the Rev. Joseph Moss, of Derby, Connecticut. A son, Moss Kent, Esq., who was graduated at this College in 1752, was the father of Chancellor Kent (Y. C. 1781).

He was again married to a sister of Governor Thomas Fitch (Y. C. 1721), of Norwalk, Connecticut, who survived him, as did seven children.

AUTHORITIES.

Fairfield East Assoc. and Consociation, Hist. Sketches, 5, 9, 18–20; and MS. Records. *Goodwin*, Geneal. Notes, 145, 147. Historical Magazine, 2d series, iv, 10. N. Y. Geneal. Record, iv, 84. Records of the Presbyterian Chh., 330, 351. *Savage*, Geneal. Dict., iii, 12. *Todd*, Hist. of Redding, 77.

EPAPHRAS LORD, fourth son of Richard and Abigail (Warren) Lord, of Hartford, Connecticut, was born in Hartford, December 26, 1709. His elder brothers were graduated in 1718 and 1724.

He was probably a lawyer, and resided at first in Wethersfield, and then for a short time in Hartford. He was married in Middletown, Connecticut, March 17, 1730–31, to Hope, daughter of Captain George Phillips. She was born March 17, 1710, and died Decemher 1, 1736, having borne him two sons and a daughter. Before her death he had removed to Colchester, Connecticut, where he was married, November 25, 1742, to Lucy, daughter of the Rev. John Bulkley (Harv. 1699), the first minister of the town. He represented Colchester in the General Assembly at six sessions between 1743 and 1754. In 1747 he headed the list of petitioners for the erection of a new parish in the northwestern part of the town, which was called Marlborough, and was set off as a distinct township in 1803.

He died at his residence, in Marlborough Parish, November 25, 1799, in his 90th year. His wife died on the 10th of the following May, in her 81st year. By his second marriage he had six sons and nine daughters; five of these sons, and one by his first marriage, survived their father.

AUTHORITIES.

Chapman, Bulkeley Genealogy, 100. *win*, Genealogical Notes, 349, 351. Conn. Colony Records, ix, 303. *Good-*

ICHABOD LORD, brother of the above, and the youngest of the family, was born in Hartford, March 16, 1711–12.

He resided in that part of Colchester which is now Marlborough, Connecticut, and was married, December 14, 1743, to Patience, daughter of the Rev. John Bulkley, and elder sister of the second wife of his brother Epaphras. She was born March 21, 1714–15. They had eight daugh-

ters, seven of whom survived their father. He died in Colchester, December 18, 1761, of a fever, in his 50th year.

AUTHORITIES.

Chapman, Bulkeley Genealogy, 100. *win*, Genealogical Notes, 349, 352. Conn. Colony Records, xii, 68. *Good-*

SOLOMON PALMER, son of Daniel and Elizabeth Palmer, and grandson of Micah and Elizabeth (Bulkley) Palmer, of Branford, Connecticut, was born there, April 6, 1709.

It was not until April 27, 1735, that he united with the Branford Church, preparatory to being licensed to preach, on the 27th of the following month, by the New Haven Association. His first field of labor was in or near Huntington, Long Island, where he is said to have been ordained.

Early in March, 1741, he was employed in the newly settled town of Cornwall, Litchfield County, Connecticut, to preach as a candidate for the pastorate; on the 24th of May, he was invited to settle, and he was installed August 19. He did not sympathize with the measures of the great revival; and the excesses which occurred in that connection in Connecticut probably had an effect in predisposing his mind to a change of denominational relations.* In March, 1754, he surprised his people by announcing himself an Episcopalian, and in consequence his pulpit was declared vacant on the 25th of that month, by the Litchfield Consociation, to which his church belonged. He went to England, and received orders in October from Bishop Pearce, of Bangor, acting for the Bishop of London. In February, 1755, he returned to this country, as itinerant missionary of the Society for Propagating the Gospel; his field was Litchfield County and the adjoining parts of New York and Massachusetts. It was anticipa-

* A memorandum made by Pres. Stiles (in 1789) implies that Mr. Palmer was driven from his place by Dr. Bellamy's imperious impatience of everything that savored of opposition to the revival.

ted that some of his Cornwall friends would form a nucleus of a church there; but his persistence in claiming the land which had been set off to him as the first minister in the town, alienated local sympathy. He fixed his residence at first in New Milford, and in 1760 removed to Litchfield. About the latter date, bodily infirmities obliged him to seek for a less extensive charge, and he was offered by the Venerable Society the mission at Perth Amboy, New Jersey. That parish was, however, averse to receiving him, having fixed their hearts on another; and he was equally averse to going. In 1762, he was appointed to Rye, New York, and was desirous of accepting; but the people of Rye had themselves already invited the Rev. Ebenezer Punderson (Y. C. 1726), of New Haven, to be their rector; and finally Mr. Palmer in the summer of 1763 took Mr. Punderson's place at New Haven, in charge of the sixty families which constituted the Episcopal church here, as well as of those in Guilford and Branford. He soon found, however, that he could not support himself creditably, with a large family, in this expensive town and in the fall of 1766 he returned to Litchfield, where he labored until his death, in poverty, November 2, 1771, in his 63d year.

He was married, in Branford, February 9, 1737–38, to Mary Beets, or Betts, of that town, who died February 4, 1739. He was next married, in Branford, September 11, 1739, to Abigail, daughter of Joseph Foote, Jr., and widow of Jacob Curtiss, both of Branford. She bore him a large family of children, and died in March, 1775, aged 70.

AUTHORITIES.

Beardsley, Hist. of Episc. Church in Conn., i, 189–91, 200–05, 220–24, 237, 293. Documentary Hist. of N. Y., quarto ed., iv, 333. Documents relating to the Colonial Hist. of N. Y., vi, 849, 910; vii, 497, 518, 537. Foote Genealogy, 180. *Gold*, Hist. of Cornwall, 47–51, 154. *Hawks and Perry*, Documentary Hist. of Church in Conn., ii, 6–14, 17, 39–45, 49–51, 178. *Holland*, Hist. of Western Mass., ii, 493. *I. Jones*, Centennial Discourse at Litchfield, 20, 35, 46. N. H. Colony Hist. Soc. Papers, i, 56. *Orcutt*, Hist. of New Milford, 166, 750. *Pres. Stiles*, MS. Itinerary, v, 185. *Trumbull*, Hist. of Conn., ii, 111. *Whitehead*, Contrib. to early Hist. of Perth Amboy, 225.

JONATHAN PARSONS, the seventh child and fifth son of Deacon Ebenezer Parsons, of the West Parish of Springfield (now the town of West Springfield), Massachusetts, was born there, November 30, 1705. His mother was Margaret, daughter of Samuel Marshfield, of Springfield.

He worked at a trade for several years, and was graduated at the age of 24. He then entered on the study of theology with Rector Williams, serving for the year 1729–30 as College Butler.

At the end of February, 1729–30, he began preaching in the First Church in Lyme (now Old Lyme), Connecticut (vacant by the death of the Rev. Moses Noyes, in the previous November), and in May he received a call to settle with them in the work of the ministry. Scruples concerning the validity of non-episcopal ordination long delayed his acceptance; but finally, on the 17th of March, 1730–31, he was ordained by the neighboring Congregational pastors. He was married, on December 14th, 1731, by the Rev. George Griswold (Y. C. 1717), uncle of the bride, to Phebe, eldest daughter of John and Hannah (Lee) Griswold, of Lyme, and sister of Governor Matthew Griswold.

At the time of his settlement he was a violent Arminian in principle, but in the year 1740 he heard Whitefield preach, and from that time dated a re-conversion of his own heart, and a more effectual mode of presenting the Gospel to others. Between April, 1741, and February, 1742, one hundred and fifty persons were added to his church. He also traveled extensively in Eastern Connecticut, preaching with great acceptance. In September, 1742, during a visit in Boston, he was invited to preach the Thursday Lecture, and availed himself of the opportunity to bear emphatic testimony to the genuineness and power of the spiritual movement in which he had been engaged. The sermon was published, and occasioned considerable excitement and some controversy. In April,

1744, he furnished the Rev. Thomas Prince, of Boston, with a long and interesting account of the revival in his parish, which was published the next year. A strong minority of his congregation, however, opposed revival measures, and the result, with his naturally quick temper, was a sharp contention, which led to his asking a dismission. The council called at his request, which dismissed him in October, 1745, did so against the mind and without the consent of his church. In the same month, by the advice of Whitefield, he was invited to visit Newbury, Massachusetts, the ministers of which town had opposed the revival; as the result, a new church was formed, January 3, 1745–46, in that part of Newbury which was incorporated in 1764 as Newburyport, and on January 7, he was formally invited to assume the pastorate. To evade difficulties incident to the organization of a new church within existing parish limits, this enterprise was eventually made Presbyterian in form. Meantime, the installation of the pastor was accomplished, on March 19, 1745–46, without the aid of any representatives of other churches. His ministry here was blessed to the gathering of one of the largest churches and congregations in America, and this notwithstanding the bitterness of slander and misrepresentation which pursued him, starting originally from Lyme. The most notable event of his pastorate, outside of its regular duties, was the sudden death of Whitefield, in Mr. Parsons' house, in September, 1770. Mr. Parsons preached the funeral sermon, which was printed, and republished in England; and the dust of the eloquent Englishman was buried by his own desire under his friend's pulpit.

A little later, Mr. Parsons' health failed, so that steps were taken in 1772 for procuring a colleague. After a long and somewhat distressing illness, he died in Newburyport, July 19, 1776, in his 71st year, and was buried in the same vault with Whitefield.

His first wife died December 26, 1770, in her 55th year, the sermon at her funeral by the Rev. John Searle (Y. C.

1745) being published. They were the parents of thirteen children, of whom six died in infancy; the third son (Samuel Holden) was graduated at Harvard in 1756, and was a Major General in the American army of the Revolution, and Governor of the Northwestern Territory. After the death of his first wife, Mr. Parsons was married, early in October, 1771, to Lydia, widow of Andrew Clarkson, Esq., of Portsmouth, New Hampshire. She survived him, and died April 17, 1778, at the age of 47; she was buried in Copp's Hill Burial Ground, Boston.

A brief memoir of Mr. Parsons, contributed to the American Quarterly Register in 1841 by a grandson, contains the following estimate of him:

"His manners were easy and polished. His natural temper was hasty, and rather unlovely, and though education and divine grace had done much to soften and subdue it, yet it cost him a struggle to keep it under, to the end of his life. He was a man of much general learning. . . . . He was a well read historian; and had also made good proficiency in the study of medicine, to the practice of which he devoted considerable time, during the first years of his ministry."

His funeral sermon, by the Rev. John Searle, praises, among other things, especially his exact scholarship, logical ability, and excellence as a letter writer.

He published the following, besides the letters in Prince's Christian History already mentioned:

1. A Needful Caution in a Critical Day. Or, The Christian Urged to Strict Watchfulness, that the Contrary Part may have no Evil Thing to say of him. A Discourse [from Titus ii, 8] deliver'd at Lyme, Feb. 4, 1741–42. N. London, 1742. 12°, pp. 72.
[*B. Ath. C. H. S. N. Y. H. S. Prince.*

2. Wisdom Justified of her Children. A Sermon [on Matt. xi, 19] Preached at the publick Lecture in Boston, on Thursday, September 16, 1742. Boston, 1742. 8°, pp. viii, 54.
[*A. A. S. B. Ath. Harv. Prince.*

3. The Doctrine of Justification by Faith Asserted and Explained; and some Exceptions thereto considered: Being Three Lecture-Discourses [from Rom. iii, 26], Deliver'd in Newbury: in November and December, 1747. Boston, 1748. 16°, pp. 95.
[*A. C. A. M. H. S.*

4. Manna gathered in the Morning. Or, Christ the True Manna, to be received and fed upon daily by Young and Old. Being the Substance of a Discourse delivered at Newbury [from Ex. xvi, 21]. Bost., 1751. 8°, pp. 37. [*A. C. A. B. Ath. M. H. S.*

And the same, 2d ed. Newburyport. 16°, pp. 38. [*M. H. S.*

5. Good News from a Far Country. In Seven Discourses from I Tim. i, 15. Delivered in Newbury. Portsmouth, 1756. 8°, pp. viii, 168. [*A. A. S. Harv. Prince. U. T. S.*

Said to have been the first book printed in New Hampshire.

6. [With John Moorhead and David MacGregore.] A Fair Narrative of the Proceedings of the Presbytery of Boston against the Rev. Mr. Robert Abercrombie. By J. Moorhead, J. Parsons, D. MacGregore, Committee of the Presbytery. Boston, 1756. 8°, pp. 43. [*A. A. S. B. Ath.*

7. [With David MacGregore.] A Rejoinder to the Reverend Mr. Robert Abercrombie's late Remarks on a fair Narrative of the Proceedings of the Presbytery of Boston, against himself. Boston, 1758. 8°, pp. 27.

[*A. A. S. B. Ath. M. H. S. N. Y. H. S. U. T. S.*

8. Two Discourses concerning the Importance of the Belief and Profession of the Gospel to Eternal Salvation. Boston, 1759. 8°, pp. 38.

9. Infant Baptism from Heaven. Two Discourses [from Acts xvi, 33] delivered at Haverhill, April 28, 1765. Boston, 1765. 8°, pp. 65. [*A. A. S. A. C. A. B. Ath. Harv.*

This displays a good deal of learning in the notes.

10. The same with Appendix [containing] some Remarks on the late remarkable Performance of Mr. Hezekiah Smith. 2d ed. Boston, 1767. 8°, pp. 142. [*B. Ath.*

11. A Funeral Sermon [from Ps. lxxxviii, 18]: Occasioned by the Death of Mr. Ebenezer Little, one of the Elders of the Presbyterian Church in Newbury-Port. Salem, 1768. 8°, pp. 26.

[*A. C. A.*

12. Communion of Faith necessary to Communion of Churches. Salem, 1770. 8°.

13. To live is Christ, to die is gain. A Funeral Sermon [from Phil. i, 21] on the death of the Rev. George Whitefield. Portsmouth, 1770. 4°, pp. 44. [*A. C. A. B. Ath. Harv. N. Y. H. S.*

Reprinted in London, in 1771. 8°, pp. iii, 36.

[*John Carter Brown. Harv. U. S. Y. C.*

14. Freedom from Civil and Ecclesiastical Slavery, the purchase of Christ. A Discourse, offered to a numerous assembly [from Gal. v, 1] on March 5, 1774, at the Presbyterian Meeting-House, in Newbury-Port. Newbury-Port, 1774. 4°, pp. 19.

[*A. A. S. B. Ath. N. Y. H. S.*

The first book printed in Newburyport. A very patriotic discourse, preached in commemoration of the Boston Massacre of 1770.

15. Sixty Sermons on various Subjects. . . . To which is prefixed a Funeral Sermon, by the Rev. Mr. Searl. Newbury-Port, 1779-80. 2 vols. 8°, pp. lxvi, 625, vii; 855, xi.

[*A. C. A. Harv.*

An interesting letter from him to Rector Williams, in January, 1750, is printed in the New England Historical and Genealogical Register, xii, 299–301.

AUTHORITIES.

Allen, Amer. Biographical Dictionary, 3d ed., 638–39. Amer. Presb. Review, xviii, 294–96. Amer. Quarterly Register, xiv, 109–18. *Barber*, Hist. Collections of Mass., 214. *Bridgman*, Epitaphs from Copp's Hill, 176. *Cary*, Memorial Discourse at Old Lyme, 10. *Coffin*, Hist. of Newbury, 216, 253. Congregational Quarterly, xi, 327–49. Contributions to Eccl. Hist. of Essex Co., Mass., 241. Giles Memorial, 136. Hyde Genealogy, i, 184. Mag. of Amer. Hist., xi, 153. N. E. Hist. and Geneal. Register, i, 272; xxxii, 83. *Prince*, Christian History, ii, 106, 118–62. *Savage*, Geneal. Dict., iii, 361. *Sprague*, Annals of the Amer. Pulpit, iii, 47–52. *Stearns*, Hist. Discourse in Newburyport, 32–41, 55–62. *Pres. Stiles*, MS. Itinerary, ii, 546; iii, 147. *Tracy*, Great Awakening, 133–58. *Tyerman*, Life of Whitefield, ii, 597–600. *Vermilye*, Hist. Discourse at Newburyport, 1856, 16–23. *S. P. Williams*, Hist. Account of 1st Presbyterian Church in Newburyport, 13–17, 29, 44–46, 65–66.

WILLIAM PARTRIDGE, eighth child and fourth son of Samuel Partridge, Jr., of Hadley, Massachusetts, was born in Hadley, September 15, 1710. His mother was Maria (or Mary), daughter of the Rev. Seaborn Cotton, of Hampton, New Hampshire, and widow of John Atwater, of Salem. He was thus the first cousin of Rector Williams.

He became a lawyer, and is said to have settled in Nova Scotia, but this is uncertain; it is certain that he did not

become the Secretary of the Province, as has been sometimes stated. His name is first starred in the Triennial Catalogue of 1769.

AUTHORITIES.

Judd, Hist. of Hadley, 551.

JOHN PIERSON was a son of Abraham and Hannah Pierson, and grandson of Thomas Pierson, of Newark, New Jersey, who was a younger brother of Rector Pierson.

He came in some way under the Rev. Samuel Johnson's influence (perhaps through intimacy with Browne of the same class), and first received the sacrament from Johnson's hands on Christmas Day, 1732, at Stratford.

In May, 1733, he went with Browne to England for orders, and with him signed as a witness Dean Berkeley's deed to Yale College, August 17.

He returned as missionary of the Society for Propagating the Gospel to Salem, New Jersey, where he arrived at the end of January, 1734. He remained in the same charge until his death there in 1747.

A fragment of the gravestone of his wife Ann shows that she died in Salem, June 6, 1749, aged 33 years and 6 months.

AUTHORITIES.

Beardsley, Hist. of Episc. Church in Conn., i, 87; and Life of S. Johnson, 83. *Rev. C. M. Perkins*, MS. Letter, February 14, 1884. *Perry*, Papers relating to the Hist. of the Church in Mass., 290, 266. Pierson Geneal., 17, 20.

JOHN SERGEANT, son of Jonathan and Mary Sergeant, was born in 1710, in Newark, New Jersey. His father, Jonathan Sergeant, Jr., emigrated from Branford, Connec-

ticut, in 1666, and died early in 1732. An accident to his left hand deprived the boy of the power of earning his bread by manual labor, and thus opened the way for a College education.

His course here was so satisfactory that he was chosen to fill a tutorship, and entered on his office in September, 1731, pursuing meantime theological studies. As a tutor he was one of the most successful holders of that office in the early history of the College.

In 1734 the Rev. Samuel Hopkins (Y. C. 1718), of West Springfield, became interested in the religious condition of the vanishing tribe of Housatonic Indians, residing principally in what are now the towns of Great Barrington and Stockbridge, in Berkshire County, Massachusetts. Through his efforts the suggestion was made to the Commissioners (in Boston) of the Society for Propagating the Gospel among the Indians in New England, that they should devote a portion of their income to the support of a religious teacher residing among these Indians; and by August, 1734, the step had been resolved upon, and the consent of the Indians assured. The Rev. Stephen Williams (Harv. Coll. 1713), of Longmeadow, and the Rev. Nehemiah Bull (Y. C. 1723), of Westfield, were the committee charged with finding a suitable missionary; and it was reported to them that Mr. Sergeant "had freely said in private Conversation, that he had rather be employ'd as a Missionary to the Natives, if a Door should open for it, than accept a Call any English parish might give him." Accordingly they visited New Haven in September, and Mr. Sergeant accepted the position, with a salary of £100 a year, only stipulating that he should not begin his continuous residence with the Indians, until the coming College year was finished. He paid a two months' visit to his future field in the ensuing fall vacation, and in July, 1735, settled there permanently. To qualify him for his full duty, he was ordained to the ministry, at Deerfield, August 31, 1735; the sermon preached on the occasion, by the

Rev. Nathaniel Appleton (Harv. 1712), was published; it includes a letter (in the Preface) from Mr. Sergeant, dated June 3, 1735. The Governor of the Province of Massachusetts-Bay (Jonathan Belcher) was present with his Council, a conference being held with the Indians.

His salary was now raised to £150.

In the spring of 1736 he removed his residence, and the school which he had started for the Indian youth, from Great Barrington to Stockbridge; he made that for the rest of his life the center of his missionary labors, though frequently visiting other portions of the tribe and other comparatively distant tribes. In the summer of 1737 he began to use the Indian language in his preaching services, and became so successful "that the Indians were wont to say, Our Minister speaks our Language better than we ourselves can do." He was married, August 16, 1739, to Abigail, eldest daughter of Colonel Ephraim Williams, who had removed in 1737 from Newton, Massachusetts, to Stockbridge; her elder half-brother was the founder of Williams College.

After long delay Mr. Sergeant succeeding in accomplishing one object on which he was bent, the establishment of a boarding-school for training Indian boys and girls and giving them something of an industrial education. His general success in winning the regard of the Indians and in Christianizing and civilizing them was very gratifying.

After four weeks' illness, of a slow or nervous fever, attended with canker and an inflammation in the throat, he died in Stockbridge, July 27, 1749, in his 39th year. He left one daughter,—who married Colonel Mark Hopkins (Y. C. 1758) and became the grandmother of President Hopkins, of Williams College,—and two sons,—the elder an able physician (*honorary* M.D., Y. C. 1784) and the younger a missionary to his father's former charge.

Mrs. Sergeant was again married, in August, 1752, to General Joseph Dwight, of Great Barrington, by whom she had three children. She died February 15, 1791, at

the age of 69. She was an intimate friend of President Ezra Stiles, who was five years her junior, and a number of her letters are preserved among his correspondence; among President Stiles's papers is also a section of Mr. Sergeant's Journal (from April 1, 1739, to March 30, 1740), written for the use of his employers.

The Rev. Samuel Hopkins (Y. C. 1718) published in 1753 from Mr. Sergeant's loose papers, Historical Memoirs relating to the Housatonic Indians, and attached to these "The Character, &c., of the Rev. Mr. Sergeant." He represents our subject as possessed of a bright and strong mind, illumined by true piety and devotion; of a catholic temper; calm and serious, but never melancholy; surprisingly laborious and faithful.

Mr. Sergeant published:—

1. The Causes and Danger of Delusions in the Affairs of Religion, consider'd and caution'd against, With particular Reference to the Temper of the present Times. In A Sermon [from 2 Thess. ii, 11, 12] Preach'd at Springfield, April 4, 1743. In the Audience of the associated Pastors of the County. Boston, 1743. 8°, pp. 36.

[*A. C. A. B. Ath. B. Publ. C. H. S. M. H. S. Prince. U. T. S.*

2. A Letter, to Dr. Colman; Containing a Proposal of a Method for the Education of Indian Children. Boston, 1743. 8°, pp. 16.

[*A. A. S. B. Ath. B. Publ. Harv. M. H. S. Y. C.*

This is dated, Stockbridge, August 1, 1743, and occupies nine pages of the pamphlet,—the rest being given to Dr. Colman's Reply.

Mr. Sergeant also translated into Mohegan Dr. Watts's shorter catechism and some forms of prayers, which were printed.

AUTHORITIES.

B. W. Dwight, Dwight Genealogy, ii, 626. *S. E. Dwight*, Life of Pres. Edwards, 449–52. *T. Dwight*, Travels, ii, 382. *Goodwin*, Geneal. Notes, 131. *Hopkins*, Historical Memoirs relating to the Housatonic Indians, *passim*. *E. F. Jones*, Hist. of Stockbridge, 41–79. N. E. Hist. and Geneal. Register, i, 60; x, 232. N. E. Weekly Journal, September 9, 1735. *Savage*, Geneal. Dict., iv, 19. *Sprague*, Annals of Amer. Pulpit, i, 388–92. *Pres. Stiles*, MS. Itinerary, ii, 192. *Taylor*, Hist. of Great Barrington, 55–67. *Winsor*, Memorial Hist. of Boston, i, 480.

SAMUEL WHITTELSEY, the eldest child of the Rev. Samuel Whittelsey (Y. C. 1705), of Wallingford, Connecticut, and thus the earliest son of a Yale graduate to receive a degree, was born in Wallingford, July 10, 1713, and finished his College course at the very early age of 16.

He studied theology with his father, and entered on a tutorship in the College in September, 1734. While still in this office, he was invited, October 28, 1736, by the Congregational Church in Woodstock (then in Massachusetts, but since 1749 in Connecticut) to become its pastor; the town concurred (November 18) in the call, but suspicions subsequently arose as to the candidate's principles concerning church government, and in December a committee was appointed to inquire whether he would subscribe to the Cambridge Platform. On his unwillingness to pledge himself to be governed by this Platform, it was voted (March 28, 1737) that his answer be construed as declining the call.

He was also invited, first in December, 1736, and again more formally, August 29, 1737, to settle in Milford, Connecticut, as colleague-pastor to the venerable Rector Andrew. Though there was a large minority opposed to him (on account of his alleged Arminian sentiments and unprofitable preaching), he resigned his tutorship in October, and accepted the call in a letter dated November 20. A council, composed of thirteen neighboring ministers, met on the 7th of December, 1737, and were divided in their judgment; a majority finally consentd to proceed, on December 9, to the ordination, with the proviso that if the dissatisfied minority did not, after listening to Mr. Whittelsey's sermons for six months, approve of him, then the church and town should settle another minister, to divide the preaching with Mr. Whittelsey. The Ordination sermon, by the candidate's father, with the charge by his uncle, the Rev. Nathaniel Chauncey (Y. C. 1702), was published in 1739.

Mr. Andrew died the next month, and after nearly three years' trial of the new preacher, the minority—still strongly dissatisfied—withdrew and formed a Presbyterian Church. Mr. Whittelsey continued in the discharge of his official duties until his death, October 22 (or 23 ?), 1768, in his 56th year.

He was married, September 21, 1743, to Susanna, eldest daughter of the Hon. Colonel Roger and Susanna (Bryan) Newton, of Milford. She next married the Hon. Jabez Hamlin (Y. C. 1728), and died in May, 1803, at the age of 88. He left two sons and two daughters. One son was graduated at this College in 1764, and one daughter married John Chandler (Y. C. 1772).

The Rev. Dr. Dana, the successor of Mr. Whittelsey's father in the Wallingford Church, and a personal acquaintance of the son, says of him: "He was a man of an excellent spirit, a judicious divine and eminent Christian." Like his father he was classed as an "Old Light."

AUTHORITIES.

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GEORGE WYLLYS, fifth child and eldest surviving son of the Hon. Hezekiah Wyllys, of Hartford, and grandson of the Hon. Samuel Wyllys (Harv. 1653), was born in Hartford, October 6, 1710. His mother was Elizabeth, daughter of the Rev. Jeremiah Hobart (Harv. 1650), of Haddam.

His father was chosen Secretary of the Colony of Connecticut in May, 1712; but in May, 1730, in consequence of his indisposition his son George, then recently graduated, was appointed Secretary *pro tempore*, and was so contin-

ued until May, 1734, when the father's resignation "because of insuperable infirmities" was accepted, and the son regularly inducted as his successor. He continued to serve acceptably until his death, "after a distressing illness of six days," in Hartford, April 24, 1796, in his 86th year.

He was also (like his father) for many years town clerk of Hartford, serving from December, 1732, until his death. He rose to the rank of Captain in the Militia as early as 1738, and in the French War (1757) held a commission as Lieutenant-Colonel. His connection with the government led to his employment in many other positions of trust. It is a significant fact that, though his tenure of office was not interrupted at the Revolution, he was in active sympathy with the loyalist element.

He married Mary, only daughter of his first cousin, the Rev. Timothy Woodbridge (Y. C. 1706), of Simsbury. She died November 11, 1774, in her 59th year. Their children were four sons and two daughters. Three of these sons were graduated at this College (in 1758, 1765, and 1773), and one daughter married the Hon. Jedediah Strong (Y. C. 1761).

AUTHORITIES.

Chapin, Glastenbury Centennial, 162. Conn. Colony Records, vii, 294, 513; viii, 580; etc. *Mitchell*, Woodbridge Record, 47–9. *A. Morse*, Genealogical Register, ii, 181–2. N. E. Hist. and Geneal. Register, xiii, 244, 343; xxxvii, 35. *Savage*, Geneal. Dict., iv, 574.

Annals, 1729–30

At the session of the General Assembly in October, 1729, Rector Williams presented an interesting Memorial, in which he petitioned again for such relief from taxation as was formerly granted to Rector Cutler; he asserted that he had accepted the office with this definite expectation, and that his removal from Newington had disadvantaged his temporal estate.

Nevertheless, the Lower House refused its concurrence in the desired relief.*

At the next Commencement, two new Trustees were chosen:—the Rev. Jared Eliot, of Killingworth (earliest among Yale graduates to reach this honor), in place of the Rev. Moses Noyes, who had deceased on the 10th of November, 1729; and the Rev. Joseph Moss, of Derby, in place of the Rev. Samuel Russel, who resigned on account of age and bodily infirmities. At the same Commencement the honorary degree of Master of Arts, so rarely bestowed as to be a real honor, was given to John Hubbard, a young physician of New Haven, who had had his medical training from Dr. Eliot, the newly-elected Trustee.

The Rector's salary for this year was £300, while the two Tutors received respectively £70 and £65,—the Senior Tutor having an extra £5, on account of his service as Librarian. The price of Commons and room rent for the ensuing year was fixed at six shillings a week.

* It may be that this incident is the foundation for a curious passage in a letter written by Ex-Rector Cutler to an English correspondent, on the 4th of September, 1732, which runs as follows:—"Mr. Johnson has the pleasure of bettering the College in his neighborhood, and seeing several of the Regents and students advancing towards the Church of England, insomuch that the Rector, who would save his bacon while he is getting light, is in danger of having his public salary taken from him whilst he is dodging about." [Perry's Papers relating to the History of the Church in Massachusetts, 672.] Does the writer mean to imply that Rector Williams was inclined to conform to the Church of England?

Sketches, Class of 1730

*Guilielmus Adams, A.M., Tutor	*1798
*Oliverus Partridge, A.M.	*1792
*Samuel Cooke, A.M., Dispensator	*1788
*Edvardus Williams, A.M.	
*Johannes Ashley, A.M.	*1802
*Moses Mansfield, A.M.	*1754
*David Lewis, A.M.	*1783
*Elisæus Sheldon, A.M.	*1779
**David White*, A.M.	*1784
**Josephus Ashley*, A.M.	*1797
*Israel Ashley, A.M.	*1758
**Jonathan Ashley*, A.M.	*1780
**Guilielmus Gaylord*, A.M.	*1767
*Robertus Walker, A.M., Colon. Conn. Cur. Super. Jurid.	*1772
**Jonathan Barber*, A.M.	*1783
*Daniel Grainger, A.M.	*1757
*Azarias Dickinson, A.M.	*1735
**Moses Bartlett*, A.M.	*1766

William Adams, the eldest child of the Rev. Eliphalet Adams (Harv. 1694), for forty-three years minister of New London, Connecticut, was born in that town, October 7, 1710. His mother was Lydia, daughter of Alexander Pygan, of New London. His father was a Trustee of Yale College from 1720 to 1738, and was offered the Rectorship in 1723.

He remained in New Haven for four years after graduation,—for the first two as College Butler, and for the next two as Tutor. He had meantime studied theology, so that after resigning his tutorship he immediately began preaching. He is said to have first supplied the pulpit in the

North parish of New London (now Montville), and later to have preached in North Groton (now Ledyard), after the withdrawal of the Rev. Ebenezer Punderson (Y. C. 1726); in 1735, he declined a unanimous call from the latter parish. In January, 1737, he began to preach in Guilford, with a view to bringing about a reconciliation of the old society, now under the Rev. Thomas Ruggles (Y. C. 1723), and the new or Fourth Society, under the charge of the Rev. Joseph Lamb (Y. C. 1717). On the 26th of the ensuing April, he received a call to settle as Mr. Ruggles's colleague, which he accepted; but for some reason the arrangement fell through.

He continued to preach through his long life, chiefly in the neighborhood of New London, and on Shelter Island, at the eastern end of Long Island; he spent much of his time in the latter place, living as a sort of domestic chaplain in the family of the principal proprietor of the island, Brinley Sylvester, Esq., till his death in 1752, and afterwards in the family of his son-in-law, Colonel Thomas Dering.

Mr. Adams's father died in October, 1753, and the son was employed to supply the vacant pulpit of New London for most of the time until February, 1756, when his friends brought up the question of his permanent settlement; but it was decided in the negative by a vote of 42 to 45. He continued to live what President Stiles describes as "a retired philosophic life," until the death of his brother, Pygan Adams, in July, 1776; the remainder of William Adams's life was mainly spent in the house of his brother's widow, in New London. For three or four years from September, 1776, during a vacancy in his father's old church, he supplied the pulpit for half the time, or more; and while thus engaged, in the winter of 1779–80, he and his congregation were allowed to use the Episcopal Church of St. James, by vote of that parish,—the rectorship being vacant, and the meeting-house belonging to the Congregational Society being old and dilapidated.

He was never married, being accustomed indeed to declare that he would not be encumbered with either a wife or a parish. He died in New London, August 25, 1798, in his 88th year; though called "Reverend" on his tombstone, it is certain that he was never ordained. He bequeathed his slender estate to the sister-in-law in whose house he died. President Stiles mentions a visit to him in 1793, and views "his library, about three hundred volumes, chiefly ancient."

"In the pulpit," says Miss Caulkins, the historian of New London, "he never equalled his father; he was nevertheless a respectable preacher and an upright man."

One sermon by him was published:—

A Discourse [on Ps. xxi, 11–13] Delivered at New-London, Oct. 23, 1760, On the Thanksgiving for the Success of the British Arms, the reduction of Montreal, and the conquest of Canada. N. L., 1761. 16°, pp. 25. ·[*A. A. S. C. H. S. Prince.*

AUTHORITIES.

Caulkins, Hist. of N. London, 488–9, 586. *A. Griffin*, Journal, at Southold, 39. *Hallam*, Annals of St. James's Church, N. London, 58. Mass. Hist. Soc. Coll., xxxi, 32, 43–5. N. E. Hist. and Geneal. Register, viii, 41; xi, 29. *Prime*, Hist. of L. I., 163, 169. *Pres. Stiles*, MS. Itinerary, ii, 192; vi, 63. *Whitaker*, Hist. of Southold, 326.

ISRAEL ASHLEY, the fourth son and eighth child of Deacon David Ashley, of Westfield, Massachusetts, was born in Westfield, October 14, 1710. His mother was Mary, daughter of Josiah Dewey, of Westfield.

He became a physician in his native town, and his general standing may be inferred from the regard of Jonathan Edwards, who speaks of him, in 1751, as "a very serious, pious man, and very active and discerning in the management of affairs."

He joined as surgeon one of the Massachusetts regiments, in the expedition against Ticonderoga in 1758, and

died at Stillwater (in Saratoga County), on the west bank of the Hudson, about twenty-five miles north of Albany, August 2, in his 48th year.

He married, November 20, 1735, Margaret Moseley, who survived him, dying July 25, 1791, in her 77th year. They had seven sons and four daughters. Two sons and two daughters survived their father; one son was graduated here in 1767, and succeeded his father in the practice of the same profession in Westfield.

AUTHORITIES.

Davis, Hist. Sketch of Westfield, 20. Dwight Genealogy, ii, 822. *Hinman*, Catalogue of Early Puritan Settlers of Ct., 63. Mass. Hist. Soc. Coll., x, 152.

JOHN ASHLEY, son of Colonel John Ashley, of Westfield, and first cousin of the foregoing, was born in Westfield, December 2, 1709. His mother, the second wife of Colonel Ashley, was Mary, daughter of Joseph Whiting, of Westfield, and widow of Joseph Sheldon, of Suffield.

His father was one of the chief proprietors to whom was committed by the General Court of Massachusetts in 1722 the organization of the settlements on the Housatonic River, which afterwards became the towns of Great Barrington and Sheffield; and the son as early as 1732 settled in Sheffield, and there rose to distinction as a lawyer. He was also a man of large wealth. He soon became a colonel in the militia, often represented the town in the Legislature, and was for most of his life a magistrate. He was a Judge of the Berkshire County Court from its establishment in 1761 until 1781, with the exception of the period from 1774 to 1779, when the disturbances due to the Revolutionary war caused the suspension of the Court.

He died in Sheffield, September 1, 1802, in his 93d year. He married Annetje or Hannah, daughter of Pieter and

Jannetje (Muller) Hogeboom, of Claverack, New York, who died June 19, 1790, in her 78th year. They had one son, and three daughters. The son, of the same name as his father, was graduated at this College in 1758, and as Major General of the militia distinguished himself during Shays' rebellion in dispersing the insurgents. One of the daughters was the third wife of Colonel Joshua Porter (Y. C. 1754).

AUTHORITIES.

Descendants of Col. Joshua Porter, 11. Dwight Genealogy, ii, 823. *Hinman*, Catalogue of Early Puritan Settlers of Ct., 66. Hist. of the County of Berkshire (1829), 212. *Washburn*, Judicial Hist. of Mass., 393–5.

JONATHAN ASHLEY, the sixth son and ninth child of Lieutenant Jonathan and Abigail (Stebbins) Ashley, of Westfield, and a first cousin of the two preceding graduates, was born in Westfield, November 11, 1712. He studied theology, and was ordained as second pastor of the Congregational Church in Deerfield, Massachusetts, November 8, 1732. The ordination sermon was delivered by the Rev. William Williams (Harv. 1683), of Hatfield, and was subsequently published (Boston, 1733, 8°, pp. 26), with the title, The Work of Ministers and the Duty of Hearers, asserted and enforced. In 1736 he was married to Dorothy Williams, a daughter of the preacher, and a half-sister of Rector Williams, born June 20, 1713.

He opposed the great revival of 1740, and was an active antagonist of Jonathan Edwards (his wife's first cousin) in the controversy which drove Edwards from Northampton.

In the war of the Revolution he was inclined to favor the side of the British, and for this with other reasons found himself at variance with his people. After they had for some years refused to fulfill their obligations to him, an ecclesiastical council was convened by mutual agreement,

in May, 1780, to arrange the difference, but adjourned after a session of ten days without arriving at any conclusion. He was at this time ill, and he died three months later, August 28, being still pastor of the church, at the age of 67. His widow died in Deerfield, in September, 1808, at the age of 95.

A son was graduated at this College in 1758, and three daughters were married to Yale graduates,—namely, William Williams (Y. C. 1754), David Dickinson (Y. C. 1766), and Moses C. Welch (Y. C. 1772).

His immediate successor in the Deerfield pulpit has left this testimony: "Mr. Ashley had a discriminating mind, and lively imagination, and was a pungent and energetic preacher." He is described by other authority as a man of ready talents, excelling in biblical knowledge.

His publications were as follows:—

1. The united Endeavours and earnest Prayers of Ministers and People, to promote the great Design of the Ministry. Recommended in a Sermon [from Rom. xv, 30] Preach'd at Deerfield, Nov. 25, 1741. Upon the gathering a Church for Fall-Town, and the Ordination of Mr. John Norton [Y. C. 1737]. Boston, 1742. 16°, pp. 28. [*A. A. S. A. C. A. C. H. S. Harv.*

2. The Great Duty of Charity, considered and applied in a Sermon [from 1 Cor. xiii, 1–3], Preached at the Church in Brattle-Street, Boston, on the Lord's Day, Nov. 28, 1742. Bost., 1742. 8°, pp. ii, 25.
[*A. A. S. A. C. A. Andover Theol. Sem. B. Ath. B. Publ. Brown Univ. C. H. S. Prince.*

Mr. Ashley being in Boston was invited to preach by the Rev. William Cooper, one of the party which favored the great revival. In accepting, he seized the opportunity to preach so as to manifest his strong disapprobation of revival measures, and subsequently published his discourse, against the urgent request of Mr. Cooper.

3. A Letter to the Rev. Mr. William Cooper. In Answer to his Objections to Mr. Ashley's Sermon; as publish'd in the Boston Gazette, Jan. 11, 1743. [Bost.] 1743. 4°, pp. 7.
[*A. A. S. A. C. A. B. Ath. Harv. M. H. S. Prince. Y. C.,*

4. The Great Concern of Christ for the Salvation of Sinners, and the Duty of his Ministers earnestly to persuade Men into his

Kingdom: Considered in a Sermon, at New Salem [from Luke xiv, 23] at the Ordination of the Rev. Samuel Kendall, Dec. 15, 1742. Bost., 1743. 8°, pp. 36.

[*A. A. S. A. C. A. B. Ath. Brown Univ. M. H. S.*

A very moving, gospel sermon.

5. Ministers and People excited to Diligence in their respective Duties, by the Consideration of their shortly putting off their earthly Tabernacles. A Sermon [from 2 Peter, i, 12–14] Preached at Northfield, Jan. 11, 1748, the Day before the Interment of the Remains of the Rev. Mr. Benjamin Doolittle [Y. C. 1716]. Bost., 1749. 8°, pp. 26. [*A. A. S. C. H. S. Harv. M. H. S.*

6. An humble Attempt to give a clear Account from Scripture how the Jewish and Christian Churches were constituted, and what Sort of Saintship is necessary in order to be a Communicant at the Lord's Table. Endeavoured in Two Sermons [from 1 Cor. xiv, 33] Preached at Deerfield, June 24, 1753. Bost., 1753. 8°, pp. iv, 26. [*A. C. A. B. Ath. C. H. S. Harv. M. H. S. Prince.*

These sermons were originally delivered at Northampton, February 10, 1750, as an antidote to the preaching of Jonathan Edwards.

There were also printed, in the Historical Magazine for March, 1867, the notes of one of his sermons "preached on an evening Lecture to the Negros," January 23, 1749.

AUTHORITIES.

Amer. Quarterly Register, x, 261, 268. *Curwen*, Journal and Letters, 4th ed., 497. *Hinman*, Catalogue of Early Puritan Settlers of Conn., 64. Hist. Magazine, 2d Series, i, 142. *Holland*, Western Mass., ii, 356. *Judd*, Hist. of Hadley, 603. *Packard*, Hist. of the Churches and Ministers in Franklin County, 129–31. *Sabine*, Loyalists of the Amer. Revol., 2d ed., i, 184–86. *Sprague*, Annals of Amer. Pulpit, i, 207. *Tracy*. The Great Awakening, 334. *Willard*, Hist. of Greenfield, 60–62. Williams Family, 195.

JOSEPH ASHLEY, the youngest of eleven children of Samuel Ashley, of Westfield, and a first cousin of his three classmates of the same surname, was born in Westfield, October 11, 1709. His mother was Sarah, daughter of Joseph Kellogg, of Hadley.

He studied theology, and was ordained, November 24,

1736, as the first pastor of a church then gathered in what was called Arlington, but afterwards became the town of Winchester, in the southwestern part of New Hampshire. The settlement being broken up by the Indians in 1746, he was regularly dismissed in April, 1747, and on the 10th of November was installed pastor of the Congregational Church in Sunderland, in what is now Franklin County, Massachusetts. He desisted from the exercise of his pastoral office in December, 1784, by advice of an ecclesiastical council, on account of matters of difficulty between him and his people. He was not, however, dismissed, though another pastor was settled in 1792, and dismissed in 1793; but died in office, in Sunderland, February 8, 1797, in his 88th year. His monument characterizes him as "Sound in judgment, meek in spirit, exemplary in life, a friend of peace, a steady believer in the doctrines of grace, respected by his people, and esteemed by his brethren in the ministry."

His position in religious controversies was similar to that of his cousin, Jonathan Ashley. He was one of the majority on the council which dismissed Jonathan Edwards; and one of the joint authors of "An Account of the Conduct" of that Council, published in eight pages, octavo.

The Right Hand of Fellowship addressed by him to the Rev. John Norton (Y. C. 1737) at his ordination in Deerfield, in 1741, was printed with the Sermon on the same occasion by the Rev. Jonathan Ashley (Y. C. 1730).

He married, February 16, 1736–37, Anna, daughter of Captain Adijah and Sarah (Root) Dewey, of Westfield, and had by her three sons and two daughters.

AUTHORITIES.

Amer. Quarterly Register, x, 383, 399. Congregational Quarterly, xvii, 574; xviii, 285. Dwight Genealogy, ii, 821. *Hinman*, Catalogue of Early Puritan Settlers of Conn., 70. *Judd*, Hist. of Hadley, 523. N. E. Hist. and Geneal. Register, ii, 394. N. E. Weekly Journal, Jan. 11, 1737. *Packard*, Hist. of Churches and Ministers in Franklin Co., 371. *Pres. Stiles*, MS. Lists of Churches and Pastors in N. E., 100.

JONATHAN BARBER, son of Thomas and Sarah (Ball) Barber, of West Springfield, Massachusetts, and grandson of Thomas and Ann (Chase) Barber, of Suffield, was born in West Springfield, January 31, 1712–13.

He studied theology, and in 1732 was licensed to preach by the Association of ministers in Hampshire County, and began his professional labors by preaching for a year or two (principally to the Indians) in what afterwards became the parish of Agawam, in the southern part of his native town. After this, he is said to have preached to the Indians in the Mohegan country, north of New London, Connecticut; and about 1735 he gathered a congregation in that part of Southold, at the eastern end of Long Island, then known as Oyster-Ponds, now called Orient. The Rev. James Davenport (Y. C. 1732), Barber's contemporary in College, though five years his junior, was settled over the mother church of Southold in 1738. The two friends early became impressed by reports of the work which Whitefield was doing; and in March, 1740, Barber began to hold revival meetings in Southold, and proceeding thence westwards over the island, excited a new interest in religious things. In September he crossed to Newport, Rhode Island, and greeted Whitefield on his first arrival in New England. Whitefield had heard of the summer's experiences, and was so much pleased with Barber that he offered him the place of Superintendent and lay-chaplain of his Orphan-House in Georgia. Accepting this offer, he proceeded with Whitefield to Georgia in a few weeks, stopping in New York City to marry, on the 2d of November, Sarah Noyes, a daughter of Dr. James Noyes, of Westerly, and granddaughter of the Rev. James Noyes, of Stonington.

He remained in Georgia for about seven years, and then returned to Long Island. The history of his labors for the next ten years is not known; but on the 9th of November, 1757, the Suffolk Presbytery met at Oyster-Ponds for his ordination. They found the church "in a very

broken and disjointed state," and on the next day proceeded to his ordination, "without any special relation to the church and congregation—advising him to exercise his ministry there, in order to gather and form a church according to gospel order." The sermon on the occasion, by the Rev. Ebenezer Prime (Y. C. 1718), was published. His work in this field was soon finished, however, for on the 3d of November, 1758, he was installed over the Congregational Church in Groton, Connecticut. Seven years later, about November, 1765, "by a complication of bodily and mental disorders he was taken off from his usefulness, and he continued," says President Stiles, "in a dejected, disconsolate state till his death." His connection with his church was formally dissolved in December, 1768, and he died suddenly, in Groton, October 8, 1783, in his 71st year.

His wife was born November 17, 1714, and died May 30, 1761, in her 47th year. They had nine children, three born in Georgia, and six in Oyster-Ponds. Their son Thomas was graduated at this College in 1762.

AUTHORITIES.

Caulkins, Hist. of New London, 459–61. *C. Chauncy*, Seasonable Thoughts on the State of Religion in N. E., 183–9. *A. Griffin*, Journal at Southold, 37–39. *Prime*, Hist. of L. I., 137. *Sprague*, Annals of the Amer. Pulpit, iii, 82; and Hist. Discourse at W. Springfield, 1824, 72. *Pres. Stiles*, MS. Itinerary, iii, 605. *Tracy*, Great Awakening, 85, 108. *Tyerman*, Life of Whitefield, ii, 24. *Webster*, Hist. of the Presbyterian Church in America, 535–37. *Woodhull*, Review of the Congregational Church in Groton, 9–10.

MOSES BARTLETT, son of William Bartlett, of that part of Guilford which is now Madison, Connecticut, was born February 8, 1707–08. His mother was Hannah, daughter of John Evarts, of Milford.

He studied both theology and medicine with the Rev. Phineas Fiske (Y. C. 1704), of Haddam, and was ordained pastor of the Congregational Church in what is now Portland, in Chatham, Connecticut, June 6, 1733. He was

married, on the 8th of January, 1735, to Lydia, the eldest child of his theological instructor.

He died in office, much beloved, after a very short illness, December 27, 1766, in his 59th year. The people of his charge erected a monument over his grave, which eulogizes him as "a sound and faithful divine, a Physician of Soul and Body."

His widow died in November, 1777, in her 67th year. Two of their sons were graduated at this College, in 1763, and 1764, respectively.

AUTHORITIES.

Barber, Conn. Historical Collections, 521. *Chapman*, Pratt Family, 72. *Field*, Statistical Account of Middlesex Co., 60; and Centennial Address at Middletown, 254–5. *F. F. Starr*, MS. Letter, June 2, 1883.

SAMUEL COOKE, the eldest son of the Rev. Samuel Cooke (Y. C. 1705), long pastor of Stratfield, now Bridgeport, by his first wife, Anne Trowbridge, was born in New Haven, where his father was then residing as Rector of the Hopkins Grammar School, July 22, 1711.

After graduation, he remained in New Haven, serving for two years from September, 1732, as College Butler. For the next five years he was the College Steward, and afterwards a prosperous merchant in New Haven,—for a part of the time in partnership with Archibald McNeil.

He was married, November 5, 1735, to Susanna, daughter of Moses and Margery (Prout) Mansfield, of New Haven, who died January 25, 1789, in her 76th year.

He was admitted to membership in his father's church, September 22, 1734, and inherited his father's sympathy with the revival measures which soon swept over Connecticut. It was at his house that the White Haven Church, a separation from the original New Haven Church, was organized, in May, 1742, and he and his wife were among its original members.

He was a representative from New Haven in three sessions of the General Assembly, in 1754–55. In his latter years he was reduced by infirmity and misfortune. He died in New Haven, March 26, 1788, in his 77th year. Out of a large family, only two children survived their parents; one son was graduated at this College in 1758, and died in 1783.

An obituary notice speaks of him as "a Gentleman of great natural benevolence. . . In social and civil life, and in conciliating differences unavoidable among neighbors, he had a singular talent at promoting concord, harmony and love."

AUTHORITIES.

Conn. Journal, April 2, 1788, and Jan. 28, 1789. *Dutton*, Hist. of the North Church in New Haven, 31–2. New Haven Colony Hist. Society Papers, iii, 507. *Stiles*, Hist. of the Judges, 197. Trowbridge Family, 30, 39.

AZARIAH DICKINSON, the only child of Azariah Dickinson, and a grandson of Samuel Dickinson, of Hatfield, Massachusetts, was born in that town, June 5, 1709. His mother was Sarah, daughter of Nathaniel Gunn, of Hatfield.

He appears to have been living in Branford, Connecticut, at the time of his death there, late in the month of May, 1735, at the age of 26. He was not married. His father took out letters of administration on his slender estate (of only £40 in value).

AUTHORITIES.

Judd, Hist. of Hadley, 477.

WILLIAM GAYLORD, the eldest surviving son of Deacon William Gaylord, of West Hartford, Connecticut, was born in West Hartford, November 29, 1709. His mother was Hope, daughter of Thomas Butler, of Hartford.

He studied theology, and in May, 1732, began to preach in the Congregational Church in Wilton, Connecticut. A call to settle was given him on the 29th of August, and after some delay he was ordained, February 14, 1732–3. He was married a few days earlier (January 24) to Elizabeth, youngest daughter of the Rev. John Davenport (Harv. 1687), of Stamford. She died, after a year's illness, July 6, 1747, aged nearly 39 years, having borne him seven children, of whom only one son and one daughter survived their father.

He was next married, at Norwalk, May 25, 1753, to Elizabeth Bishop, by whom he had four sons and two daughters,—all but one son surviving him.

He died in office, "of an apoplectic disorder," January 2, 1767, in his 58th year. The inventory of his estate amounted to £451. His second wife survived him nearly forty-five years, dying October 1, 1811, in her 89th year.

He was in sympathy with the "New Lights" in the religious controversies of the day. His tombstone calls him "an able divine, a faithful minister, and a meek and humble Christian;" and specifies that "among many other Excellencies, he eminently merited the Character of a Peace Maker."

AUTHORITIES.

Davenport, Supplement to Davenport Genealogy, 205–7. *Hall*, Hist. of Norwalk, 232. *Judd*, Hist. of Hadley, 497. 150th Anniversary of Congregational Church in Wilton, 24–36. *Pres. Stiles*, MS. List of Pastors in N. E., 129.

DANIEL GRAINGER, son of Abraham Granger, of Suffield, Connecticut, and a grandson of Lancelot Granger, of Newbury, Massachusetts, was born in Suffield (then in Massachusetts), May 20, 1706.

He studied theology, probably in New Haven, and late in 1731 accepted a call from the Second Congregational Church in Horseneck, in Greenwich, Connecticut. We have no record to explain the fact that another candidate was called to the same church, in July, 1732; but probably the arrangement with Mr. Grainger fell through before the date fixed for his ordination, as his name is not italicized in the early catalogues. During the following winter he was preaching with great acceptance to the inhabitants of the northwest part of Waterbury, Connecticut, in what is now Watertown.

Early in 1733 he was married to Abigail, daughter of James and Grace (Brown) Denison, of East Haven, and in 1733 or 34 he settled as a farmer, in that town, where the rest of his life was spent. His wife bore him one son and three daughters, and then died. He next married Sarah Perkins, by whom he had three sons.

He died in March, 1757, in his 51st year. His widow survived him for nearly thirteen years. The Rev. Timothy Tuttle (Y. C. 1808) was his grandson.

AUTHORITIES.

Bronson, Hist. of Waterbury, 255. 150th Anniversary of the 2d Church, Greenwich, 27. Tuttle Family, 637.
Dodd, East Haven Register, 117, 121.

DAVID LEWIS cannot be positively identified. His name is first starred in the Triennial Catalogue of 1787. His place in the class shows that he came from a good family.

He was probably the David Lewis, son of Captain James and Hannah (Curtis) Lewis, who was born in Stratford,

Connecticut, June 5, 1711. This David died in Stratford, November 13, 1783, in (says his tombstone, in the Episcopal graveyard) the 74th year of his age. His wife, Phebe, (who died in 1796 or 1797), became a communicant in the Church of England in Stratford, in February, 1742, as did he himself in December, 1745.

They had four sons and four daughters; of whom only two sons and two daughters survived their father. The youngest son, named Phineas, was graduated here in 1774.

AUTHORITIES.

Rev. S. Orcutt, MS. letter, December 4, 1884.

Moses Mansfield, eldest son of Deacon Jonathan Mansfield, and grandson of Major Moses and Mercy (Glover) Mansfield, of New Haven, was born here, May 5, 1709. His mother was Sarah, daughter of the Hon. John Alling, of New Haven, for fifteen years Treasurer of the College.

For four years after graduation, and subsequently for the year 1740–41, he served as Rector of the Hopkins Grammar School in New Haven. His only profession seems to have been that of teacher.

He married, May 17, 1734, Ann Mary Kierstead, probably of New York City, who died July 5, 1742, at the age of 33. He next married, February 17, 1747–48, Rachel, daughter of Joseph and Mary (Wilmot) Dorman, and widow of Captain Ambrose Ward, of New Haven, who survived him. He died in New Haven, in poverty, in October, 1754, at the age of 45. He left four sons and one daughter.

AUTHORITIES.

New Haven Colony Historical Society Papers, iii, 552.

OLIVER PARTRIDGE, third child and only son of Colonel Edward Partridge, of Hatfield, Massachusetts, and grandson of Colonel Samuel Partridge, was born in Hatfield, June 13, 1712. By his mother, Martha, daughter of the Rev. William Williams, of Hatfield, he was the nephew of the Rev. Elisha Williams, who became Rector of Yale College, at the time he entered.

He became a lawyer in Hatfield, and reached distinction at the bar. In June, 1754, he was a delegate from the Province to the Congress called by the British Government to assemble at Albany; among his colleagues were Samuel Welles (Y. C. 1707) and John Worthington (Y. C. 1740). He was also a delegate with James Otis and Timothy Ruggles to the Stamp-Act Congress in October, 1765.

In 1769, he was appointed Judge of the Court of Common Pleas for Hampshire County, which office he held for five years. At the approach of the Revolution he was not fully on the American side, though he finally accepted the situation.

He died in Hadley, July 21, 1792, at the age of 80. He married, October 10, 1734, Anna, daughter of his mother's half-brother, the Rev. William Williams (Harv. 1705), of Weston, Massachusetts. She died, December 21, 1802, at the age of 85. They had a large family of children; one son was graduated at this College in 1767.

The tombstone of the Hon. Oliver Partridge records that—

> "His usefulness in church and state
> Was early known to men;
> Blest with an active life, till late,
> And happy in his end."

AUTHORITIES.

Alden, Epitaphs, iii, 98. *Bridgman*, Epitaphs of Northampton, 175. *Judd*, Hist. of Hadley, 551. N. E. Hist. and Geneal. Register, ix, 115; x, 155. *Smith*, Hist. of Pittsfield, i, *passim*. Williams Family, 187, 190.

ELISHA SHELDON, fourth son and youngest child of Deacon Thomas and Mary (Hinsdale) Sheldon, of Northampton, Massachusetts, and grandson of Isaac Sheldon, from Windsor, Connecticut, was born in Northampton, September 2, 1709.

He settled in Lyme, Connecticut, as early as 1733, being appointed in October of that year a County Surveyor of Lands by the General Assembly; and he there married Elizabeth Ely, October 7, 1735. He was appointed a captain of militia in 1737, and he represented the town in five sessions of the General Assembly, from 1746 to 1749.

In 1763, he removed to Litchfield, Connecticut, then newly settled, where he became a prosperous merchant. He was an associate judge of the County Court from 1754 to 1761. He represented the town in the General Assembly at seventeen sessions between 1755 and 1761. At the latter date he was elected to the Upper House, or Board of Assistants, in which position he continued till his death, at Litchfield, September 1, 1779, at the age of 70. His estate was much diminished by his patriotic determination to give credit to the Continental currency, which he steadily received in payments.

His wife survived him, with their two daughters and three sons.

AUTHORITIES.

Hist. Litchfield Co., 122. *H. E. Peck*, MS. letter, 1858. *Savage*, Geneal. Dict., iv, 70.

ROBERT WALKER, son of Robert and Ruth (Wilcoxson) Walker, and grandson of Joseph and Abigail (Prudden) Walker, of Stratford, Connecticut, was born in that town, April 1, 1705, and was baptized at Stratford (now Bridgeport) on the 2d of the following September.

He settled in Stratford as a lawyer, and represented the town in the General Assembly at nineteen sessions between 1745 and 1764. He was appointed (at least as early as 1756) King's Attorney for Fairfield County; and in 1760 was made a Judge of the Superior Court. From 1766 until his death, he was a member of the Upper House of Governor's Assistants. He was also a Colonel of the militia. His gravestone records that he discharged all these offices "with fidelity and honor;" and also that "he firmly believed and Consistently Practiced the Christian Religion: was a kind Husband, a Tender Parent, and faithful Friend." He died in Stratford, very suddenly, July 13, 1772, in his 68th year. He married, in January, 1738–39, Rebecca, daughter of Joseph Lewis, 2d, of Stratford, who died February 28, 1805, in her 89th year. Their three sons were graduated at this College,—in 1765, 1766, and 1774. One of their two daughters married the Rev. Izrahiah Wetmore (Y. C. 1748), and the other married John M'Laren Breed (Y. C. 1768).

AUTHORITIES.

Conn. Journal, July 24, 1772. *Cothren*, Hist. of Woodbury, iii, 678.

DAVID WHITE, ninth child and youngest son of Deacon John White, Jr., of Hatfield, Massachusetts, was born in that town, July 1, 1710. His mother was Hannah, daughter of Thomas Wells, of Hadley.

He studied theology, and after shorter services elsewhere, began preaching about the beginning of July, 1736, in Lambstown, afterwards named Hardwick, Worcester County, Massachusetts, before its incorporation as a town. There he was ordained on the 17th of November following, as pastor of the church of twelve members which was organized on the same day. He lived in harmony with his peo-

ple through a ministry of almost half a century, his salary, however, never rising to $300 *per annum.* He died in office in Hardwick, January 6, 1784, in his 74th year.

He married Susanna, a granddaughter of Thomas Wells, of Deerfield, who was brought up in the family of her uncle, Thomas Wells, also of Deerfield. She died, July 17, 1783, aged 69 years. Their two sons were graduated at Harvard, in 1759 and 1765. One of their two daughters also survived them, and became the mother of Professor Levi Hedge of Harvard College.

The historian of Hardwick says of him:

"His talents were respectable, but by no means brilliant. His success in giving satisfaction to his people depended not so much on the energy of his mind, as on the meekness, simplicity, and purity of his heart."

His wife is said to have been far superior in intellectual power to her husband.

AUTHORITIES.

Amer. Quarterly Register, x, 49, 57. *Kellogg*, Memorials of John White and Descendants, 41, 58. *Paige*, Address at Centennial Celebration, Hardwick, 17–19; and, Hist. of Hardwick, 175–93, 537.

EDWARD WILLIAMS is not identified. He took his second degree in 1733, but his name was not starred on the Triennial Catalogue until 1808.

It has been conjectured that he was a son of Colonel John Williams, of Stonington; but this is impossible,—the only son named Edward in this family being born in 1740.

The rank assigned to him in the class shows that he was the son either of a clergyman or of a layman of prominent position.

Annals, 1730–31

At the session of the Assembly in October, 1730, a memorial was presented from the Trustees, asking for additional assistance, by reason of the waning value of the bills of credit, in which the usual annual allowance was reckoned; in response to this representation, an extra grant was voted, of £100 a year for two years.

On September 7, 1731, the day before the annual Commencement, the Rev. George Berkeley, Dean of Derry, in Ireland, who had been living for two and a half years near Newport, on Rhode Island, wrote to the Rev. Samuel Johnson, of Stratford (with whom he had had some intimacy, as well as with Dr. Jared Eliot, one of the Trustees), announcing his immediate return to England, and saying:

"My endeavors shall not be wanting, some way or other, to be useful; and I should be very glad to be so in particular to the College at New Haven, and the more as you were once a member of it, and have still an influence there. . . . . I have left a box of books with Mr. Kay, to be given away by you. . . . The Greek and Latin books I would have given to such lads as you think will make the best use of them in the College, or to the school at New Haven."

At the annual Commencement, the Rev. Ebenezer Williams (Harv. 1709), of Pomfret, was chosen a Trustee, in place of the Rev. John Davenport, deceased; and John Sergeant (Y. C. 1729) was appointed Tutor, in place of Daniel Hubbard.

Sketches, Class of 1731

*Petrus Van-Brugh Livingston, A.M., Reip. Nov. Ebor. Thesaur. *1792
*Elihu Hall, A.M. *1784
*Alexander Wolcott, A.M. *1795
**Simon Horton*, A.M. *1786
**Noachus Merrick*, A.M. *1776
**Abner Reeve*, A.M. 1755 *1798
**Chiliab Brainerd*, A.M. *1739
*Timotheus Mix, A.M. *1779
*Samuel Cole, A.M. *1777
*Jahacobus Baker *1742
**Nathanael Hunn*, A.M. *1749
**Andreas Bartholomew*, A.M. *1776
*Jonathan Dickinson, A.M.

JACOB BAKER, the fourth son of Joseph Baker, of Windsor, Connecticut, by his second wife, Hannah, daughter of Caleb Pomeroy, of Northampton, was born in Windsor, January 11, 1710. His father removed to Tolland, in 1724.

He studied theology, and appears to have offered himself in 1735 to the Windham County Association of ministers for examination for a license, but without obtaining complete authority, began to preach. In May, 1738, the Association summoned him to give an account of his behavior. He was then living in Groton, and did not at once respond; but finally, in the winter of 1738–39, he satisfied the Association, and was formally licensed. He was early attacked with consumption, and died in Tolland, in March, 1742, at the age of 32. He had married early, and left four sons and two daughters. His estate was inventoried at £265, including a library of 32 volumes.

AUTHORITIES.

Stiles, Hist. of Windsor, 526. *Waldo*, Early Hist. of Tolland, 78.

ANDREW BARTHOLOMEW, son of Andrew, and grandson of William Bartholomew, of that part of Branford, Connecticut, which subsequently became Northford Society, was born there, November 7, 1714. His mother was Hannah, daughter of Edward Frisbie, of Branford.

He studied theology, and was residing in Wallingford (whither his parents had removed), at the date (September 30, 1735) when he was licensed to preach by the New Haven Association of ministers.

In 1737, while still of Wallingford, he seems to have begun to preach in Harwinton, Connecticut, then just settled. He was called to the pastorate there, April 21, 1738, and was ordained on the 4th of the following October, the church having been gathered September 27. During the early part of his ministry it is not known that any discontent existed; but difficulties finally arose (fomented, as President Stiles thought, by Dr. Bellamy), in consequence of Mr. Bartholomew's attachment to the half-way covenant system, and in November, 1772, the society entered into negotiations with another minister.

Mr. Bartholomew was dismissed by a council, January 26, 1774, and his successor was settled three weeks later. The old minister was freed by vote of the town from paying any taxes or rates, so long as he should continue his residence among them. He died in Harwinton, March 6, 1776, in his 62d year. His tombstone styles him "a lover of piety, peace, and good order, and zealous for the faith."

He married Sarah, daughter of Benjamin and Margaret Catlin, of Hartford, who died in 1789, at the age of 71. They had eight children.

He published three pamphlets, viz:

1. Some Remarks upon the Claims and Doings of the Consociation Met at Wallingford, Relative to the Ordination of Mr. Dana. And also upon some Things written in Defence of said Consociation. N. Haven, 1762. 8°, pp. 16. [*U. T. S.*

2. A Proof and Explanation of the Decree of God: a Sermon

[from Eph. iii, 11], Delivered before the Association of Litchfield-County, in Goshen, Oct. 2, 1766. Hartford, 1767. 8°, pp. 32.
[*C. H. S. Y. C., imperfect.*

3. A Dissertation, on the Qualifications, necessary to a lawful Profession, and enjoying special Ordinances. And also, on the Attonement [*sic*] of Jesus Christ. Hartford [1769]. 8°, pp. 47.
[*A. C. A., imperfect. C. H. S. Y. C., imperfect.*

Controversial, in answer to Dr. Bellamy's 1st and 2d Dialogues on the Half-way Covenant.

Tradition in Harwinton represents him as not prepossessing in personal appearance, but ready in the exercise of his gifts,—rarely preaching otherwise than extempore. As may be gathered from his attitude in regard to the Half-way Covenant, he was not regarded as rigid in doctrine.

AUTHORITIES.

Chipman, Hist. of Harwinton, 57–64, 141–2. *Pres. Stiles*, MS. Itinerary, v, 185; and MS. Lists of Pastors in N. E., 40. N. E. Hist. and Geneal. Register, xx, 236.

CHILIAB BRAINERD, fifth child and third son of William and Sarah (Bidwell) Brainerd, of Haddam, Connecticut, and grandson of Deacon Daniel and Hannah (Spencer) Brainerd, was born in Haddam, October 10, 1708.

He studied theology—probably with his pastor, the Rev. Phineas Fiske (Y. C. 1704)—and on the 3d of November, 1735, was called to settle over the small society of Eastbury, in the eastern part of Glastonbury. He accepted the call, and was ordained, January 14, 1735–36, but his health failed early. He withdrew from his work in an informal way in the fall of 1738, and died January 1, 1738–39, at the age of 30. The monument erected to his memory describes him as "a zealous and faithful minister."

His wife was Abigail, daughter of his preceptor, the Rev. Phineas Fiske. She next married his classmate, the Rev. Noah Merrick, of Wilbraham, and died in 1807, at

the age of 89. She had no children by her first marriage. The inventory of his estate amounted to £1551; his library contained only 23 volumes.

AUTHORITIES.

Barber, Conn. Hist. Collections, 93. *Chapin*, Glastenbury Centennial, 72. *Rev. John Eells*, MS. letter to Rev. Benj. Trumbull, Oct. 11, 1770. *Field*, Brainerd Genealogy, 124, 128.

SAMUEL COLE, son of Samuel Cole, Jr., of Hartford, Connecticut, was born in that town, February 7, 1710–11. His mother was Mary, daughter of James Kingsbury, of Plainfield, Connecticut.

His early history is little known, but he appears to have resided soon after leaving college in Northbury Society, now Plymouth, in the northern part of Waterbury, Connecticut.

Soon after 1740 he conformed to the Church of England, and for a number of years officiated as lay reader to the Episcopalians in Litchfield and the neighborhood, entertaining till at least as late as 1747 a design of crossing the Atlantic for holy orders; his fear of the dangers of the sea, however, prevented the accomplishment of this design. At the last named date he was residing in Litchfield, and received on behalf of the churchmen there a valuable donation of land. He seems to have spent his life mainly as a school teacher. About 1767 he was one of the prominent settlers in Claremont, New Hampshire, on the banks of the Connecticut, and in 1769 received from the Society for the Propagation of the Gospel, the appointment of Catechist and Schoolmaster at that place, with an annual stipend of £15. He conducted the services of the Church of England there, until the arrival of an ordained clergyman in 1773. At the outbreak of the Revolution his sympathies were with

the British; but he is said to have died in Claremont, late in the year 1777, in his 67th year. No will is on record.

He married Mary Dean, at Stratford, Connecticut, April 6, 1753. She was probably the widow of the Rev. Barzillai Dean (Y. C. 1737). Mr. Cole had two daughters.

AUTHORITIES.

Beardsley, Hist. of the Episc. Church in Conn., i, 273. Conn. Church Documents, i, 193, 223, 236; ii, 132. Hist. Magazine, 2d series, vii, 357. *Hitchcock*, Biogr. Sketch of Rev. Thos. Davies, 14. *I. Jones*, Centennial Discourse at Litchfield, 15, 28, 46. N. Eng. Hist. and Geneal. Register, xiii, 343. N. Hampshire Provincial Records, vii, 706; xi, 363-4.

JONATHAN DICKINSON, third child of the Rev. Jonathan Dickinson (Y. C. 1706), was born in Elizabeth, New Jersey, September 19, 1713.

He was probably disciplined while in College for serious misconduct, as his name is placed at the foot of his class, —a position which his father's rank would not have allowed in ordinary circumstances.

He deserted his father's house, and led a wandering, vicious life. It is related that his father daily in family worship prayed for this erring son, but suddenly ceased, perhaps on receiving information of his supposed death. He appears to have taken his second degree in 1734, and Dr. Hatfield, the historian of Elizabeth, asserts that he died a year later; on the other hand, his father's will (dated September 16, 1747, a few days before his death) mentions this son, and bequeaths property to him. His name was first starred in the Triennial Catalogue of 1763.

AUTHORITIES.

Hatfield, Hist. of Elizabeth, N. J., 353; and, MS. letter, Nov. 27, 1876. *Webster*, Hist. of the Presbyterian Church in America, 360.

ELIHU HALL, tenth child and seventh son of the Hon. John and Mary (Lyman) Hall, of Wallingford, Connecticut, and a brother of the Rev. Samuel Hall (Y. C. 1716), was born in Wallingford, February 17, 1714.

He studied law, and was admitted an attorney by the New Haven County Court in November, 1734. He settled in Wallingford, and was for many years (beginning at least as early as 1744) King's Attorney for the County and a leading lawyer of the region. He also represented Wallingford many times, beginning with 1743, in the General Assembly. He early held the military rank of Captain, and raised a company in the summer of 1746 to take part in the intended expedition against Canada. In January, 1757, he was named by the General Assembly as one of four special commissioners to meet with delegates from other colonies at Boston and arrange (with the Governors) on a plan for the next campaign.

He espoused the British side in the Revolution, and took refuge later in England. He died in London, in the early part of 1784, at the age of 70.

He married, January 2, 1734, Lois, eldest daughter of the Rev. Samuel Whittelsey (Y. C. 1705), of Wallingford. She died September 29, 1780, in her 66th year. Their children were four sons and six daughters.

AUTHORITIES.

Chauncey Memorials, 203. Conn. Colony Records, vii–xii, *passim*. Conn. Journal, May 5, 1784. *Davis*, Hist. of Wallingford, 753, 758. Hall Family Records, 91, 97.

SIMON HORTON, seventh child and elder son of Joshua and grandson of Joshua and Mary (Tuthill) Horton, of Southold, Long Island, was born in that town, March 30, 1711. His mother was Elizabeth, daughter of Simon

Grover, of Southold. The Rev. Azariah Horton (Y. C. 1735) was his second cousin.

He studied theology, and was ordained and installed, sometime between September, 1734, and September, 1735, by the newly erected Presbytery of East Jersey, as first pastor of the lately organized Presbyterian Church in Connecticut Farms, now called Union, then a suburb of Elizabeth, New Jersey. In the discussions which shortly arose in the Presbyterian body, he sympathized actively with the views of the "New Side." In 1746 he left this charge, to be installed over the Presbyterian Church in Newtown, Long Island. In 1756 he was presented by the vestry (a majority of whom were dissenters) for induction into the rectorship of the Episcopal Church of Jamaica, Long Island; but Governor Hardy refused to receive his name. In 1772, on learning of some disaffection among his people, he promptly resigned his charge, though continuing his residence in Newtown. During the Revolution he accompanied the family of his son-in-law, Judge Benjamin Coe, to Warwick, Orange County, New York, but in the fall of 1783 returned to Newtown, where he died, at Judge Coe's house, May 8 [or 10], 1786, at the age of 75.

He was twice married: first to Abigail Howell, who died May 5, 1752: and next to Elizabeth, daughter of Samuel Fish, of Newtown, January 7, 1762. She died January 7, 1767. His only surviving child was a daughter by his first marriage.

AUTHORITIES.

Hatfield, Hist. of Elizabeth, 636. Historical Magazine, 2d Series, iii, 277. Horton Genealogy, 170–2. *Prime*, Hist. of Long Island, 304. Records of the Presbyterian Church, 1706–88, 110, 530. *Riker*, Annals of Newtown, 229, 368. *Thompson*, Hist. Long Island, ii, 144. *Webster*, Hist. of the Presbyterian Church in America, 433. *Whittaker*, Hist. of Southold, 263–5.

NATHANIEL HUNN, son of Nathaniel Hunn, Jr., of Wethersfield, Connecticut, was born in Wethersfield, September 10, 1708. His mother was Martha, daughter of Samuel Orvis, of Farmington, who in 1714 married (after his father's early death) John Root, Jr., of Farmington, where her son appears to have resided, while in College; it was on recommendation from the Rev. Samuel Whitman, the minister of Farmington, that he was admitted to the church in Stratfield Parish (now Bridgeport), March 18, 1732–33.

He studied theology, probably with Mr. Whitman, and on the 31st of January, 1732–33 (after the declinature of the same post by his classmate Mix), was unanimously called to settle in the parish of Reading (now the town of Redding), otherwise known as the Fourth Society in Fairfield, Connecticut. He was ordained and installed on the 21st of the following March, and continued in the pastorate until his death, which occurred in 1749 (probably in August or September), while on a visit to Boston.

He was married, September 14, 1737, by the Rev. Noah Hobart, of Fairfield, to Ruth, a daughter of the eminent lawyer, John Read (Harv. 1697), of Boston and Reading, for whom the parish was named. She died in Reading, August 8, 1766, at the age of 66. They left no children.

He published:—

The Welfare of a Government Considered. A Sermon [on 2 Chron. xii, 12] Preached before the General Assembly of Connecticut, on the day of their Anniversary Election, May 14, 1747. N. London, 1747. 16°, pp. 35.

[*A. A. S. A. C. A. C. H. S. Harv. Y. C.*

This sermon has a timely reference to the recent success of the Provincial forces at Cape Breton, and an earnest lament over the disadvantages of a paper currency; owing to the disturbance from this last cause, the preacher's own salary, nominally £100 a year, was gradually raised to £340, and even that figure was hardly a fair equivalent.

He was also believed to be the author of an anonymous Inquiry into the Consequences of Calvinistic Principles, which was circulated in manuscript in 1749, and which drew forth a pamphlet in reply from the Rev. Moses Dickinson (Y. C. 1717). The manuscript implied that the author held Arminian views.

AUTHORITIES.

Conn. State Library, MSS. on Colleges and Schools, i, 65. Hist. Sketches of Fairfield East Assoc., 43, 44. N. E. Hist. and Geneal. Register, xviii, 180. *Pres. Stiles*, MS. Letters to, iii, 26, 27. *Todd*, Hist. of Redding, 78–81, 211.

PETER VANBRUGH LIVINGSTON, second son of the Hon. Philip Livingston, the second proprietor of the Manor of Livingston, in Westchester County, New York, was born in Albany in 1710, and was baptized there, on the 3d of November in that year. From his mother, Catharine, daughter of Philip VanBrugh, of Albany, he received the unusual honor of a second Christian name. Three of his younger brothers were graduated here, in 1733, 1737, and 1741.

He resided at first on the family manor, at what is now Dobbs' Ferry, in the township of Greenburg.

On the 3d of November, 1739, he was married to Mary, daughter of James Alexander, a noted lawyer of New York City, and the Secretary of the Province. He then established himself in a large mansion on the east side of what is now Hanover Square, in New York City, with grounds extending to the East River. This remained his home until his wife's death, September 24, 1767, in her 48th year. Meantime he was extensively engaged in business as a merchant, part of the time in partnership with his brother-in-law, William Alexander, Lord Stirling. He was also employed to a considerable extent in public life. Thus, he was for many years (before 1769) a member of the

Council of the Province. He was also a delegate to the first and second Provincial Congresses of New York, in 1775–76, and was the President of the first Congress. He was also the first treasurer of the Congress of the State, from 1776 to 1778, and participated in the leading measures of the early part of the Revolution, though at first an adherent to the Crown.

Late in life he married Elizabeth, widow of William Ricketts, and removed to the residence of his son, in Elizabeth, New Jersey, where he died, December 28, 1792, in his 83d year. He was buried in the family vault in New York City.

He had six sons and five daughters, all by his first wife. One son was killed in a duel in the American army in 1780; one son and three daughters survived him.

He was a stanch Presbyterian, and in 1748 was named one of the original Trustees of the College of New Jersey, and retained this office until 1761.

One of the famous transactions in which he was engaged as a merchant was the furnishing of supplies to Governor Shirley's expedition to Acadia, in 1755.

AUTHORITIES.

Alden, Epitaphs, v, 267. *Clarkson*, Biogr. Hist. of Clermont, 23. Conn. Journal, Oct. 19, 1780. Documents relating to the Colonial Hist. of N. Y., vi, 42, 58–60, 67, 68, 286. *Holgate*, Amer. Genealogy, 170. *T. Jones*, Hist. of N. Y. during the Revolution, i, 2, 6, 19, 44, 46, 62, 224, 228; ii, 320, 580. *Lamb*, Hist. of N. Y. City, i, 598, 649, 703, 758, 766–7; ii, 25, 31, 88, 89, 448. *Maclean*, Hist. of College of N. J., i, 108. Magazine of Amer. Hist., vii, 373. N. E. Hist. and Geneal. Register, xxiii, 462. N. Y. Geneal. and Biogr. Record, vi, 22.

NOAH MERRICK, son of James and Sarah (Hitchcock) Mirick, of that part of Springfield, which is now West Springfield, Massachusetts, and grandson of Thomas and Elizabeth (Tilley) Merrick, was born in West Springfield, August 6, 1711. His first cousin, Jonathan Merrick, was graduated here in 1725.

He studied theology and was licensed to preach by the New Haven Association of Ministers, May 28, 1734. He was preaching during that spring and summer to the church in Brimfield, Massachusetts, and in the spring of 1735 declined a call to settle there. In 1735 and 1736 he was also preaching in Springfield. In September, 1737, the New Haven Association advised the vacant church in West Haven to apply to him as a candidate for settlement. In 1740 he is heard of as preaching in Hadley, Massachusetts. In January, 1741, twenty-four families living in the eastern part of Springfield, being nine miles from the center of the town, were incorporated as a distinct parish, usually called Springfield Mountains until 1763, when it was made a town by the name of Wilbraham. Services were at once set up, with Mr. Merrick as the preacher, and on the 17th of April, 1741, he was called to settle. He was ordained on the 10th of June following, the services being held in a barn. The ordinary services were held in private houses until 1748, when a meeting-house was provided. His ministry was long and generally peaceful, though towards the end difficulties arose on the question of salary, his success as a farmer giving him an appearance of wealth which was unpleasant to his parish. His health failed in 1772, and the difficulties grew more serious when the town was obliged to supply the pulpit as well as pay the minister. A long wrangle ensued, which was interrupted by Mr. Merrick's death, December 22, 1776, at the age of 65; a settlement with his heirs was not effected until 1784. It is suggested that the Arminian views which he is reputed to have held may have increased the disaffections among his people. He is said to have had a well balanced mind and to have been very methodical in his habits. He had labored under great bodily infirmities for many years, and had not been able to preach at all for the eleven months preceding his death.

He was married, in October, 1744, to Abigail, widow of his classmate Brainerd, and daughter of the Rev. Phineas

Fiske, of Haddam, who died September 12, 1807, in her 90th year. The eldest of their seven children died while a Sophomore in Harvard College. Three sons and two daughters survived their father; one daughter married the Rev. Aaron Church (Y. C. 1765).

AUTHORITIES.

Amer. Quarterly Register, x, 384, 404. *Field*, Brainerd Genealogy, 129. *Morse*, Annals of the Church in Brimfield, 15, 17. *Savage*, Genealogical Dict., iii, 198. *Sprague*, Hist. Discourse at W. Springfield, 72, 87, 88. *Stebbins*, Historical Address at Wilbraham, 34–52, 57–64, 89–98, 202, 224–6.

TIMOTHY MIX, son of Lieutenant Joseph Mix, and grandson of John and Elizabeth (Wilmot) Mix, of New Haven, was born in this town, September 24, 1711. His mother was Hannah, daughter of John and Sarah (Glover) Ball, of New Haven.

He chose at first the ministerial calling, and on May 8, 1732, was invited to settle in the newly organized parish which is now the town of Redding. He declined, and we next hear of him as settled in his native town as a physician, and he remained here until his death, on the 15th of December, 1779, at the age of 68.

He was married, July 19, 1733, to Mary Cooper, of St. George's Manor, in the southern part of the township of Brookhaven, Long Island; she was perhaps a sister of Hannah Cooper, of Southampton, wife of Major Smith, the proprietor of St. George's Manor, and mother of Caleb Smith (Y. C. 1743); she died, December 15, 1761, in the 46th year of her age. One son (Lieutenant Timothy) served through the American Revolution.

He was again married, and his widow, Mrs. Anne Mix, was living as late as July, 1784.

AUTHORITIES.

N. H. Colony Historical Society Papers, iii, 561.

ABNER REEVE, son of Thomas and Bethia (Horton) Reeve, was born in Southold, Long Island, February 21, 1707–08.

He returned to Southold after graduation, and while studying for the ministry with his pastor, the Rev. Benjamin Woolsey (Y. C. 1709), was married there, October 16, 1732.

In 1735 he was licensed to preach, and took charge (without ordination) of the Presbyterian Church in the village of Nissequag, in Smithtown, Suffolk County, Long Island. Here his wife Mary died, May 6, 1741, at the age of 33; and in December, 1743, he was married to Deborah Topping, or Tapping, of Brookhaven. While living at Fire Place, in Brookhaven, in 1744, their son Tapping Reeve, a distinguished practitioner and teacher of law, was born. Mr. Reeve continued to preach, more or less regularly, in Smithtown and the adjoining towns of Brookhaven and Huntington, until about 1748, when he returned to Southold, having been obliged to withdraw from the ministry on account of intemperance. By the influence of the Rev. William Throop (Y. C. 1743), then pastor at Southold, he was restored to a sober life, and began in 1754 to preach again, at Moriches, in Brookhaven, on the south side of the Island. The Suffolk Presbytery formally approved his new departure, in October, 1754, and ordained and installed him over a newly gathered church in that place on the 6th of November, 1755.

His second wife dying in 1759, he was married, in 1761, to Phebe Foster, of Southampton.

In October, 1761, some of his congregation complained of him to the Presbytery for drunkenness, which he confessed; in consequence of dissatisfaction from this cause, he was dismissed in 1763. He then removed with a company of emigrants from that neighborhood to Blooming Grove, in Orange County, New York, whence he went, about 1767–8, to Brattleboro, Vermont, where he was set-

tled as pastor of the First Congregational Church until 1794. These latter years of his life were, it is said, free from the indulgence which had blighted his earlier career.

He died in Brattleboro, May 6, 1798, in his 91st year. His third wife died May 26, 1790, at the age of 66. His son Ezra (by his first wife) was graduated at this College in 1757; and his son Tapping at the College of New Jersey in 1763.

AUTHORITIES.

Eager, Hist. of Orange Co., 547. *Prime*, Hist. of L. I., 228–30, 241–2. *Thompson*, Hist. of L. I., 2d ed., i, 461. *Webster*, Hist. of Presbyterian Church in America, 668. *Whitaker*, Hist. of Southold, 259–63. *S. Wood*, Sketch of L. I., 52.

ALEXANDER WOLCOTT, the fifth child and fourth son of Roger Wolcott, of Windsor, who was Governor of Connecticut from 1751 to 1754, was born in Windsor, January 7, 1711–12. His mother was Sarah, daughter of Job Drake, of Windsor. Two younger brothers were graduated here, in 1742 and 1747.

He married, December 4, 1732, Lydia, daughter of Jeremiah and Lydia (Rosewell) Atwater, of New Haven, by whom he had two sons and a daughter. Meantime, he resided in New Haven, but on account of his irregular life his wife separated from him in 1739. About this time he was in partnership in business with Samuel Cooke (Y. C. 1730).

He subsequently married, March 17, 1739–40, Mary, eldest daughter of Captain Moses and Margery (Prout) Mansfield, and widow of Fitz John Allen, or Allyn, of New Haven. She died in 1741, aged 34 years; and he next married, April 3, 1745, Mary, daughter of Captain John and Hester (Hough) Richards, of New London, Connecticut, by whom he had six sons and four daughters. She died, October 23, 1817, in her 93d year.

In the spring of 1741 he removed to his native place, and then studied medicine with Dr. Norman Morrison, of Hartford, who was educated at the University of Edinburgh. He began practice in his native town, and in 1745 accompanied as surgeon the Connecticut forces on the expedition against Louisburg, in which his father was a major-general. He represented the town many times (beginning in 1757) in the General Assembly. He was greatly respected as a physician, and in 1776 was appointed by the Assembly as chairman of the committee for the examination of candidates for the position of surgeon.

He died in Windsor, March 25, 1795, in his 84th year.

AUTHORITIES.

Conn. Medical Society Proceedings, 1851, 44–46. Edwards Memorial, 95. Hyde Genealogy, i, 226. N. E. Hist. and Geneal. Register, i, 254. *Stiles*, Hist. of Windsor, 333, 832, 878. *Stoughton*, Windsor Farmes, 101–2. Wolcott Memorial, 77, 140.

Annals, 1731–32

On the 26th of July, 1732, Dean Berkeley signed and forwarded from London to the Rev. Samuel Johnson an instrument conveying to the College his farm of ninety-six acres at Whitehall, near Newport, valued at about £3000, the income of which was to be used for the maintenance of two scholars during the time between their first and second degrees; the electors to these scholarships were to be the head of the College and the senior Episcopal missionary of the Colony,—Mr. Johnson himself meeting at present the latter requirement.

An unusual mortality prevailed among the Trustees during the current year; and at the Commencement in 1732 three new Trustees were elected, as follows:—the Rev. Samuel Woodbridge (Harv. 1701), of East Hartford; the Rev. Samuel Cooke (Y. C. 1705), of Stratfield, now Bridgeport; and the Rev. Jonathan Marsh (Harv. 1705), of Windsor. These took the place of the Rev. Thomas Buckingham, who died November 19, 1731; the Rev. Joseph Moss, who died in the latter part of January, 1732; and the Rev. Timothy Woodbridge, who died May 1, 1732. Besides, the Trustees addressed to the Rev. Stephen Buckingham, one of their number who had not attended any meetings since 1728, an inquiry whether he still regarded himself as a Trustee; he had long been in conflict with his people, and there seems to have been some cloud on his reputation. At the same meeting, William Adams was chosen to a tutorship.

Sketches, Class of 1732

*Abrahamus Davenport, A.M.	*1789
**Jacobus Davenport*, A.M. et Neo-Cæs. 1749	*1757
*Nathanael Ruggles, A.M.	*1794
**Nehemias Brainerd*, A.M.	*1742
*Guilielmus Burr, A.M.	*1769
*Willoughby Lynde, A.M.	*1753
**Timotheus Woodbridge*, A.M., Tutor	*1770
*Stephanus Hosmer, A.M.	*1751
**Guilielmus Hart*, A.M.	*1784
**Ebenezer Devotion*, A.M.	*1771
*Johannes Prout	*1736
*Johannes Pickett	*1740
*Timotheus Meigs, A.M.	*1751
*Johannes Bosch	
**Daniel Bliss*, A.M. et Harv. 1738	*1764
**Jonathan Todd*, A.M.	*1791
*Sethus Field, A.M.	*1792
*Shubael Conant, A.M.	*1775
**Daniel Humphreys*, A.M.	*1787
*Samuel Sturges, A.M.	*1763
*David Rowland, A.M.	*1768
*Gershom Banks, A.M.	*1793
**Nathanael Roberts*, A.M.	*1776

GERSHOM BANKS, the third son of Benjamin and Ruth (Hyatt) Banks, of Fairfield, Connecticut, was born there, May 1, 1712.

He passed his life in the parish of Greenfield, in Fairfield, and died there in 1793, at the age of 81.*

He married, in May, 1739, Mary, daughter of Francis

* His name is starred in the Triennial Catalogue issued in September of that year.

Bradley, who bore him one son, and died April 24, 1741, aged 21 years. He next married, October 14, 1743, Hannah, daughter of John Bradley, by whom he had two daughters and one son. She died October 24, 1749, aged 23 years; and he again married, February 14, 1751–52, Mary, daughter of Joseph Perry, by whom he had six sons and one daughter.

DANIEL BLISS, tenth child and sixth son of Thomas and Hannah (Cadwell) Bliss, of Springfield, Massachusetts, and grandson of Samuel and Mary (Leonard) Bliss, was born in Springfield, January 21, 1714–15. While in College he came under the influence of a student named David Ferris, a religious enthusiast.

He studied theology, and was licensed to preach by the New Haven Association, May 28, 1734, and afterwards was employed for a few years to preach to the Separatist or 4th Congregational Society in Guilford, Connecticut; he accepted a call to settle with them, but the arrangement was for some reason broken off. In May, 1737, the New Haven Association recommended him to the church in West Haven, as a candidate for settlement. In March, 1738, the Rev. John Whiting (Harv. 1700) was dismissed by vote of the town from the pastorate of the church in Concord, Massachusetts, and on the 22d of the following August Mr. Bliss (who had perhaps supplied the pulpit for part or the whole of the preceding winter) was chosen (but not with unanimity) his successor. He was ordained, March 7, 1739.

He distinguished himself by his sympathy with the revival measures of that period, and was visited by Whitefield in October, 1741. The divisions which might have been expected arose in the church and town as early as 1740, and several councils were held in the interest of the two

parties. A second parish was incorporated in 1746, without allaying the dispute. The charges against Mr. Bliss seem to have related principally to his intruding into the parishes of other ministers to hold religious services and to his encouraging lay-preachers.

Whitefield again visited Concord in March, 1764; on Sunday, the 11th, Mr. Bliss preached in the morning, at Whitefield's special request, and his sermon made such a powerful impression upon his guest that he remarked, "If I had studied my whole life, I could not have produced such a sermon." But it was his last appearance in the pulpit; seized soon after with consumption, he died in Concord, May 11, 1764, at the age of 49. His gravestone bears record of his "meekness, humility, and zeal," and his "powerful and searching" preaching.

He was married in 1738 to Phebe Walker, of Stratford, a sister of Robert Walker (Y. C. 1730), who died July 2, 1797, at the age of 84. Their children were six sons and three daughters; the eldest son was a graduate of Harvard College (Class of 1760) and an eminent lawyer; the eldest daughter married her father's successor in office, the Rev. William Emerson (Harv. 1761), and thus became the grandmother of Ralph Waldo Emerson. He published:—

The Gospel hidden to them that are lost. Being the Substance of Two Sermons. Preached at Concord [from 2 Cor. iv, 3]. Bost., 1755. 8°, pp. 51. [*A. C. A. C. H. S.*

Reprinted at Concord in 1818 (8°, pp. 36). [*A. C. A.*

AUTHORITIES.

Amer. Quarterly Register, xi, 175, 184. Bliss Genealogy, 41, 53. *Chauncy*, Seasonable Thoughts, 202, 209, 213–15. *Cothren*, Hist. of Woodbury, iii, 678. *Hinman*, Early Puritan Settlers, 256. *Shattuck*, Hist. of Concord, 166–183.

JOHN BOSCH is entirely unknown. He was apparently the son of a layman of good, but not high, social standing. His name was not starred until 1796.

He was probably a member of the family of Dutch descent which was somewhat widely spread in Orange and Duchess Counties, New York, and which spelt their surname variously as, Ter Bosh, Ter Bush, Bosh, and Bush. It is possible that he belonged to a branch of the family, which was settled in or near Greenwich, Connecticut.

NEHEMIAH BRAINERD, third child and second son of the Hon. Hezekiah Brainerd, of Haddam, Connecticut, and grandson of Deacon Daniel and Hannah (Spencer) Brainerd, was born in Haddam, February 20, 1712. His mother was Dorothy, daughter of the Rev. Jeremiah Hobart (Harv. 1650), of Haddam, and widow of Daniel Mason, of Lebanon, Connecticut. Among his younger brothers were David Brainerd, the sainted missionary, and John Brainerd (Y. C. 1746).

He studied theology, perhaps with his pastor, the Rev. Phineas Fiske (Y. C. 1704), and in March, 1739, was invited to succeed his first cousin, the Rev. Chiliab Brainerd (Y. C. 1731), as pastor of the parish of Eastbury, in Glastonbury. He accepted the call, and was ordained January 23, 1740; but like his predecessor had a pastorate of brief duration. He died in Glastonbury, November 9, 1742, in his 31st year. In sentiments he sympathized warmly with the "New Lights."

He married Elizabeth, daughter of the Rev. Phineas Fiske, of Haddam, who survived him, dying December 4, 1793, in her 72d year. One of his two surviving sons was graduated at this College in 1763.

AUTHORITIES.

T. Brainerd, Life of John Brainerd, 32. *Chapin*, Glastenbury Centennial, 72. *Rev. J. Eells*, MS. letter to Rev. Benjamin Trumbull, 1770. *Field*, Brainerd Genealogy, 235, 247.

WILLIAM BURR, second son of Colonel John and Deborah (Barlow) Burr, of Fairfield, Connecticut, was born December 9, 1711; and was baptized, in Stratfield Parish (now Bridgeport), February 10, 1711–12.

He lived in Fairfield (Stratfield Parish),and represented the town in the General Assembly at twelve sessions between 1754 and 1759. He died, May 5, 1769, at the age of 57, and is buried in the old Bridgeport cemetery.

He was married, August 4, 1736, to Mary, daughter of Captain Joseph Wakeman, of Fairfield. She died March 19, 1742–43, at the age of 33; her only child died in infancy.

He next married, May 16, 1744, Charity, widow of Joseph Strong, and daughter of John Wells, Jr., of Stratford. By this marriage there were three daughters. Mrs. Burr died October 2, 1769, in her 48th year.

AUTHORITIES.

Dwight, Strong Genealogy, i, 716. *Todd*, Burr Family, 150, 158.

SHUBAEL CONANT was the eldest child of Josiah and Joanna (Dimmick) Conant, of Windham, Connecticut, grandson of Exercise Conant, and great-grandson of Roger Conant, the predecessor of John Endicott in the government of the plantation which was the forerunner of the Massachusetts Bay Company. He was born in Windham, July 15, 1711, but his father soon after removed to Mansfield in the same county.

He studied theology, and was licensed to preach by the Windham County Association, May 21, 1734. The next year, he was married to Eunice, the eldest daughter of the Rev. Eleazar Williams (Harv. 1708), and began his career as a lawyer in Mansfield. His clerical education was, however, still remembered, and in 1743 he was invited to be-

come the successor of his father-in-law in the Mansfield pulpit, but declined. Meantime, in 1739, he had been appointed a Lieutenant-Colonel of Militia, and in 1741 had represented the town in the General Assembly,—an office which he filled in thirty sessions between this date and 1760, being also Speaker of the House at twenty-one sessions, from 1753. In 1760 he was advanced to the Upper House, and held that position till his death; being also from 1766 Judge of the County Court and of the Probate Court for Windham District. He was for several years a deacon in the church in Mansfield, and probably no one of his generation exercised a wider or more healthful influence in the town and county than he.

His first wife died September 10, 1736, in her 25th year, leaving a daughter, who became the wife of the Rev. John Storrs (Y. C. 1756), and the mother of the Rev. Dr. Richard Salter Storrs, of Braintree, Massachusetts.

He next married, April 20, 1738, Ruth, daughter of Caleb Conant, of Windham, by whom he had three sons, who were graduated at this College, in 1756, 1765, and 1776, respectively.

He married for his third wife Sarah, widow of Samuel West, Jr., of Tolland, Connecticut, and daughter of Ichabod Lathrop. She died very soon, on the 21st of July, 1774.

Judge Conant died in Mansfield, September 16, 1775, at the age of 64. The sons above mentioned, as well as three daughters by the same marriage, survived their father. His estate was valued at £1637.

AUTHORITIES.

Glidden, Centennial Discourse in Mansfield, 15, 16, 29. *Hinman*, Early Puritan Settlers, 691. *Waldo*, Hist. of Tolland, 116. Williams Family, 69.

ABRAHAM DAVENPORT, eighth child and third son of the Rev. John Davenport (Harv. 1687), of Stamford, Connecticut, was born in that town, in 1715 or 1716. His father, a grandson of the first pastor of New Haven, was a Trustee of Yale College from 1707 till his death in 1731; he was twice married, and this son was the elder child of his second wife, Elizabeth, widow of William Maltby and daughter of John Morris, of New Haven. The name, Abraham, was derived from the elder Abraham Pierson, his great-grandfather.

He settled in his native town, and was early employed in civil office. Through a long life he continued abundant in useful labors for the town,—no one for example, during its history, having served for a longer period as selectman. In 1747 he was first sent as a representative to the General Assembly, and served for upwards of thirty sessions in that capacity before 1766, when he was advanced to the Council of Assistants, which position he retained until 1784; at thirteen sessions between 1750 and 1763 he was the clerk of the house, and in four later sessions was Speaker.

He was Judge of the Stamford Probate District from 1768 until his death, and also Judge of the Fairfield County Court. In the trying times of the Revolution, he seems to have been the one to whom his townsmen chiefly looked for counsel. He was also an important member of the Council of Safety for the State. He was a deacon in the Congregational Church in Stamford from 1759 until his death, and in his last will bequeathed £200 to that Society as a fund for the support of the ministry.

He died in Danbury, where he was holding a session of the County Court, November 20, 1789, in his 74th year.

President Dwight, who was a near kinsman of his wife, and knew him well, has left the following testimony:

"Colonel Davenport was possessed of a vigorous understanding, and invincible firmness of mind; of integrity, and justice, unquestioned even by his enemies; of veracity, exact in a degree nearly

singular; and of a weight of character, which for many years decided in this County almost every question, to which it was lent. He was early a professor of the Christian religion; and adorned its doctrines by an exemplary conformity to its precepts. He was often styled a rough diamond; and the appellation was, perhaps, never given with more propriety. His virtues were all of the masculine kind; less soft, graceful, and alluring, than his friends wished; but more extensively productive of real good to mankind than those of almost any man, who has been distinguished for gentleness of character. It would be happy for this or any other country, if the Magistracy should execute its laws with the exactness for which he was distinguished. Colonel Davenport acquired property with diligence, and preserved it with frugality; and hence was by many persons supposed to regard it with an improper attachment. This, however, was a very erroneous opinion. Of what was merely ornamental, he was, I think, too regardless; but the poor found nowhere a more liberal benefactor, nor the stranger a more hospitable host. I say this from personal knowledge, acquired by a long continued and intimate acquaintance with him and his family. While the war had its principal seat in the State of New York, he took the entire superintendence of the sick soldiers, who were returning home; filled his own houses with them; and devoted to their relief his own time, and that of his family; while he provided elsewhere the best accommodations for such as he could not receive. In a season, when an expectation of approaching scarcity had raised the price of bread corn to an enormous height, he not only sold the produce of his own farms to the poor at the former customary price, but bought corn extensively, and sold this also, as he had sold his own. His alms were at the same time rarely rivaled in their extent.

"Two instances of Colonel Davenport's firmness deserve to be mentioned. The 19th of May, 1780, was a remarkably dark day. Candles were lighted in many houses; the birds were silent, and disappeared; and the fowls retired to roost. The Legislature of Connecticut was then in session at Hartford. A very general opinion prevailed, that the day of Judgment was at hand. The House of Representatives, being unable to transact their business, adjourned. A proposal to adjourn the Council was under consideration. When the opinion of Colonel Davenport was asked, he answered, 'I am against an adjournment. The day of Judgment is either approaching, or it is not. If it is not, there is no cause for an adjournment; if it is, I choose to be found doing my duty. I wish therefore that candles may be brought.'

"The other instance took place at Danbury, at the Court of

Common Pleas; of which he was Chief Justice. This venerable man after he was struck with death heard a considerable part of a trial; gave the charge to the jury; and took notice of an article in the testimony, which had escaped the attention of the Council, on both sides. He then retired from the bench; and was soon after found dead in his bed.

"To his friends Colonel Davenport extended his acts of kindness, as if they had been his children. I say this from experience. Of his country and of all its great interests, he was a pillar of granite. Nothing impaired, nothing moved, his resolution, and firmness, while destined to support, in his own station, this valuable edifice."

The first of the two incidents narrated by Dr. Dwight has been commemorated in verse by Whittier (The Tent on the Beach).

He was married, November 16, 1750, to Elizabeth, daughter of the Hon. Jabez Huntington, of Windham, Connecticut, and of a sister of Jonathan Edwards. They had four sons and one daughter; two of the sons died young, and the other two were graduated at this College in 1770 and 1779; in the line of the elder son descendants have graduated at the College in each of the succeeding generations (five from Judge Abraham). His wife, after some years of infirm health, died December 17, 1773, at the age of 48; and he next married, August 8, 1776, Martha, widow of Dr. Perez Fitch (Y. C. 1750), of Stamford, by birth a Coggeshall, of Preston, Connecticut; she died in Stamford, January 12, 1812, at the age of 83.

His full-length portrait, by Earle, is now in the possession of his great-grandson, the Rev. J. Radcliff Davenport (Y. C. 1830).

AUTHORITIES.

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JAMES DAVENPORT, younger brother of the foregoing, was born in Stamford in 1716, or 1717, and was one of the youngest persons who ever entered this College.*

During his College course he is said, like his classmate Bliss, to have associated particularly with Ferris, Pomeroy, and Wheelock, of the class below him, and to have become infected with their enthusiasm and extravagance in religion.

After graduation he remained at the College for two or three years, engaged in the study of theology; and on the 8th of October, 1735, he was licensed to preach by the Fairfield West Association of Ministers. He spent some time also, either just before or just after this date, with his brother-in-law, the Rev. Stephen Williams, of Longmeadow, Massachusetts.

At the close of the year 1737 he appears to have been preaching in New Jersey, and in March, 1738, there were negotiations for his settlement over the "New Side" Presbyterian churches of Maidenhead and Hopewell (now Lawrenceville and Pennington); he preferred, however, to accept a call from the First Church of Southold, Long Island, where he was ordained, October 26, 1738.

As has been mentioned in a notice of Jonathan Barber (Y. C. 1730), Davenport's nearest ministerial associate, the two friends early took admiring note of Whitefield's wonderful successes in England, and Davenport seconded Barber in the revival measures of March, 1740. His unchecked ardor soon led him into manifest excesses and extraordinary labors. Presently he began to exercise his gifts outside his own parish; and during the ensuing summer and fall he traveled as an itinerant preacher, part of the time with Whitefield, in New York and New Jersey.

* Our infant prodigies have not been numerous. Of the graduates commemorated in this volume, the following are all that are supposed to have been under seventeen at the time of taking their degrees: Daniel Browne (1714), Gurdon Saltonstall (1725), Cornelius Bennet (1726), Samuel Whittelsey (1729), Abraham Davenport (1732), and James Davenport (1732). See the Appendix, for further statistics.

In July, 1741, he started on another and more notorious journey, beginning at Stonington, and visiting other towns between that and New Haven; this journey was characterized by great boldness in his extravagant denunciations of the most of the ministers with whom he came in contact; he also provoked censure by what Dr. Benjamin Trumbull describes as "his unrestrained liberty to noise and outcry, both of distress and joy, in time of divine service. He promoted both with all his might, raising his voice to the highest pitch, together with the most violent agitations of body." One result of his and other like extravagances was the passage of an Act by the General Assembly in May, 1742, "for regulating Abuses and correcting Disorders in Ecclesiastical Affairs," which was designed to prevent the intrusion of strangers into any parish; persons not inhabitants within the Colony, who should presume to preach, teach, or publicly exhort in any town or society, without the desire and license of the settled minister and the major part of the church, were to be sent out of the Colony as vagrants. Later in the same session of the General Assembly (June 1), two inhabitants of Stratford presented a complaint against Davenport, who was again itinerating, for disturbing the peace of that town, and especially the parish of Ripton. He was brought before the Assembly at Hartford, which (rightly) judged that he was not in full possession of his mental faculties, and ordered him (June 3) to be taken back to Southold.

Before the end of June he was again on his travels, aiming for Boston; but on his arrival there the ministers of the town interviewed him (June 28), and then published a Declaration disapproving of his course. This led him to violent denunciations in street-preaching; and on account of the resulting disturbance, he was cast into prison (August 21) by the civil authorities, but on examination adjudged insane, and sent home again. In October a council of ministers was convened at Southold, by desire of his congregation, to consider his irregularities and par-

ticularly his absences from his parish; by their advice he was censured, but not dismissed. In March, 1743, he went to New London to organize some of his sympathizers into a church; and preparatory to this step, to cure them of their idolatrous pride in dress and of heresy in religion, ordered a bonfire of articles of apparel and of erroneous books and pamphlets.

For some time after this he was laid aside by a distressing illness; and this, in connection with expostulations from his friends, brought him to a sense of his errors, so that he published in the Boston Gazette, in August, 1744, a full Confession and Retractation.

He seems to have been dismissed from his church in Southold in 1743, and then to have preached for a while in Plainfield, Connecticut; in October of that year the congregations in New Jersey to which he had been invited five and a half years before, asked leave of the Presbytery to employ him with a view to settlement, and were authorized to employ him until the following May. It was not, however, until September, 1746, that he was received into the New Brunswick Presbytery; and in 1748 he was dismissed to the Presbytery of New York, to act under their direction in relation to a call which he had received to the church in Connecticut Farms, now Union, then a suburb of Elizabeth, New Jersey. He was probably settled there in 1748; but on account of the failure of his health he laid down his pastorate in less than two years, and removed to Hopewell, now Pennington. He spent the summer months of 1750 on a missionary tour in Virginia, under appointment of the Synod of New York, and the following winter at Cape May, New Jersey. In October, 1753, he was called to Maidenhead and Hopewell, but his installation was delayed until October, 1754. His relations with his people were not altogether happy, and in the early summer of 1757 a petition was presented to the Presbytery for his removal; before it was acted upon, he died, on the 10th of November, at the age of 40. He is buried in a

small cemetery, one mile west of the present village of Pennington. His widow, Mrs. Parnel Davenport, died August 21, 1789, at the age of 60 years, and is buried by her husband's side. Of their three children, one son and one daughter survived their father and lived to maturity. The son was graduated at Princeton College in 1769, and became a clergyman. Of his writings the following are extant :—

1. His "Confession and Retractations" was reprinted in pamphlet form in Boston in 1744. 16°, pp. 8.

[*A. A. S. A. C. A. C. H. S. Harv. M. H. S. Prince.*

2. So also was his letter to the Rev. Jonathan Barber; with Reply of Mr. Barber. [Philad., 1744?] 16°, pp. 32.

[*M. H. S. Philad. Libr. Co.*

3. The Faithful Minister Encouraged. A Sermon [from 2 Cor. iv, 1], Preached at the Opening of the Synod of of [*sic*] New-York, met at Philadelphia, Oct. 1, 1755. Philad., 1756. 8°, pp. 35.

[*C. H. S.*

4. Two of his hymns for religious worship were printed.

5. A letter, dated October 5, 1740, is printed in the American Presbyterian Review, xviii, 288.

Whitefield is said to have declared of Davenport, "that of all men living, he knew of none who kept a closer walk with God."

AUTHORITIES.

American Magazine, Boston, Sept., 1743, 3. Amer. Presb. Review, xviii, 286–9, 298–303; xx, 473. *Bacon*, Hist. Discourses at N. H., 212–17. Boston News Letter, July 1 and Aug. 26, 1742. *Caulkins*, Hist. of N. London, 450, 454. *C. Chauncy*, Seasonable Thoughts on State of Religion in N. E., 96–99, 151–68, 183–202, 209, 212, 213, 220. Colonial Records of Conn., viii, 454, 483. Davenport Family, Supplementary ed., 215–23. *Hale*, Hist. of Church of Hopewell, 109–11, 113–16, 119. *Hatfield*, Hist. of Elizabeth, 637–9. *Hodge*, Hist. of the Presb. Church in U. S., ii, 102–07, 316. *Huntington*, Hist. of Stamford, 299, 383–6. *Prime*, Hist. of L. I., 133, 146–9. *Prince*, Christian History, ii, 236–41, 406. Records of the Presb. Church, 238, 240. *Sprague*, Annals of American Pulpit, iii, 80–92. *Thompson*, Hist. of L. I., i, 397. *Tracy*, Great Awakening, 108, 110, 209, 230–255. *Trumbull*, Hist. of Conn., ii, 160, 167, 189. *Webster*, Hist. of Presb. Church in America, 187, 204, 211, 531–45. *Whitaker*, Hist. of Southold, 313–21.

EBENEZER DEVOTION, the eldest son of the Rev. Ebenezer Devotion (Harv. 1707), was born in Suffield, now in Connecticut, but then in Massachusetts, May 8, 1714. His father, the son of John Devotion, of Suffield, was pastor of the church there from 1710 till his death in 1741. His mother was Hannah, daughter of John Breck, of Suffield. A younger brother was graduated here in 1754.

He studied theology, and early in 1735 was invited to preach to the Third Ecclesiastical Society in Windham, Connecticut, which had been organized in 1732 by the name of Scotland Parish, now the town of Scotland. In August he accepted a call to settle, and on the 22d of October a church was organized and he was ordained pastor, the sermon on the occasion being preached by the Rev. Thomas Clap, afterwards Rector of Yale College. He continued in this relation until his death, in the same place, July 16, 1771, at the age of 57, after six months of feebleness. His estate was inventoried at £2076, and included a library of 123 volumes, besides 230 pamphlets.

He was married, July 25, 1738, to Martha, eldest daughter of Simon and Martha (Lothrop) Lothrop, of Norwich, by whom he had five daughters and one son; the son was graduated at this College in 1759; one of the daughters was the wife of John M. Breed (Y. C. 1768); another married the Rev. Dr. Joseph Huntington (Y. C. 1762); and a third married his brother, Governor Samuel Huntington. In 1773, Mrs. Devotion married, as his second wife, her husband's successor in the pastoral office, the Rev. James Cogswell (Y. C. 1742); she died December 6, 1795, in her 80th year.

Mr. Devotion maintained a high reputation among his flock and all his acquaintance for ability and goodness. A striking instance of the confidence felt in his judgment was his appointment as one of the representatives of the town in the General Assembly held in October, 1765, in the height of the excitement against the Stamp Act. Presi-

dent Stiles writes in his Diary, on hearing of his death, he "was a Gentleman of solid Understanding, extensive Reading, and eminent for every kind of Merit. A great Divine, a pious Man, an able Politician." He took decided ground against the more zealous of the revivalists of his day.

He published :—

1. An Answer of the Pastor and Brethren of the Third Church in Windham to Twelve Articles, Exhibited by several of its Separating Members, as Reasons of their Separation. New London, 1747. 8°, pp. 14. [*C. H. S.*

2. The Mutual Obligation upon Ministers, and People, to Hear, and Speak the Word of God. A Sermon [from Ez. ii, 7] delivered at the Ordination of the Rev. Nathanael Huntington . . in Ellington, 15 November, 1749. N. Lond. 4°, pp. 20.
[*C. H. S. Harv. Y. C.*

3. The Work of the Gospel Ministry a great Work. A Sermon [from 2 Cor. ii, 16] Delivered at the Ordination of the Rev. Mr. David Ripley in Abington, 21 February, 1753. N. Lond., 1753. 12°, pp. 39. [*A. C. A. C. H. S., imperfect.*

4. The civil Ruler, a dignify'd Servant of the Lord, but a dying Man. A Sermon [from Deut. xxxiv, 5] Preached before the General Assembly of the Colony of Connecticut, on the Day of the Anniversary Election, May 10, 1753. N. London, 1753. 12°, pp. ii, 59.
[*A. A. S. B. Publ. C. H. S. Harv. M. H. S. Prince. U. T. S. Y. C.*

5. A Mourning Piece. Being a Discourse [from Job xvii, 13] deliver'd at Brooklyn in Pomfret, Oct. 22, 1754. . . Occasion'd by the much-lamented Death, and delivered at the Funeral, of the Rev. Ephraim Avery. Bost., 1755. 4°, pp. 23.
[*C. H. S. U. T. S. Y. C.*

6. Fortitude, Love and a sound Judgment, very needful Qualifications for the Christian Minister. A Sermon [from 2 Tim. i, 7] Delivered at the Ordination of the Rev. Enoch Huntington, in Middletown, January 6, 1762. N.-H., 1762. 4°, pp. 20.
[*A. A. S. C. H. S. Y. C.*

He is also supposed to have been the author of the three following anonymous pamphlets, in reply to the 1st, 3d and 4th Dialogues by Dr. Joseph Bellamy, concerning the Half-way Covenant :—

7. The Half-way Covenant, a Dialogue between Joseph Bellamy, D.D. And a Parishioner, Continued, By the Parishioner. Correcting some Errors contained in the former Dialogue. New-London, 1769. 8°. [*C. H. S., imperfect.*

Bellamy, in commenting on this, states that it is "said to be written by one of the most learned and ingenious ministers in the colony;" and the Rev. Andrew Bartholomew, in the Preface to his Dissertation on the same subject, refers to this piece as "said to Mr. Devotian's."

8. A Letter to the Rev. Joseph Bellamy, D.D. Concerning Qualifications for Christian Communion, &c. Occasion'd by his late Answer to a Dialogue wrote by the Parishioner. From the Parishioner. New-Haven [1770]. 8°, pp. 23. [*C. H. S.*

9. A Second Letter, to the Rev. Joseph Bellamy, D.D. Occasioned by his fourth Dialogue. From the Parishioner. New-Haven [1770]. 8°, pp. 19. [*C. H. S.*

AUTHORITIES.

Boston News Letter, Nov. 6, 1735. Congregational Quarterly, iii, 154. *Larned*, Hist. of Windham County, Conn., i, 278; ii, 54. *Savage*, Geneal. Dict. of N. E., ii, 43. *Pres. Stiles*, MS. Itinerary, ii, 513; and MS. Diary, Aug. 2, 1771; and MS. 4° (bound) Letters, iii, 41.

SETH FIELD, the eldest child of Captain Zechariah Field, of Deerfield, Massachusetts, was born September 28, 1712. His mother was Sarah, daughter of Philip and Sarah (Hawkes) Mattoon, of Deerfield. His parents removed as early as 1716 to Northfield, a new town to the northeast of Deerfield, and there his life was spent.

He studied theology with the Rev. Benjamin Doolittle (Y. C. 1716), of Northfield, who had also fitted him for College, and whose daughter Susanna he married in 1741 or 2. From his teacher he probably imbibed the distinctively liberal sentiments which led him to be afterwards characterized as "the father of Unitarianism in Northfield." He was licensed to preach, but did not long exercise his ministerial gifts. About 1737 he began to teach the first

school in Northfield, and he continued in this employment until 1775, teaching usually for twenty weeks each winter, with ten shillings a week as compensation. He was also town-clerk from 1739 to 1787. During the French War he served in several expeditions against the enemy, and attained the rank of Captain. He became a prosperous merchant and leading citizen in Northfield.

He died in Northfield, May 3, 1792, in his 80th year. His wife died November 15, 1787, aged 61½ years. Their children were seven sons and seven daughters.

AUTHORITIES.

Dr. E. T. Foote, MS. letter, 1848. *Judd*, Hist. of Hadley, 493. *Temple and Sheldon*, Hist. of Northfield, 46, 178, 217, 222, 224, 282, 288, 291–2, 310–13, 316, 318, 319, 321, 323–5, 333, 338, 343–4, 364–5, 442–3, 580.

WILLIAM HART, the elder child of the Rev. John Hart (Y. C. 1703), by his first wife, Rebecca Hubbard, was born in East Guilford, now Madison, Connecticut, May [or March ?], 9, 1713.

He studied theology at the College, where he acted as butler for two years from September, 1734.

In 1736 he was called to succeed the Rev. Azariah Mather (Y. C. 1705), as pastor of the First Congregational Church in Saybrook (now Old Saybrook), Connecticut; and he was there ordained, November 17, 1736. He retained the united affection of his church and congregation through a ministry of nearly half a century, until his death, July 11, 1784, in his 72d year; a colleague was settled some ten months before this event, as Mr. Hart had been disabled from preaching since May, 1782.

He belonged to, and was one of the coolest-headed and shrewdest of the conservative, "Old-Light" school of clergymen, who looked with distrust on all attempted reformations, either of principles or religious manners. In

defence of his views he published several vigorous controversial pieces; and is said in this connection to have originated the term "Hopkinsianism."

The sermon preached at his funeral by the Rev. John Devotion (Y. C. 1754) was printed. His tombstone describes him as "wise in counsel, mighty in the Scriptures, instructive in his life and ministry."

He was married, June 8, 1742, to Mary, daughter of Joseph Blague (Y. C. 1714), one of the deacons in his church. She died December 11, 1800, aged 80 years. Their children were four daughters and five sons, all of whom survived him. The third son was graduated at this College in 1771. The youngest daughter married the Rev. Frederick W. Hotchkiss (Y. C. 1778), her father's colleague and successor.

He published :—

1. A Discourse [on James i, 18] Concerning the Nature of Regeneration, and the Way wherein it is Wrought. N. London, 1742. 16°, pp. ii, 57. [*C. H. S. Prince. U. T. S.*

2. The Holy Scriptures the Compleat and Only Rule of Religious Faith and Practice. Shewn in A Discourse [on 2 Tim. iii, 16, 17]. N. Lond., 1743. 16°, pp. 42. [*C. H. S.*

3. A Letter to a Friend: Wherein some free Thoughts are offered on the Subject of the Rev. Mr. Noyes's Proposed Examination by the Corporation of Yale-College, and their erecting a Church within the Same. N.-H., 1757. 8°, pp. 32. [*Y. C.*

Anonymous. The author defends Mr. Noyes vigorously.

4. A Few Remarks, upon the Ordination of the Rev'd Mr. James Dana, and the Doings of the Consociation, respecting the same. . . N.-H., 1759. 8°, pp. 46, xviii.
[*A. A. S. A. C. A. B. Ath. C. H. S. M. H. S. U. T. S. Y. C.*

A spirited defence of Mr. Dana and the ordaining council.

5. A Letter to Paulinus; Containing an Answer to his Three Questions, lately proposed to the Public, in the Connecticut Gazette: Wherein the Claim of Right in the Church, to make and impose public Tests of Orthodoxy, is examined and refuted. N.-H. [1760.] 8°, pp. 28. [*Y. C.*

This anonymous pamphlet is an answer to three Questions con-

tributed by the Rev. Joseph Bellamy (Y. C. 1735) to the Conn. Gazette for Feb. 11, 1758; it was published in February, 1760, and was answered by Dr. Bellamy.

6. Remarks on a late Pamphlet, wrote by Mr. Hobart, Entitled, The Principles of congregational Churches, relating to the Constitution and Authority of Ecclesiastical Councils; considered, and applied to the Case of the late Ordination at Wallingford. And a further Vindication of the Council that acted in that Ordination. N.-H., 1760. 8°, pp. 59, viii.
[*A. A. S. A. C. A. B. Ath. C. H. S. Harv. U. T. S. Y. C.*

This appeared as a Supplement to the Rev. Jonathan Todd's Reply to Eells' Serious Remarks.

7. Brief Remarks on a number of False Propositions, and Dangerous Errors, which are spreading in the Country; Collected out of sundry Discourses lately publish'd, wrote by Dr. Whitaker and Mr. Hopkins. Written by Way of Dialogue. New-London, 1769. 8°, pp. 72.
[*A. A. S. A. C. A. B. Ath. Harv. M. H. S. N. Y. H. S. U. T. S. Y. C.*

8. A Sermon [from Ecclesiasticus, iii, 23–25] of a New Kind, Never preached, nor ever will be; Containing a Collection of Doctrines, belonging to the Hopkintonian Scheme of Orthodoxy; or the Marrow of the Most Modern Divinity. And an Address to the the Unregenerate, agreeable to the Doctrines. New-Haven [1769]. 16°, pp. 28. [*A. C. A. U. T. S.*

Anonymous. Published in December, 1769.

9. A Letter to the Rev. Samuel Hopkins, Occasioned by his Animadversions on Mr. Hart's late Dialogue. By the Author of that Dialogue. N.-London, 1770. 8°, pp. 16. [*A. C. A. U. T. S.*

10. A Letter to the Rev. Nathaniel Whitaker, D.D., wherein some of his gross misrepresentations of Mr. Hart's Doctrines. . . . and his false and injurious Charges against him . . are detected, and justly censured. . . N.-London, 1771. 8°, pp. 63.
[*A. C. A. B. Ath. M. H. S. U. T. S. Y. C.*

11. Remarks on President Edwards's Dissertations concerning the Nature of true Virtue: Shewing that he has given a wrong Idea, and Definition of Virtue, and is inconsistent with himself. To which is added, an Attempt to shew wherein true Virtue does consist. N.-H., 1771. 8°, pp. 53. [*B. Ath. U. T. S. Y. C.*

12. A Scriptural Answer to this Question, viz: What are the

necessary Qualifications for a lawful and approved Attendance on the Sacraments of the New Covenant? N.-London, 1772. 8°, pp. 82. [*A. C. A. B. Ath. C. H. S. Y. C.*

Besides these publications may be mentioned, an account of Messrs. Barber and Davenport (Y. C. 1730 and 1732), published in Dr. Charles Chauncy's Seasonable Thoughts on the State of Religion in New-England (1743), pp. 183–195. Some of his MS. letters to President Stiles are preserved in the College Library.

AUTHORITIES.

Andrews, Geneal. Hist. of Stephen Hart and Descendants, 369, 376. *Field*, Statistical Account of Middlesex County, 96. *Hotchkiss*, Half Century Sermon at Saybrook, 1833, 10. *McCall*, Centennial Sermon at Old Saybrook, 1876, 3. *Sprague*, Annals of the American Pulpit, i, 262. *Pres. Stiles*, MS. Itinerary, ii, 544–5; and MS. "Miscellaneous" vol., 369–76.

STEPHEN HOSMER, Jr., the second child and eldest son of the Rev. Stephen Hosmer (Harv. 1699), pastor of the church in East Haddam, Connecticut, from 1704 till his death in 1749, and grandson of Deacon Stephen Hosmer, of Hartford, was born in East Haddam, April 24, 1711, and baptized five days later. His mother was Sarah, daughter of Zachary and Sarah (Moore) Long, of Charlestown, Massachusetts, and Hartford. He was admitted into membership in his father's church, August 15, 1731.

He spent his life in East Haddam, probably as a country merchant; and died there, December 20, 1751, in his 41st year.

He was married in 1733 to Susanna, daughter of Thomas and Elizabeth Bunce, of Hartford, who died in 1738, aged 26 years, leaving one daughter, who died in her 11th year.

He next married Ann Johnson, who survived him, and commemorated her grief by these lines on his tombstone:

"This Dear Remains I here convey
Till the great resurrection Day
When Christ shall raise the Dead to Life
And never part the mourning wife."

Subsequently, however, she married the Rev. Benjamin Boardman (Y. C. 1758), pastor of the church in Middle Haddam, and afterwards settled over the South Church in Hartford; she died in that city, December 9, 1809, at the age of 92. Three sons of Mr. Hosmer by his last marriage were living in 1762.

AUTHORITIES.

Colonial Records of Conn., xii, 107. Genealogy of the Hosmer Family, 8. N. E. Hist. and Geneal. Register, xii, 43.

DANIEL HUMPHREYS was the fourth son and the youngest child of Deacon John Humphreys, and grandson of Sergeant John and Hannah (Griffin) Humphreys, all of Simsbury, Connecticut. His mother was Sarah, widow of John Mills, and daughter of John Pettibone, of Simsbury.

He was called to the pastorate of the Church in Derby, Connecticut, December 3, 1733, and was ordained pastor March 6, 1733–34,—the ordaining council being the Revs. Samuel Cooke, Joseph Noyes, Jedidiah Mills, and Isaac Stiles, the last-named preaching the sermon on the occasion. For upwards of fifty years he remained in charge of the same congregation. "The Revd. and very venerable Mr. Humphreys," as President Stiles terms him, died in Derby, of a lingering illness, September 2, 1787, in his 81st year. A colleague had been ordained, July 1, 1783.

In the ecclesiastical divisions of the time he was active in supporting "New-Light" measures. In 1744 he joined in the ordination of the Rev. Jonathan Lee (Y. C. 1742), of Salisbury, and was in consequence suspended from fellowship for a time by the New Haven Association, Mr. Lee and his church having refused to adopt the Saybrook Platform.

He was married, April 18, 1739, to Sarah, widow of John Bowers, of Derby, and youngest daughter of Captain John

and Elizabeth (Tomlinson) Riggs, also of Derby; she died July 29, 1787, in her 76th year.

They had four sons and one daughter.

Two of their sons were graduated at this College,—Daniel (1757), and General David (1771), of Revolutionary fame. One daughter married the Rev. Samuel Mills (Y. C. 1765).

An obituary notice in the New-Haven Gazette, of September 6, 1787, says of him:—

"He was possessed of a masculine understanding, particularly calculated to reason and distinguish. His manners instead of being tinctured with the austere gloom of superstition, exhibited that hilarity which made him the delight of his acquaintance. A consciousness of internal rectitude was productive of cheerfulness and serenity; a desire of making others happy was the effect of philanthropy and religion. These conspired to give him a peculiar facility and dignity of behaviour on every occasion. The honourable discharge of all the duties of the domestic, the social, the sacred functions; and the undeviating practice of unaffected piety, through a long life, will be the best comment on his creed and complete his character."

AUTHORITIES.

Humphreys Family, 127–30. *Orcutt and Beardsley*, Hist. of Derby, 135–9, 282, 590–2, 735, 809. *Pres. Stiles*, MS. Diary, xiii, 69. *Trumbull*, Hist. of Conn., ii, 196.

WILLOUGHBY LYNDE, the eldest child of the Hon. Samuel Lynde (Y. C. 1707) and Rebekah (Clark) Lynde, was born in Saybrook, March 1, 1710–11.

He spent his life in Saybrook, as a merchant, enjoying the esteem of his fellow-townsmen. He died there, April 10, 1753, aged 42 years.

The Boston News-Letter of April 20 says: "We hear from Saybrook that Mr. Willoughby Lynde went out on Monday morning the 10th instant, and when he returned complained of a great pain in his head and temples and

walking about the house he fell down and died immediately."

His inventory contains an unusual amount of silver plate, and such articles of luxury as "one diamond ring, £25;" the aggregate value of his estate is £5600; but one book (Rohault's Philosophy) is mentioned.

He was married, November 19, 1735, to Margaret, daughter of Russell Corey, of Southold, Long Island, and had by her an only child, who was graduated at this College in 1757. She next married an Avery, of Saybrook, and subsequently (probably in 1774) Captain Samuel Willis, of Middletown, Connecticut.

TIMOTHY MEIGS, ninth child and fifth son of Captain Janna Meigs, of East Guilford, now Madison, Connecticut, and grandson of Deacon John Meigs, Jr., was born in East Guilford, September 19, 1713. His mother was Hannah, daughter of Josiah Willard, of Wethersfield, Connecticut.

He did not follow any profession, but settled in his native town, where he became one of the most worthy and useful inhabitants, as well as one of the most beloved. He died of a prevailing dysentery, after six days' illness, September 14, 1751, at the age of 38.

He left an estate of about £3000.

He was a deacon of the church from 1745 till his death. His pastor and classmate (the Rev. Jonathan Todd) describes him as "a man in whom we had great and high hopes."

He was married, September 17, 1735, to Mary, daughter of Deacon John French, who died March 15, 1788, aged 69 years. One of their daughters married Elihu Bartlett (Y. C. 1764).

The following is one stanza of an elegy written by a local

poet, on occasion of the epidemic which caused Deacon Meigs' death :—

"Until at last death seizèd fast
Our much lamented deacon,
Whose sickness strong him seized upon
While he was at a meeting."

AUTHORITIES.

J. Elliott, Historical Discourse, 1802, 37.

JOHN PICKETT, only surviving son of John Pickett (Y. C. 1705), was born in New London, December 5, 1710.

By the death of his father, in 1738, he inherited a considerable estate. He was bred to the law, but died in New London early, on the 4th of January, 1739–40, in his 30th year.

He was married, January 3, 1738–39, in Stonington, Connecticut, to Mary Cogswell, of East Hampton, Long Island. After his death she married Stephen Lee, of Lyme, Connecticut.

JOHN PROUT, the eldest son of John Prout (Y. C. 1708), for many years Treasurer of the College, and of Sibyl (Howell) Prout, was born in New Haven, July 8, 1713. He died here, unmarried, September 25, 1736, aged 23 years.

AUTHORITIES.

N. H. Colony Hist. Soc. Papers, iii, 578.

NATHANIEL ROBERTS, son of John Roberts, was born in Simsbury, Connecticut, in 1704, and thus must have been 24 years old (an unprecedented age) before or soon after entering College. The fact that his name stands last in the class in the Triennial Catalogue, shows that his family was an obscure one.

He studied theology, and in 1736 was preaching to the farmers in the northern part of Simsbury; in 1739 he declined an invitation to settle in New Hartford, the next town to the west.

Torrington, one of the new towns in Litchfield County, next west from New Hartford, was incorporated in October, 1740, and on December 15 Mr. Roberts was invited to preach to the people till the 1st of May. On June 8, 1741, they gave him a call for settlement; he was ordained, and a church of seventeen persons gathered, on the 21st of October,—there being then but fourteen families in the town. No meeting-house was built until 1750. The minister's salary was very small, which laid him under disadvantages for intellectual application, and obliged him to cultivate a farm.

He was a warm friend of the great awakening of 1741–2, but his parish was too feeble to be much affected by it. He was eccentric, but sincere, honest, and upright. In the opening scenes of the Revolution he was heartily in favor of the American side. In the winter of 1775, his society having become uneasy voted, though continuing his salary, to hire a candidate to preach to them; about the same time Mr. Roberts' health began to decline, and he died in office, March 4, 1776, in his 72d year. His epitaph describes him as "eminent for zeal and faithfulness in the cause of Christ, . . much beloved and lamented." His estate amounted to £941,—only £3 being in books.

He was married, November 22, 1743, to Margaret, eldest daughter of the Rev. Jonathan Marsh (Harv. 1705), of Windsor. She died, October 1, 1747, at the age of 36.

He was next married, November 7, 1748, to Esther, fourth daughter of Aaron and Deborah (Egleston) Loomis, of Torrington. She died February 6, 1783, in her 54th year. By this marriage he had one daughter.

AUTHORITIES.

Centennial Proceedings of Litchfield Co. Consociations, 79. *Rev. A. Gillet*, MS. letter to Rev. B. Trumbull, 1800. *Goodwin*, Geneal. Notes, 345. History of Litchfield County, 397. Loomis Genealogy, 52. Loomis Female Genealogy, ii, 625. *Orcutt*, Hist. of Torrington, 17–22, 594–8, 758.

DAVID ROWLAND, son of Captain Samuel and Esther Rowland, and grandson of Henry Rowland, of Fairfield, Connecticut, was baptized in Fairfield, November 21, 1714.

He studied theology, and was recommended by the Fairfield East Association, from 1735 to 1744, to various churches, as a candidate for settlement; but he spent his life in Fairfield, as a civilian. He represented the town in the General Assembly at forty-four sessions, between 1747 and 1765; and was annually from 1761 to 1765 a candidate for a seat in the upper House, though not successful. From January, 1764, until his death, he was Judge of Probate for the Fairfield District; and was Judge of the County Court from May, 1764. In September, 1765, he was appointed one of the three commissioners for Connecticut in the Congress held at New York to protest against the Stamp Act.

He died in Fairfield, August 30, 1768, in his 54th year. He was married, December 1, 1745, to Deborah, daughter of John Sloss, of Fairfield, who died, September 29, 1748, in her 36th year. He was again married, February 14, 1749–50, to Elizabeth, daughter of Captain Thomas and Mary Hill, of Fairfield, who died July 18, 1753, in her 27th year. His surviving child was a daughter by the last wife.

AUTHORITIES.

Perry, Old Burying Ground of Fairfield, 110–12.

NATHANIEL RUGGLES, the youngest son of the Rev. Thomas Ruggles, of Guilford, Connecticut, and a half-brother of the Rev. Thomas Ruggles (Y. C. 1723), was born in Guilford, May 16, 1713. His mother was Mary, daughter of John Hubbard, of Ipswich, Massachusetts.

He studied medicine, and became a much esteemed practitioner in his native town. He was also a magistrate, and represented Guilford in the General Assembly in 1754, and again in 1765, 1766, 1776, and 1777,—six sessions in all. He was a deacon in his brother's church for thirty years or more before his death.

He died in Guilford, October 16, 1794, aged 81 years. His inventory amounted to only £136.

He married, December 8, 1736, Anna, daughter of Captain John Bartlett, of Guilford. She died, March [or May] 15, 1773. Of their eleven children two daughters survived their father; the only son who lived to maturity was graduated here in 1758, and followed his father's profession, but died before him.

He next married, in 1774, Deborah, daughter of Benjamin Fowler, and widow of Nathaniel Rossiter, of Guilford. She died April 28, 1811, aged 88 years; by this marriage there were no children.

AUTHORITIES.

Bond, Hist. of Watertown, 107. *Smith*, Hist. of Guilford, 42, 105, 145, 169–71.

SAMUEL STURGES, the son of Peter Sturges, of Fairfield, Connecticut, was born in that town, in March, 1712.

He settled in his native place as a merchant. He was also appointed, in May, 1740, to the position of County Surveyor, and held that office for twelve and a half years. He was commissioned as Captain in the Militia in 1748.

He died in Fairfield, August 30, 1763, aged 51 years

and 5 months. The inventory of his estate amounted to about £2300. He was first married, November 1, 1737, to Elizabeth, daughter of David Sturges, of Fairfield, who died February 9, 1739, at the age of 18; she bore him a daughter, who died in infancy. He was next married, January 17, 1739–40, to Ann, eldest daughter of Colonel Andrew and Sarah (Sturges) Burr, of Fairfield. She died April 17, 1775, in her 56th year. By this marriage there were five sons and a daughter, of whom only four sons survived their father. The eldest son was graduated here in 1759, and became a well known Judge and Member of Congress.

AUTHORITIES.

Conn. Colony Records, viii, 543, 568. N. E. Hist. and Geneal. Register, x, 150. *Perry*, Old Burying Ground of Fairfield, 97, 107–8. *Todd*, Hist. of the Burr Family, 156.

JONATHAN TODD, the second child of Jonathan Todd, and grandson of John and Sarah (Blakeman) Todd, of New Haven, Connecticut, was born in that part of the town which is now North Haven, March 9, 1712–13. His mother was Sarah, eldest daughter of Andrew and Sarah (Jones) Morrison, of New Haven.

After studying theology for a few months with the Rev. Daniel Chapman (Y. C. 1707), of Green's Farms in Fairfield, he was invited, in May, 1733, to preach as a candidate to the vacant church in East Guilford, now Madison, Connecticut. On the 27th of August he was given a call to settle, which he accepted on September 17, and on the 24th of October he was ordained and installed; the sermon on this occasion was preached by the Rev. Joseph Noyes (Y. C. 1709).

He continued his labors with little interruption for fifty-seven years, or until the last year of his life. He outlived all in his parish who were heads of families at his ordina-

tion; and at the time of his death he had held the office of minister longer than any person then living in the State. He died in East Guilford, February 24, 1791, at the age of 78. He left an estate appraised at £511; sixteen books are included in the inventory.

He was married, January 9, 1735, to Elizabeth, daughter of Simon Couch, of Fairfield. She died December 18, 1783, in her 73d year. They had no children.

In the religious divisions of his earlier ministry he sided with the "Old Lights." In the Wallingford Controversy, about the installation of the Rev. James Dana, in 1758, he was one of Mr. Dana's chief supporters. In a discourse preached on occasion of his death, Mr. (then Dr.) Dana testified of him: "He was a distinguished scholar, and a judicious critic, in the three learned languages; had given considerable attention to philosophy and had *thoroughly* studied history both ancient and modern." The Rev. David Dudley Field, who was born in the parish, and was ten years of age at his pastor's death, wrote of him, sixty years later:

"He was of a more than commonly spare habit, had a dark hazel, but bright, eye, and a countenance by no means wanting in intelligence, but yet especially marked by benignant and generous feeling. . . . As a preacher, he held a highly respectable standing among his brethren; though I think, if there was any prominent fault in his sermons, it was a lack of directness."

His epitaph describes him as

"singularly mild and amiable in his disposition, clothed with humility and plainness, serene in all occurrences of life, a friend and patriot, a most laborious and faithful minister."

President Stiles, in noticing his death, characterizes him as

"one of the most learned and pious divines New England ever produced; a great reader, of most vigorous mental powers, strong and penetrating acumen, mild and placid, calm and benevolent. In every respect a most excellent man!"

An obituary notice in the Connecticut Journal, says:—

"Neither his bodily presence nor speech commanded our veneration; but we could not withhold it from the mental endowments

and character he possessed. With a mind formed for contemplation, was united a singular gentleness, meekness and benignity of temper. . . He was an advocate for liberty, civil and religious."

His great-nephew, the Rev. John Todd (Y. C. 1821; born 1800), describes him as "a plain, primitive clergyman." According to his successor in office (the Rev. John Elliott) he was "distinguished for calmness and resignation."

He published :—

1. The Young People Warned. Or, the Voice of God to the Young People in the late terrible Judgment of the Throat-Distemper; Considered in a Sermon [from Amos iii, 6] Preached to the Young People at East Guilford, August 5, 1740. N. Lond., 1741. 16°, pp. x, 52. [*C. H. S.*

2. A Defence of the Doings of the Reverend Consociation and Association of New Haven County, respecting Mr. Philemon Robbins of Branford: Or, an Answer to Mr. Robbins's plain Narrative. By a Member of the Consociation and Association. [N. H.] 1748. 8°, pp. 118. [*A. C. A. Brown Univ. M. H. S.*

Anonymous.

3. Civil Rulers the Ministers of God, for Good to Men. Or the divine Original and Authority of Civil Government Asserted; . . . in a Sermon [from Rom. xiii, 6], preach'd before the General Assembly . . , on the Day of Election, May 11, 1749. N. London, 1749. 16°, pp. 79. [*A. A. S. C. H. S. Y. C.*

A strong presentation of the argument under consideration.

4. Public Mourning at the Death of godly, and useful Men, and sollicitous Enquiring after their God. Two Sermons [from 2 Kgs. xiii, 14, and 2 Kgs. ii, 14] Preach'd at Durham, Feb. 8, 1756. Occasioned by the much lamented Death of the Rev. Nathanael Chauncey. N.-London, 1756. 16°, pp. 88.

[*B. Publ. C. H. S. Y. C.*

5. A Faithful Narrative, of the Proceedings of the First Society and Church in Wallingford, in their Calling, and Settling the Rev. James Dana . .; and of the Doings of the several Councils relative thereto, with some Remarks interspersed . . N.-Haven, 1759. 8°, pp. v, 85.

[*A. C. A. B. Ath. Bowdoin Coll. Brown Univ. C. H. S. Y. C.*

6. A Reply to the Rev. Mr. Eells's Serious Remarks, upon the faithful Narrative. N. Haven, 1760. 8°, pp. 74+4.

[*A. A. S. A. C. A. B. Ath. C. H. S. Harv. Y. C.*

7. Judgment and Mercy: or, Aaron dead and lamented, and Eleazar in his Office. Two Sermons [from Numbers xx, 28, 29], Delivered on the next Lord's-Day, after the much lamented Death, of the Rev. Mr. Thomas Ruggles. New Haven [1770]. 8°, pp. 52. [*C. H. S. Y. C.*

8. The Good Man useful in Life; rewarded at Death. Two Sermons [from Phil. i, 22, 23], Delivered at East-Guilford, on the next Lord's-Day, after the much-lamented Death, of the Worshipful Capt. Timothy Hill, Esq., who departed this Life, Feb. 7, 1781. N.-Haven, 12°, pp. 41. [*C. H. S.*

9. The peaceful and happy end of an useful life. A Sermon [from Acts xiii, 36], Preached at the Interment of the Rev. Wm. Seaward, Pastor of the Church of Christ in North-Killingworth. Febr. 7, 1782. New-Haven [1782]. 16°, pp. 36. [*Y. C.*

10. The vanity of expectations from the world, and the wisdom of setting our hope in God. A Sermon [from Ps. xxxix, 7] Preached at the Funeral of Mrs. Amanda Redfield, March 24, 1783. New-Haven [1783]. 8°, pp. 27. [*C. H. S. Y. C.*

11. Some observations on a Meteorological Paper by Benjamin Franklin were sent by Mr. Todd to Franklin, who read them at a meeting of the Royal Society in London, Nov. 4, 1756; they are printed in Sparks' edition of Franklin's Works, vi, 171–4.

A manuscript Dissertation on the Origin of Sin, and several letters concerning the Wallingford Controversy, are preserved among the papers of the New Haven East Consociation, in Yale College Library. Among President Stiles's manuscripts in the same Library are various letters from Mr. Todd, on points of Hebrew criticism and astronomical and meteorological science.

Mr. Todd's will, dated February 3, 1791, contains an interesting passage giving minute directions for freeing and endowing all his slaves; he says, "I have long been convinced in my own mind that the enslaving of the Africans brought from Africa or those born in this country is unjust; and it is one of the sins of the land, and I would endeavor to free my estate from the cry of such a sin against it."

AUTHORITIES.

J. Elliott, Historical Discourse, 1802, 26–30. *Franklin*, Works, vi, 160, 171. *Gallup*, Historical Discourse at Madison, 1877, 20–25. Life of Rev. John Todd, 17. *Sprague*, Annals of the Amer. Pulpit, i, 383–4. *Pres. Stiles*, MS. Diary, xiv, 16; MS. Itinerary, iii, 49. Tuttle Family, 699.

TIMOTHY WOODBRIDGE, the oldest child of the Rev. Timothy Woodbridge (Y. C. 1706) and Dorothy (Lamb) Woodbridge, of Simsbury, Connecticut, was born in 1713.

He studied theology, probably with his father, and was licensed to preach by the Hartford North Association of Ministers, June 3, 1735, and at once began to preach in the newly settled town of Harwinton, southwest from Simsbury. He preached for about a year, and is next heard of in the fall of 1737, when he was chosen tutor in the College and entered on the office. During the latter part of his two years' tutorship he began to preach in Hatfield, Massachusetts, where he was soon ordained (probably in 1740) as colleague pastor to the Rev. William Williams (Harv. 1683), father of Rector Williams. Mr. Williams died August 29, 1741, and Mr. Woodbridge continued in office as sole pastor until his death, which occurred in Hatfield, June 3, 1770, in the 57th year of his age.

He was a member of the council which dismissed Jonathan Edwards from Northampton, and voted with the majority.

His widow, Sarah (probably daughter of Gideon Welles, of Wethersfield), died November 19, 1781, in her 57th year. One son was graduated at this College in 1773.

He was in 1757 a Chaplain in Colonel Israel Williams' regiment.

AUTHORITIES.

Alden, Epitaphs, iii, 94. *Bridgman*, Hist. of Harwinton, 56, 140. *Mitchell*, Northampton Epitaphs, 174. *Chipman*, Woodbridge Record, 47, 221.

Annals, 1732–33

The General Assembly in October, 1732, on the receipt of a memorial from the Trustees, granted to the College three hundred acres in each of the five new townships (named, in 1738, Norfolk, Canaan, Goshen, Cornwall, and Kent), lately laid out on the east side of the Housatonic River.

It was not until after the College year had begun that the deed arrived of Dean Berkeley's Newport farm; and at first there was a wide-spread fear that the design of the gift was a proselyting one, and that the conditions must be closely scanned. But an examination of the deed of gift was so reassuring, that when the Trustees convened in a special meeting, on December 20, they were heartily united in thanks to the Dean.

A letter is preserved, written by the Rector, in reply to one from the Rev. Benjamin Colman, of Boston, who was troubled at rumors concerning the prevalence of Arminianism in the College, and who queried Berkeley's motives in his gift. The letter is as follows :—

Rev^{d} Sir,

I have y^{rs} of the 2^{d} of Decemb^{r} and receive it as an Evidence of the Sincerity of your Friendship, and of a just Concern for the Interest of o^{r} College, and y^{e} Cause of Truth, w^{ch} o^{r} New English Churches and Colleges are highly concerned to maintain, as I pray God they may to the latest Posterity; and return you my grateful acknowledgements for the same. I entirely concur wth y^{r} Sentiments wth regard to y^{e} Rev^{d} Dean Berkeley's Donation—Were it clogged in y^{e} manner you hint so as it w^{d} be subversive of the true Interest of y^{e} College, it would be unworthy of Him, and the acceptance of it, Treachery in us who have the Care of it. The Gift is made to us in such a Manner as bespeaks a true Catholick Spirit, as much (if I mistake not) as M^{r} Hollis's to Harvard College—And for your full satisfaction y^{r}in, I would give you a Brief abstract of y^{e} *Deed* so far as it relates to *y^{e} use* he has directed y^{e} Estate to. . . . [Here follows a long extract from the Deed].

Thus, S^{r}, as he evidently designs the encouraging Learning, so I think he has ordered wisely, such a Premium being very likely to excite y^{e} Students to Industry, and a Laudable ambition to Excell —and his Directing that an Episcopal Missionary shall be one of y^{e} Examiners and Electors is taking as little notice of those of his own Communion as can reasonably be Imagined (if he took any at all) and I hope will prove no disservice to us. The manner in w^{ch} he directs y^{e} Examination and Election is such as prevents all Unfairness in the Missionary, should any be attempted—And this his Donation I hope may serve to the End the Dean in his Letter to me sais he prays it may, in the *Promoting Charity, Learning and Piety in this part of the World.* On the whole, I can't but conclude you will approve of our Thankful acceptance of so noble a Benefaction, and pray you would continue to Improve y^{r} Interest in Heaven for the College, and myself, who am,

Rev^{d} Sir, y^{e} obliged and most Humble Serv^{t},

E. Williams.

1732–33, Jan. 11.

The thanks sent to Berkeley led to another gift; on the 30th of May, 1733, he shipped from London about eight hundred and eighty volumes (at least one quarter of them folios) for the College Library,—making the finest collection of books which had ever been brought to this country. Rector Clap judged that their cost was at least £400 sterling; and informs us that they were purchased mainly from funds contributed for the purpose by generous friends of the Dean. Besides this valuable donation, he signed on the 17th of August a revised deed of gift for his Newport farm, to take the place of the deed of June, 1732,—a few changes having been desired by the College authorities; the most important of these were, the distribution of the income among three instead of two graduate scholars, and the omission of the provision that if any difficulty, dispute, or difference should arise about the construction of the gift, it should be referred to the donor for settlement.*

At the meeting of the Trustees in December, 1732, the Rev. Samuel Whittelsey (Y. C. 1705), of Wallingford, was chosen a Trustee, in place of the Rev. Joseph Webb,

*This deed is printed in the Papers of the New Haven Colony Hist., Soc. i, 154–56. In the same volume, pp. 162–65, is a catalogue of the books sent.

who had deceased on the 19th of September preceding,—having been for some years disabled by infirmity.

At the same meeting the Rector was desired to apply to John Read (Harv. 1697), the famous Boston lawyer, for a draught of an amendment to the charter to be brought before the General Assembly at their next session, with the design of such a change in the names of the "Rector" and the "Trustees" as should correspond with the usual designations familiar to other localities. Nothing seems to have come of this movement, at least for some years.

The records of the same meeting contain traces of chronic complaints against the quality of the provisions furnished in the College Commons, in the passage of the following vote:—

"Agreed, that every barrel of beer delivered to the butler at eight shillings per barrel shall be made of half a bushel of good barley malt after it is ground, or a bushel of good oat malt after it is ground, or a peck of good barley malt and a quart of good molasses, or half a bushel of good oat malt after it is ground and a quart of good molasses, and be mashed and well brewed and hopped."

In 1733 there was printed at Boston an anonymous panegyric, entitled "The Benefactors of Yale-College. A Poetical Attempt," which commemorated in four hundred and twelve lines of very indifferent verse the virtues of Yale, Berkeley, and other friends of the College.

The author was that Dr. John Hubbard, of New Haven, who had received the honorary degree of Master of Arts three years before (see page 401), and who took this method of testifying his gratitude. Copies are in the Libraries of the Boston Athenæum and the New York Historical Society.

After a reference to the elder Harvard College, the subject is thus introduced :—

> "*Connecticut*, be thou the destin'd theme,
> *Minerva* deigns a visit to thy *stream ;*
> In thy *Neolimen*,* till now unknown
> In verse, the Muses humble seat is shown.
> Between two riv'lets lie the chosen grounds;

* The exigencies of the verse dictated this equivalent for New Haven.

On either hand a craggy mountain bounds
The landscape, and salutes the eye
With artless beauties, wild variety:
Immortal trees their lofty summits grace,
And solemn *Silence* reigns thro' all the place;
. . . . . .
The southern prospect passes o'er the *Sound*,
And at great *Nassau's* Island meets its bound.
The centre of these well-distinguished plains,
Devoted ground, the humble dome sustains,
Where without pomp divine *Minerva* reigns.
The pile by *Yale's* beneficence was rais'd,
Who pious honours to his country paid."

An earnest tribute to Yale is followed by one to Dummer. Next, a recent gift of mathematical books by Joseph Thompson, of London, is introduced with the graphic couplets :—

"The *Mathematicks* too our tho'ts employ,
Which nobly elevate the *Students'* joy:
The little *Euclids* round the tables set
And at their rigid demonstrations sweat."

A tribute to philosophical studies follows, and so leads the way for an acknowledgment of Berkeley's bounty, in which a description of the first award of the Dean's prizes is prefaced with these lines :—

" *Yalensia* owes the power of knowing more
Than all her *Sisters* on the western shore,
To *Berkeley's* lib'ral hand that gave a Prize
(To animate her sons to glorious fame.)"

The whole concludes thus :—

" My infant genius sinks beneath the song,
And only whispers *Berkeley's* name along
In broken sounds: beneath the task it dies,
To gratitude a willing sacrifice.
So little *Philomela* strains her voice
To imitate the Trumpet's noble noise;
She drives the quiv'ring accents through her throat,
And sends out all her soul at ev'ry note;
In vain she strives to reach the gen'rous sound,
And sinks, a silent victim, to the ground."

Sketches, Class of 1733

*Samuel Talcott, A.M.	*1797
*Johannes Livingston, A.M.	*1786
*Josephus Platt, A.M.	*1757
*Samuel Doty, A.M.	*1751
*Guilielmus Leete, A.M.	*1756
*Benjamin Gale, A.M.	*1790
*Daniel Lathrop, A.M.	*1782
*Daniel Huntington, A.M.	*1753
**Ebenezer White*, A.M.	*1779
**Eleazarus Wheelock*, A.M., S.T.D. Edinb. 1767, Coll. Dartm. Præses	*1779
**Benjamin Pomeroy*, A.M., S.T.D. Dartm. 1774	*1784
**Hezekias Bissell*, A.M.	*1783
**Abel Stiles*, A.M., Tutor	*1783
**Stephanus Heaton*, A.M.	*1788
**Benaja Case*, A.M.	*1762
**Ebenezer Thompson*, A.M.	*1775

HEZEKIAH BISSELL, third son of Sergeant David and Ruth (Warner) Bissell, and grandson of Nathaniel and Mindwell (Moore) Bissell, was born in East Windsor, Connecticut, January 30, 1710–11. He was prepared for College by his pastor, the Rev. Timothy Edwards.

In May, 1736, a new parish was set off in the southwestern part of Windsor, called Wintonbury (now the town of Bloomfield), and here Mr. Bissell was ordained pastor, at the time the church was gathered, February 15, 1737–38. After forty-one years' service his health failed (in 1779), so that the pulpit had to be supplied by others; but he continued sole pastor until his death, after a period of paralytic weakness, January 28, 1783, at the age of 72. The discourse delivered at his funeral, by the Rev. David S. Rowland

(Y. C. 1743), was printed; it describes him as "serious and judicious, unbiased by party views; . . . a fervent preacher." His epitaph states that "the remarkable peace and good order that reigned among the people of his charge during his ministry, bear witness to the prudence and greatness of his mind."

He was married, November 20, 1740, to Mary, daughter of the Rev. Ephraim Woodbridge (Harv. 1701), of Groton, Connecticut. She died in Windsor, April 15, 1796, aged 78 years. They had two sons and three daughters. The younger son was graduated here in 1762.

AUTHORITIES.

Edwards Memorial, 95. *Mitchell*, Woodbridge Record, 35. *Stiles*, Hist. of Windsor, 371–2, 543, 553. *Stoughton* Windsor Farmes, 105.

BENAJAH CASE was the fourth son of Joseph Case, of Simsbury, Connecticut, and grandson of John Case, of Windsor and Simsbury. His mother was Ann, daughter of James Eno, Jr., of Windsor.

He studied theology, and was licensed to preach by the New Haven Association of Ministers, May 28, 1734. In the subsequent revival measures he identified himself with the most pronounced "New-Light" party. In January, 1742, he was employed by the Separate society in Milford to preach to them, and for this intrusion into the First Church parish he was arrested and suffered a short imprisonment. On the 25th of the same month he was presented by the grand jury to the New Haven County Court, as

"A transient person who did this day, contrary to the law . ., with sundry other persons convene in New Haven at the now hired dwelling house of James Pierpont [Y. C. 1718] and then and there as a minister administered the ordinances of prayer and preaching, distinct, separate, and in opposition to that which is openly and publicly dispensed by the approved minister of the place."

The prosecution was, however, abandoned, as the offence was not considered to be clearly in contravention of the statute. In the following April, the MS. Records of the Fairfield East Association show that he had been preaching to the Scatacook Indians, in the northwestern part of the Colony, and was inclined to settle among them as a missionary, if a sufficient support could be guaranteed for him. In July of the same year, the same Association recommended him as a candidate to the new settlement in the southern part of New Fairfield. A church was accordingly gathered there, and Mr. Case ordained and installed pastor by the Fairfield East Consociation, November 9, 1742; he was dismissed from this charge by the same Consociation, January 2, 1753, because of the want of pecuniary support and other ill treatment by some of his people.

He continued his residence in New Fairfield,—receiving a commission as Justice of the Peace in 1758. He died there early in 1762; his will being dated on February 6, and proved on March 24. His wife Ann, with three minor children (one son and two daughters), survived him.

AUTHORITIES.

Fisher, Discourse on the History of the Church in Y. C., 60. *Goodwin*, Geneal. Notes, 294. *Lambert*, Hist. of the Colony of New Haven, 107. *Savage*, Geneal. Dict., i, 346.

SAMUEL DOTY, the only son of Captain Samuel Doty, of Boston and Saybrook, and grandson of Edward and Sarah (Faunce) Doty, of Plymouth, Massachusetts, was born in Saybrook, Connecticut, June 17, 1712. His mother was Anne, the youngest child of the Rev. Thomas Buckingham, of Saybrook, one of the original Trustees of the College.

He spent his life in Saybrook, probably engaged in trade with the West Indies, as was his father before him.

He was married early to Margery Parker, of Saybrook, who survived him, with two sons and two daughters. He died, December 16, 1751, in his 40th year, and is buried at Saybrook Point. His estate was valued at £2900.

AUTHORITIES.

Chapman, Buckingham Family, 145.

BENJAMIN GALE, youngest son of John and Mary Gale, of Jamaica, Long Island, and grandson of Abel and Dinah Gale, of Jamaica, was born in that town, in 1715. His parents removed in 1721 to Goshen, in Orange County, New York.

He studied medicine and surgery with the Rev. Jared Eliot (Y. C. 1706), and settled in Killingworth (now Clinton), Connecticut, as a physician, marrying Hannah, the only daughter of his preceptor, June 6, 1739. His entire professional life was spent in Killingworth, where he died May 6, 1790, in his 75th year.

Besides his usefulness to his adopted town in the way of his profession, he also served it as a Representative in the General Assembly at thirty-two sessions between May, 1747, and May, 1767, at which latter date he declined further service. He was by nature intensely interested in politics, and when the rupture with England occurred was strongly in favor of the American cause, though too independent a thinker to give up the privilege of criticizing the measures adopted.

Dr. James Thacher, in his Medical Biography, says of Dr. Gale's professional standing:

"His reputation for medicine and other sciences was little, if at all, inferior to that of his father-in-law; and he kept up the same scientific correspondence with distinguished foreigners, and the eminent men of his own country. Like Eliot, he was both a scientific and practical agriculturist, and he received a medal from a society in England, for the invention of an improved *drill plough*.'

He was elected a Corresponding Member of the Society of Arts in London, in 1765.

He was also deeply interested in the study of the Scriptural prophecies; as his tombstone witnesses, erected "In memory of Dr. Benjamin Gale, who, after a life of usefulness in his profession, and a laborious study of the prophecies, fell asleep, fully expecting to rise again under the Messiah, and to reign with Him on earth."

His wife died June 27, 1781, in her 48th year. They had six daughters; also, two sons who died young. Benjamin Gale, who was graduated at this College in 1788, was his grandson.

President Stiles writes in his Diary, on hearing of Dr. Gale's death:

"A singular character! He was considerably learned and a very inquisitive man. A great friend to revelation and hated deists with perfect abhorrence. Believed in universal final salvation of all but deists and apostates, who were to be annihilated. He wrote much upon the prophetic numbers and Apocalypse. Expectant of the Millennium, the call and regathering of all the Jews and ten tribes into the Holy Land, the personal reign of Christ at Jerusalem. He thought the two Witnesses were the Old and New Testament persecuted by orthodox and priestly expositions. He was a man of integrity and uprightness, and of great skill in the medical profession, and a successful practitioner. He was always against the American Revolution, highly displeased with the new Constitution, and the whole government by Congress, greatly against the French Alliance, and wished and believed the breaking up of the States and their reunion to G. Britain. And yet always meant to be a friend to civil and religious liberty and to his country. He was of an acrimonious temper. But it is hopeful that the root of the matter was in him."

He published the following:—

1. The Present State of the Colony of Connecticut considered. In a Letter from a Gentleman in the Eastern Part of said Colony, to his Friend in the Western Part of the same. [New London] 1755. 4°, pp. 21. [*John Carter Brown. Harv. Y. C.*

This is an anonymous attack on Yale College and its claim to help from the Colonial Assembly. Dr. Gale was greatly opposed to President Clap's appointment of a Divinity Professor and estab-

lishment of separate worship in College. This was answered, anonymously, by the Rev. Noah Hobart, and also by Clap.

2. A Reply to a Pamphlet [by Pres. Clap], entitled, The Answer of the Friend in the West, &c. With a Prefatory Address to the Freemen of His Majesty's English Colony of Connecticut. By A. Z. [N. London] 1755. 4°, pp. 63.
[*John Carter Brown. Y. C., imperfect.*

3. A Letter to a Member of the Lower House of Assembly of the Colony of Connecticut: shewing, that the Taxes of Yale-College are stated higher than necessary to defray the annual Expences of that School; by which a very considerable Addition is made to the College Treasury annually. With some general Observations on the Laws and Government of that Society. By a Lover of Truth, and his Country. New-Haven, 1759. 8°, pp. 24.
[*B. Ath. U. T. S. Y. C.*

This was answered in an injudicious manner by the Rev. John Graham, of Southbury (hon. M. A. 1737).

4. A Calm and full Vindication of a Letter, wrote to a Member of the Lower House of Assembly. . . Being a Full Answer to a Letter, [by J. Graham]; with some Further Remarks on the Laws and Government of that Society. New-Haven, 1759. 8°, pp. 32.
[*Bowdoin Coll. M. H. S. Y. C.*

Published with the Author's name. This also was answered by Mr. Graham.

5. A Few Brief Remarks on Mr. Graham's Answer; and on his Vindication of Mr. President Clap. . . New-Haven, 1760. 8°, pp. 15. [*B. Publ. M. H. S. U. T. S. Y. C.*

6. Doct. Gale's Letter to J. W. Esquire, containing, A Narrative of the Principal Matters, of a Public and Interesting Nature, which were Subjects of the Debates and Resolves of the General Assembly of the Colony of Connecticut, during their Sessions in May, 1769. Hartford, 1769. 8°, pp. 34. [*B. Ath. M. H. S.*

This letter, addressed to one of his constituents, relates largely to the dispute about the Susquehannah Company's settlement in Pennsylvania.

7. Observations on a Pamphlet, entitled Remarks on Dr. Gale's Letter to J. W. Esq.; signed E. D. Of which the Hon. Eliphalet Dyer is the Reputed Author. Shewing, from the Matters therein contained, that such an Imputation is highly injurious to the Character of that worthy Patriot. Hartford [1769]. 8°, pp. 40.
[*B. Ath. John Carter Brown. Libr. Co. of Philad.*

8. A Brief Essay, or, An Attempt to Prove, from the Prophetick Writings of the Old and New Testament, what Period of Prophecy the Church of God is now under; and from them to shew, what Events Revelationists may expect will take Place during the present Period. New Haven [1788.] 8°, pp. 64.

[*A. C. A. Bowdoin Coll. N. Y. H. S. U. T. S.*

His pen was also active in lesser contributions to the press; of these it may be enough to mention the following.

9. Historical Memoirs, relating to the Practice of Inoculation for the Small Pox, in the British American Provinces, particularly in New England. Read before the Royal Society, May 23, 1765, and published in full in their Philosophical Transactions for that year, vol. lv, pp. 193–204. Lond., 1766. 4°.

10. The natural history of Black Grass; printed in several American newspapers in 1766, *e. g.*, in the Connecticut Gazette of August 3, and also in the Newport Mercury of an earlier date.

11. Observations on the Culture of Smyrna Wheat, dated Aug. 25, 1783.

Published in vol. i of the Memoirs of the American Academy of Arts and Sciences. Boston, 1785. 4°, pp. 381–2.

12. Case of the bite of a Mad Dog.

In the Connecticut Journal for Nov. 21, 1787.

Two of his private letters (1765–66) to Jared Ingersoll, Esq., are printed in the Historical Magazine, vol. vi, pp. 138–9; and five letters (1775–76) to Silas Deane are in the Collections of the Connecticut Historical Society, ii, 202–4, 315–18, 322–3, 333–5, 358–9.

AUTHORITIES.

Clinton Congregational Church, 200th Anniversary, 28, 29. Conn. Journal, May 12, May 19, June 16, July 7, 1769; July 5, 1781. Conn. Med. Soc. Proceedings, 1877, 138. Eliot Family Genealogy, 67. Gale Family Records, 196, 202. *Pres. Stiles*, MS. Diary, xiii, 354; Itinerary, ii, 151. *Thacher*, Amer. Med. Biography, i, 267.

STEPHEN HEATON, eldest child of Theophilus and Sarah (Earl) Heaton, of that part of New Haven, which is now North Haven, and grandson of James and Sarah (Street) Heaton, or Eaton, was born here, November 30, 1710.

He studied theology, and was licensed to preach by the

New Haven Association of Ministers, May 27, 1735. In 1738 the town of Goshen, in Litchfield County, was settled, and early in 1740 Mr. Heaton began to preach to the people as a candidate for settlement. In April, 1740, the town voted him a call to settle; this not being immediately accepted, it was renewed in the following September. He was ordained in November.

As early as 1746 difficulties arose between him and his people; and in March, 1753, the Litchfield Association of Ministers, of which he was a member, advised that the County Consociation be assembled to consider the situation. The Consociation accordingly met in Goshen, May 29, 1753, and he was tried before them, on charges of immorality, of imprudent conduct, and of great deficiency in ministerial qualifications. In this and an adjourned session, five days were spent in hearing and judging the case; finally, on June 11, it was voted that the first and most serious charge was not substantiated, but that on account of the uneasiness prevalent in the parish he be dismissed. The real difficulties lay in a personal quarrel with one of his deacons and what was considered his arbitrary church discipline, aggravated by the unpopularity in the neighborhood of his "Old Light" sympathies in theology.

He continued to reside in Goshen until his death; and on four occasions (in 1758, 1759, and 1768) he acted as the representative of the town in the General Assembly. He also occasionally supplied vacant pulpits in the neighborhood; thus, he was preaching in Torringford in 1761, and in Litchfield (Milton Society) in 1779 and 1780.

He died suddenly in Goshen, December 29, 1788, in his 79th year; his epitaph says, "In his character appeared Friendship, Patriotism, Sociability, Kindness and Charity, Benevolence, Virtue and Religion."

He married Mary, second daughter of the Rev. Jonathan Marsh (Harv. 1705), of Windsor, Connecticut. She survived him, with one daughter, the wife of Dr. Elisha Sill (Y. C. 1754), of Goshen.

President Stiles implies, in an entry in his Itinerary in 1789, that Mr. Heaton's dismission from Goshen was partly at least contrived by Dr. Bellamy, in consequence of the doctrinal differences between them.

AUTHORITIES.

Barber, Conn. Hist. Collections, 469. *Goodwin*, Genealogical Notes, 345. Hist. of Litchfield County, 1881, 131, 325, 335–6. *Powers*, Address at Goshen, 1838, 20, 38–41. *Pres. Stiles*, MS. Itinerary, i, 643; v. 185.

DANIEL HUNTINGTON, third child and eldest son of Daniel Huntington, of Norwich, Connecticut, and grandson of Deacon Simon Huntington, an emigrant from England, was born in Norwich, March 24, 1711. His mother was Abigail, daughter of Thomas Bingham, of Norwich.

He studied theology, and was licensed to preach by the New Haven Association of Ministers, September 30, 1735. In October, 1737, he was chosen a Tutor in College, but declined the service.

He married, September 25, 1740, Sibyl, daughter of Benedict and Sibyl (Bryan) Bull, of Milford, and settled in his native town, where he was somewhat prominent both in the church and in civil life. He held a commission as Justice of the Peace from 1746, and in 1747 he represented the town in the General Assembly.

He died in Norwich, July 26, 1753, in his 43d year.

His first wife died October 12, 1744, aged 24 years, and he was again married, July 24, 1746, to Rebecca, daughter of his second cousin, Isaac Huntington, of Norwich; she died March 7, 1774, aged 47 years.

AUTHORITIES.

Huntington Family Memoir, 87.

DANIEL LATHROP, the son of Thomas Lothrop, and grandson of Samuel Lothrop, 2d, and Hannah (Adgate) Lothrop, of Norwich, Connecticut, was born in that town, May 1, 1712. His mother was Lydia, daughter of Joshua and Mehitabel (Smith) Abell, of Norwich.

He studied medicine, and after having attained the usual degree of proficiency here, went to London and spent fifteen months (in 1736–37) in the further study of surgery in St. Thomas's Hospital. He then established himself in his native town. In 1743 he went abroad again, and on his return, in November, 1744, brought a large assortment of drugs and medicines, as well as other merchantable goods, and set up a store in Norwich, probably the earliest for the sale of drugs in the colony. Joshua Lathrop, his younger brother, a graduate of 1743, became a partner in the business, and no mercantile firm in the vicinity enjoyed a more solid reputation. After a few years they relinquished trade in miscellaneous merchandise, and confined themselves mainly to the drug business. They furnished a part of the stores for the Northern Army in the French War. Among their apprentices was the notorious Benedict Arnold.

Dr. Lathrop died in Norwich, January 8, 1782, in his 70th year. His will (made in 1776) contained a bequest of £500 sterling to the College, without restrictions, and like bequests to the town of Norwich for the support of a free grammar school and to the First Ecclesiastical Society of the town to assist in supporting the ministry.

He was married, December 14, 1744, to Jerusha, daughter of Governor Joseph Talcott, and sister of his classmate. Their three children all died in early youth, within five weeks of each other (in June and July, 1751). Madam Lathrop died in Norwich, September 14, 1805, at the age of 88 years. The Sermon delivered at her funeral, by the Rev. Joseph Strong (Y. C. 1772), was published (Norwich, 1805. 8°, pp. 19); in it he says of her husband (p. 18): "Industry and system were prominent features in all his

undertakings. He unvaryingly manifested a strong attachment to the interests of literature and religion."

AUTHORITIES.

Amer. Quarterly Register, viii, 211. *Caulkins*, Hist. of Norwich, 2d ed., 68, 211, 219, 325–8, 341, 367, 412, 542–3. *Sigourney*, Sketch of Connecticut, forty years since, 5–14, 23. *Pres. Stiles*, MS. Diary, xi, 64; xii, 12–13. Talcott Pedigree, 39, 87.

WILLIAM LEETE, fifth child and second son of William Leete, of Guilford, grandson of Andrew Leete, and great-grandson of Governor William Leete, was born in Guilford, December 11, 1711. His mother was Hannah, daughter of William and Hannah Stone, of Guilford.

He studied theology and was licensed to preach by the New Haven Association of Ministers, May 27, 1735. He was not, however, successful as a preacher, but spent his life in Guilford, being quite a recluse, with little energy of character, and going among the townspeople by the name of "Scholar Leete."

He died in Guilford, September 21, 1756, in his 45th year. He was never married.

JOHN LIVINGSTON, fourth son of the Hon. Philip Livingston, of Livingston Manor, New York, and a brother of Peter VanBrugh Livingston (Y. C. 1731), was born in Albany, where he was baptized, April 11, 1714.

He spent his life in New York City, living on Queen street and doing business in Broad street.

He died in New York, very suddenly, July 21, 1786, aged 72 years. An obituary notice in the New York Packet speaks of him as "distinguished by his philanthropy, probity, and many other virtues which dignify human nature."

He married Catharine, daughter of the Hon. Abraham DePeyster, Treasurer of the Province, who survived him, with only three of their seventeen children.

AUTHORITIES.

Alaen, Collection of American Epitaphs, v, 267. *Holgate*, American Genealogy, 171. *Lamb*, Hist. of N. Y. City, i, 598.

JOSEPH PLATT, the youngest child of the Hon. Joseph Platt, of Norwalk, Connecticut, and grandson of Deacon John and Hannah (Clark) Platt, was born in Norwalk, September 9, 1716. His mother was Hannah, daughter of the Rev. Thomas Hanford, the first minister of Norwalk, by his wife Mary, daughter of Richard Miles, of New Haven.

His life was spent in his native town, where he died, early in March, 1777, aged 60½ years. The inventory of his estate, dated March 15, amounts to £1208.

AUTHORITIES.

Hall, Hist. of Norwalk, 197. *Savage*, Geneal. Dict., iii, 444.

BENJAMIN POMEROY, son of Joseph Pomeroy, and grandson of Deacon Medad and Experience (Woodward) Pomeroy, of Northampton, Massachusetts, was born in Suffield (then in Massachusetts, afterwards transferred to Connecticut), November 19, 1704, and was thus, so far as appears, the oldest at graduation of any of the students commemorated in this volume. His mother was Hannah, daughter of Richard Seymour, Jr., of Hartford.

He resided at the College for a year after graduation, as one of the first scholars on Dean Berkeley's foundation,

receiving as the income £16. He seems at the same time to have prosecuted the study of theology, as he began in 1734 to preach in Hebron, Connecticut, where he was ordained pastor, December 16, 1735. Soon after the great revival of 1740 began, he identified himself with the movement, and thenceforth labored abundantly to promote it. In June, 1742, after the law had been passed for correcting disorders in preaching, Mr. Pomeroy was accused before the General Assembly of disorderly conduct at Stratford, in company with his friend James Davenport (Y. C. 1732), and was brought to Hartford for trial, but was dismissed by the Assembly, as having been *comparatively* blameless. A summons was again issued by the Assembly, in October, 1743, commanding his appearance to answer to charges of violation of the law. Accordingly he appeared at the next session, in May, 1744, was found guilty, and compelled to bear the costs of the prosecution. He also about this time preached in the neighboring parish of Colchester, without the leave of the resident minister, and was in consequence deprived of his salary for several years.

He was a Chaplain in the French war, and also in the Revolution; the late Dr. Sprague, of Albany, possessed his manuscript Diary while Chaplain from 1758 to 1760.

He was married, October 24, 1734, to Abigail, sister of his classmate Wheelock; and this connection caused his active interest in the establishment of the Indian Charity School, and its successor, Dartmouth College. In the summer of 1766 he took a journey to consult Sir William Johnson as to the best place for building the future College; and in 1770 he accompanied Dr. Wheelock on the visit to Hanover which finally determined the site. He was named one of the original Trustees of the College, and continued in office till his death. The same College conferred upon him the degree of D.D. in 1774.

For more than a year before his death, he was an invalid from severe asthma, and also entirely blind. He died in Hebron, December 22, 1784, aged 80 years. A sermon

preached soon after to his congregation by his son-in-law, the Rev. David McClure (Y. C. 1769), was printed.

His widow died in that part of East Windsor, which is now South Windsor, Connecticut, at the house of Dr. McClure, January 5, 1803, in her 86th year. They had four sons and three daughters, who grew to maturity; one daughter married John Gillet (Y. C. 1758).

He published nothing. A letter written to his wife from Lake George in 1759 was printed in the Historical Magazine, vol. iii, page 106, and again in the same, 2d series, v, 396. Another written to Sir William Johnson in 1762 was printed in the Documentary History of New York (octavo edition), iv, 316.

The Rev. Samuel A. Peters (Y. C. 1757), who was born and bred in Hebron, wrote of him in 1781, as "an excellent scholar, an exemplary gentleman, and a most thundering preacher of the new-light order." The Rev. Benjamin Trumbull (Y. C. 1759), who was also brought up under Dr. Pomeroy's preaching, describes him as

> "A man of real genius, grave, solemn, and weighty in his discourses; they were generally well composed, and delivered with a great degree of animation, zeal and affection. . . He might be reckoned among the best preachers of his day."

Another parishioner, the Rev. David Porter (Dartmouth Coll. 1784), wrote of him in 1848:

> "He possessed considerable native talent, and more than ordinary attainments in literature and science. Nor was he less distinguished for wit and sarcasm, in which he sometimes indulged to a fault. In the early part of his ministry he was abundant in labor. . . According to the best of my recollection, it was generally thought his zeal was not always regulated by sound discretion, and that it sometimes led him to say and do things, which diminished his usefulness. . . At the commencement of hostilities between the American Colonies and Great Britain, he showed himself a warm friend to the cause of Independence. . . . His zeal for national liberty was very manifest in his pulpit performances among his own people. Many of them thought that both his sermons and prayers were too highly charged with politics. After

the commencement of the war, my impression is that he exhibited less zeal in religion than he had previously done."

AUTHORITIES.

Conn. Colonial Records, viii, 482, 484, 566; ix, 11, 28–30. Contributions to Ecclesiastical Hist. of Conn., 409. Documentary Hist. of N. Y. (8vo. ed.), iv, 316, 367, 379. Huntington Family Memoir, 79. *McClure and Parish*, Memoirs of Wheelock, 81. [*Peters*] Hist. of Conn., 171. *Savage*, Geneal. Dict., iii, 451–52. *Sprague*, Annals of the Amer. Pulpit, i, 394–97. *Pres. Stiles*, MS. Diary, x, 294, 296; MS. Itinerary, iii, 454–55, 459. *Trumbull*, Hist. of Conn., ii, 157, 167–68, 174–77, 233, 244–45.

ABEL STILES, the sixth child and fourth son of John and Ruth (Bancroft) Stiles, and brother of the Rev. Isaac Stiles (Y. C. 1722), was born in Windsor, Connecticut, March 5, 1708–09.

He studied theology, and in May, 1736, entered on a tutorship in the College, which he held until July, 1737. Meantime he was licensed to preach by the Windham County Association of Ministers, October 12, 1736; and on the 28th of March, 1737, he was invited by a vote of the town of Woodstock, afterwards in the same county, but then in Massachusetts, to preach to them as a candidate for settlement. Accordingly he preached there for several Sabbaths with great acceptance, and on May 9, was called to settle, by a vote of fifty-one to four. He was ordained pastor of the church on the 27th of the ensuing July, his brother preaching the sermon. Very soon difficulties arose, owing on the one hand to his supposed partiality to the Saybrook Platform of church discipline, which was not acceptable to the Massachusetts churches, and on the other hand to his complaints of inadequate salary, which led in turn to his people's charging him with too much attention to his secular interests. In 1752 a council was convened which patched up a reconciliation; but in 1753 a breach, not afterwards healed, was opened by Mr. Stiles's forcing upon the church a covenant somewhat too suggestive of

the obnoxious Saybrook Platform. There had been serious divisions in the sentiment of the inhabitants of the town on the question of the recent transfer (in 1749) to Connecticut jurisdiction, and the parties then formed reappeared in the church quarrel. The dissatisfied brethren set up a separate meeting, a succession of councils was held without satisfaction, and appeal was made to the General Assembly. Mr. Stiles's own view of the case, as given in a private letter to his nephew, Ezra Stiles, June 25, 1753, was: "Certain of my Lord Brethren, extremely fearful of being Priest-ridden, are attempting to be themselves the Priest-riders, the madness of which attempt may appear in the fable of Phaeton." The final result was that the Assembly in October, 1760, on the report of a committee of investigation, voted to divide the town into two societies. Mr. Stiles remained the pastor of the north parish, called Muddy Brook, in what is now the village of North Woodstock, until the failure of his health (which had been always infirm) made needful the assistance of a colleague,—Joshua Johnson (Y. C. 1775), who was ordained December 27, 1780.

Mr. Stiles died in Woodstock, July 25, 1783, in his 75th year. An obituary notice in the New London Gazette (August 22, 1783), says:

"In him uncommon strength of genius and superior capacity were refined and brightened by a learned education. By application his classic knowledge became extensive, his acquirements in natural and moral philosophy considerable, in divinity eminent. . . . He proved himself the scribe well instructed unto the kingdom, apt to teach, instructive in conversation, the sincere, steady friend, parent and husband: and although hasty in his natural temper, yet sensible of this constitutional defect, and frequently reflecting on himself with penitence and prayer, showing the tender, compassionate, benevolent good man. Unhappy for his people and acquaintance, his soul for many years before its departure waded in clouds and temptations through bodily indisposition, in which time he generously relinquished his maintenance from his people."

His estate was inventoried at £1748.

He was married in 1739 to Alethea, third daughter of the Rev. John Robinson (Harv. 1695), of Lebanon, Connecticut, and formerly of Duxbury, Massachusetts. She died February 17, 1786, in her 76th year. They lost two children in infancy, and suffered a great grief in the loss of a daughter in her 5th year and a son in his 7th year, within a week of each other, in 1754; their only surviving child married (unhappily) Hadlock Marcy (Y. C. 1761).

He published :—

1. A Sermon [from Eph. iii, 8], Preached at Rehoboth, May 14, 1766; at the Ordination of the Rev. Ephraim Hyde. Providence, 1767. 8°, pp. 24. [*A. A. S. C. H. S. M. H. S.*

2. Death God's Monitor to the Living: Illustrated and improved, in a Sermon [from Hebr. xi, 4], Occasioned by the sudden Death of Mr. Elisha Lyon, and delivered the Sabbath next after his Death, Oct. 18, 1767. Prov., 1768. 8°. [*C. H. S., imperfect.*

Many of his letters are preserved among the manuscripts of his nephew, President Stiles. They bear abundant testimony to the sprightliness and natural pathos of his style, no less than to his fondness for classical learning and all curious lore.

AUTHORITIES.

Ammidown, Historical Collections, i, 340–41, 365–66. Boston News Letter, Aug. 4, 1737. Congregational Quarterly, iii, 349–50. Conn. Colonial Records, x, 570; xi, 27, 388, 470. *Grosvenor*, Hist. of 1st Church in Woodstock, 13–15. *Larned*, History of Windham County, i, 371–72, 379-82, 487, 498–508, 521, 562; ii, 97–100, 104, 107, 194, 363. Memoir of Rev. Wm. Robinson, 25, 46. *Pres. Stiles*, MS. Itinerary, iii, 271; Diary, xi, 288. *H. R. Stiles*, Hist. of Windsor, 784, 787.

SAMUEL TALCOTT, the fourth son of Joseph Talcott, of Hartford, Governor of the Colony of Connecticut from 1724 till his death in 1741, was born in Hartford, in 1711. His mother was Eunice, daughter of Col. Matthew Howell, of Southampton, Long Island, and widow of the Rev. Jabez Wakeman (Harv. 1697), of Newark, New Jersey.

He lived in Hartford, inheriting a large estate from his father, and not following any profession, but intrusted with many official positions by his fellow-citizens. In May, 1746, he was appointed Lieutenant-Colonel of a regiment raised for the projected Canada expedition; and in August, 1755, he was placed at the head of one of the regiments raised to go against Crown Point. He was also for a number of years Sheriff of the County, and for many sessions after May, 1759, represented Hartford in the General Assembly. Though advanced in years, he took part also in the preliminary movements of the Revolution, being appointed for example in 1777 at the head of a committee of the General Assembly to inquire into the fraudulent manufacture of defective fire-arms.

He died in Hartford, March 6, 1797, aged 86 years.

He was married, May 3, 1739, to Mabel, or Mehitabel, youngest daughter of Hezekiah Wyllys, of Hartford, who was Secretary of the Colony from 1711 to 1734. They had four sons and four daughters; the oldest son was graduated at this College in 1757.

AUTHORITIES.

[*Peters*],—Hist. of Connecticut, 164. Talcott Pedigree, 39. 85.

EBENEZER THOMPSON, a posthumous son of Joseph and Elizabeth (Smith) Thompson, of West Haven, and grandson of Lieutenant John and Rebekah (Daniel) Thompson, of New Haven, was born in New Haven, June 21, 1712.

He remained in New Haven for some years after graduation, and was here married to Esther, daughter of Thomas and Amy (Smith) Stevens, March 20, 1733–34, and had born here three children,—the latest in July, 1739. On July 7, 1734, he received the communion for the first time in the Church of England in Stratford.

He is next heard of in Simsbury, Connecticut, where he was officiating in 1740 as lay-reader to the resident families of the Church of England.

In the summer of 1743 he went to England for orders, and at the same time the clergy in Connecticut asked that he might be appointed to a mission in Derby and Oxford in that Colony; but as he had a young family to support, the Venerable Society thought fit to give him a better position pecuniarily, in the mission at Scituate, Massachusetts, with an annual allowance of £40. He arrived at Scituate at the close of the year 1743, and remained until his death; as his mission also included the neighboring towns, he was in the habit of holding occasional services in Marshfield, Bridgewater, Plymouth, etc. With the approach of the Revolution his position became uncomfortable, as he remained loyal to the crown. His death occurred, in Scituate, after a long and painful illness, November 28, 1775; the Rev. Dr. Caner, of Boston, reports to the Secretary of the Venerable Society that

"it is said that his death was owing partly to bodily disorder and partly to some uncivil treatment from the rebels in his neighborhood."

Another clerical neighbor, the Rev. Edward Winslow, of Braintree, writes:

"No clergyman of the Church maintained his character with more dignity and fidelity, and I am persuaded it was in no small degree owing to the difficulties he had to struggle with from the rage of our distracted times, that the Church was deprived of so exemplary a Minister and the Venerable Society of so valuable a Servant and Minister, when to human appearance our hopes seemed to be encouraged of his longer continuance."

His widow survived until July 27, 1813, when she died, in Scituate, in her 99th year. Of their nine or ten children, but one son survived his father. The youngest daughter married the Rev. William W. Wheeler (Harv. 1755), her father's successor in the rectorship of the church in Scituate.

One of Mr. Thompson's later successors (the Rev. Samuel Cutler) testifies (1848) that he "is spoken of as a pru-

dent, worthy minister, pleasing and interesting in his conversation and general deportment."

AUTHORITIES.

Barry, Hist. of Hanover, Massachusetts, 77. *Beardsley*, Hist of the Episc. Church in Connecticut, i, 143. *Brooks*, Memorial of St. Andrew's Church, Scituate, 1882, 25–9. *Chapin*, Hist. of Christ Church, West Haven, 14. *Cutler*, Sermon on Hist. of St. Andrew's Church, 1848, 7–9. *Deane*, Hist. of Scituate, 46. Documentary Hist. of P. E. Church in Connecticut, i, 186, 191–2, 194, 203, 208–9. *Hawkins*, Missions of the Church of England, 250. *Perry*, Papers relating to the Hist. of the Church in Massachusetts, 421–3, 455, 458, 465, 493, 513, 523, 530, 545, 548, 561, 564, 581, 583, 590.

ELEAZAR WHEELOCK, second child and eldest and only surviving son of Deacon Ralph Wheelock, of Windham, Connecticut, and grandson of Captain Eleazar and Elizabeth (Fuller) Wheelock, of Medfield and Mendon, Massachusetts, was born in Windham, April 22, 1711. His mother was Ruth, eldest daughter of Deacon Christopher and Sarah (Adgate) Huntington, of Norwich, Connecticut.

He resided at the College for the year after graduation, as a Scholar on Dean Berkeley's foundation,—the income being divided for this year (the first in which it was offered) between him and his classmate Pomeroy. Meantime he was studying theology under Rector Williams's direction, and he was licensed to preach by the New Haven Association of Ministers, May 28, 1734; on the same day they recommended him to the people of West Haven, who were seeking a candidate for their pulpit. He began preaching at once, and soon received a call to settle on Long Island, which he declined; in February, 1735, he was called, on a yearly salary of £140, by the second, or North Parish (commonly styled Lebanon Crank), in Lebanon, Connecticut, now the town of Columbia. Here he was ordained on the 4th of the ensuing June. He had previously been married, on the 29th of April, to Sarah, widow of Captain William Maltby, of Branford, and daughter of the Rev. John Davenport (Harv. 1687), of Stamford, Connecticut.

Soon after his settlement a special work of grace began among his people, simultaneously with the awakening under Jonathan Edwards in Northampton. Mr. Wheelock was therefore prepared to welcome the awakening of 1740–41, and in May, 1740, he made a special visit to his wife's half-brother, the Rev. James Davenport (Y. C. 1732), on Long Island, and to Whitefield in New York, which increased his zeal. His labors were by no means confined to his own parish, and his itineracy was one of the points aimed at in the famous Act of the Connecticut General Assembly of 1742.

His salary proving inadequate to the needs of his family, he early began to take a few boys into his house for instruction. In December, 1743, he received into this school Samson Occom, a Mohegan Indian, who had been converted to Christianity and was desirous of becoming a missionary to his countrymen. Mr. Wheelock's experience with this youth for three years led him to the idea of founding a school for the education of Indians (and whites also), who should go as missionaries among the native tribes. To carry out this idea, in 1754 he opened a correspondence with the Rev. John Brainerd (Y. C. 1746), who was in charge of a mission to the New Jersey Indians, and asked for two likely boys of the Delaware tribe for the experiment of higher education. The two boys selected arrived in Lebanon and began their studies in December; and in July, 1755, a neighbor of Mr. Wheelock's, Mr. Joshua More (or Moor), a farmer of Mansfield, conveyed to him a small tenement with two acres of pasture land which he owned in Lebanon, for the foundation and use of a school on the plan proposed. The institution thus endowed was named by Mr. Wheelock, Moor's Indian Charity School; two more were added to the number of students in 1757, by 1761 the number was increased to eleven, and by the next year to twenty-five,—among whom was the afterwards famous Mohawk, Joseph Brant. In carrying on the school Mr. Wheelock was aided by liberal contributions from benev-

olent persons at home and from the Boston agents of the "Society in Scotland for Propagating Christian Knowledge." As early as 1764 Mr. Wheelock made appeals also to persons of wealth in Great Britain,—among others to the young Earl of Dartmouth,—and late in 1765 he sent Mr. Occom and the Rev. Nathaniel Whitaker (Harv. 1730), of Norwich, to solicit in person the charities of British Christians, with a view to more extended operations. They were especially befriended in their mission by Whitefield and by John Wentworth, just appointed to the Governorship of New Hampshire, and succeeded in raising about £12000, which was left in the hands of British Trustees.

As the scheme expanded, though there was less Indian patronage, Dr. Wheelock (he received the degree of D.D. from the University of Edinburgh, in June, 1767) thought it best to develop a College, in which the whole course of study necessary for ministers might be pursued; and for various reasons the Colony of Connecticut (where a charter had been solicited as early as 1764) seemed not the most desirable location for such an institution. As early as 1762 he had been offered by Governor Benning Wentworth a tract of land in the western part of New Hampshire, for the use of the school; and a comparison of other offers finally induced the Trustees of the funds, in April, 1769, to advise Dr. Wheelock to accept this location. On the 13th of December, 1769, a charter was obtained for Dartmouth College from the Governor of New Hampshire, Dr. Wheelock being named as the President, and in July, 1770, the site of the institution was definitely fixed at Hanover. Meantime, on April 15, 1770, Dr. Wheelock was dismissed from the pastorate of his church in Lebanon, and in the ensuing fall he established himself with his family at Hanover. The settlement was in the midst of a wilderness, with only a few log-huts for shelter, and the hardships of the early period were very trying; but the first college year begun with about thirty students, and four were graduated at its close. Dr. Wheelock performed until his death,

without salary, the duties of President, Professor of Divinity, and Pastor of the College Church.

After his strength had been declining (principally from asthma) for about four years, he was seized with violent epileptic fits in January, 1779; as the spring advanced, he failed rapidly, and died on the 24th of April, aged 68 years.

His wife died in Lebanon, November 13, 1746, aged 44 years. By her he had six children, of whom the eldest married Alexander Phelps (Y. C. 1744); another married the Rev. William Patten (Harv. 1754), of Halifax, Massachusetts, and Hartford, Connecticut, and a son, Ralph, was graduated at this College in 1765; the rest died in infancy.

He was next married, November 21, 1747, to Mary, daughter of John Brinsmade, of Milford, Connecticut, who died in 1783, in her 69th year. The three sons by this marriage were all graduated at Dartmouth,—John (the successor of his father as President), in 1771, and Eleazar and James, both in 1776; the two daughters married respectively the Rev. Bezaleel Woodward (Y. C. 1764), and the Rev. Sylvanus Ripley (Dartmouth Coll. 1771), both professors at Dartmouth.

The Rev. Benjamin Trumbull (Y. C. 1759), who knew him well, describes Dr. Wheelock in connection with the revival of 1741, as

"a gentleman of a comely figure, of a mild and winning aspect; his voice smooth and harmonious, the best, by far, that I ever heard. . . . His preaching and addresses were close and pungent, and yet winning, beyond almost all comparison, so that his audience would be melted even into tears, before they were aware of it."

President Stiles gives the following sketch of him, in his MS. Diary, for May, 1779:—

"Dr. Wheelock, educated under Rector Williams, had a tolerable acquaintance with the Classics, Watts' Logic and Rohault's Philosophy. . . It was a singular event Dr. Wheelock's rising to the figure he did with such a small literary furniture. He had much of the religious politician in his make. It is said that, amidst a great zeal and show of piety he was very ambitious and haughty. And yet *there was something piously sweet, amiable and engaging in his*

manner. He by a persevering importunity and address caught the attention of the public to his favorite plan of an Indian School and an English College, and by Dr. Whitaker and Mr. Occum solicited benefactions in Britain to be deposited with a Board there. From this Board he has had the address to draw 10 or £12000 sterling (all in their hands to be got) into America. It is all expended. And excepting in new lands Dartmouth College is without funds. It was intended that only the interest should be annually spent, but the fund itself is consumed. Though this was primarily designed for Indians, yet the only Indian that has graduated there was obliged to beg elsewhere towards supporting him the last year of his College residence. . . . He left the College in the hands of three of his sons tutors, constituting one of them President. Of the 12 Trustees two were his sons-in-law, viz: Mr. Woodward and Mr. Ripley, who were both Trustees and Tutors. . . . Such a mixture of apparent piety and eminent holiness, together with the love of riches, dominion, and family aggrandizement, is seldom seen. He was certainly as singular a character as that of Ignatius Loyola. I was personally acquainted with him, and thought him a sincere friend of the divine Emmanuel."

He published :—

1. In conjunction with the Rev. Solomon Williams (Harv. 1719), of the First Church in Lebanon:

Two Letters to the Rev. Mr. Davenport, Which were The principal Means of his late Conviction and Retractation. With a Letter from Mr. Davenport. Bost., 1744. 16°, pp. 31.

[*A. C. A. B. Ath. Prince.*

2. The Preaching of Christ an Expression of God's great Love to Sinners, and therefore a sweet Savour to him, though a Savour of Death unto Death to them. Illustrated in a Sermon [from 2 Cor. ii, 15, 16] Preach'd at North-Haven, Dec. 25, 1760, at the Ordination of the Rev. Mr. Benjamin Trumble. Boston, 1761. 8°, pp. 26. [*Brown. C. H. S. M. H. S. U. T. S. Y. C.*

3. A plain and faithful Narrative of the Original Design, Rise, Progress, and present State of the Indian Charity-School at Lebanon, in Connecticut. Bost., 1763. 8°, pp. 55.

[*A. A. S. A. C. A. Andover Theol. Sem. B. Ath. B. Publ. Bowdoin Coll. John Carter Brown. C. H. S. Harv. M. H. S. N. Y. H. S. N. Y. State Libr. Philad. Prince. U. S. U. T. S. Y. C.*

4. A Sermon [from Isa. ii. 2, 3] Preached at Lebanon, June 30, 1763, at the Ordination of the Rev. Mr. Charles-Jeffry Smith, with

a view to his going as a Missionary to the remote Tribes of the Indians in this Land. Lond., 1767. 8°, pp. 25.

[*A. A. S. C. H. S.*

5. A Continuation of the Narrative of the State [etc.] of the Indian Charity-School, from Nov. 27, 1762, to Sept. 3, 1765. Bost., 1765. 8°, pp. 25.

[*A. A. S. Andover Theol. Sem. B. Ath. Bowdoin Coll. John Carter Brown. M. H. S. N. Y. H. S. N. Y. State Libr. Y. C.*

A "Brief Narrative," partly compiled, by others, from the above was printed in London in 1766. 8°, pp. 48.

[*John Carter Brown. Y. C.*

Of this a second edition was published in London in 1767. 8°, pp. 64.

[*John Carter Brown. Harv. Y. C.*

6. A Continuation of the Narrative [etc., from 1765 to 1768]. Lond., 1769. 8°, pp. 145. [*John Carter Brown. Prince. Y. C.*

7. A Continuation of the Narrative [etc.]; from 1768, to the Incorporation of it with Dartmouth-College, and Removal and Settlement of it in Hanover, New-Hampshire, 1771. [Hartford] 1771. 8°, pp. 61.

[*A. A. S. Andover Theol. Sem. B. Ath. Bowdoin Coll. Harv. M. H. S. N. Y. H. S. N. Y. State Libr. U. T. S. Y. C.*

8. A Continuation of the Narrative [etc., from May 6, 1771, to Sept. 10, 1772]. New-Hampshire, 1773. 8°, pp. 40.

[*A. A. S. Andover Theol. Sem. B. Ath. Bowdoin Coll. Harv. M. H. S. N. Y. H. S. N. Y. State Libr. Y. C.*

9. A Continuation of the Narrative [etc., from Sept. 26, 1772, to Sept. 26, 1773]. Hartf'd., 1773. 8°, pp. 68.

[*A. A. S. Andover Theol. Sem. B. Ath. B. Publ. Bowdoin Coll. John Carter Brown. M. H. S. N. Y. H. S. N. Y. State Libr. U. T. S. Y. C.*

10. A Continuation of the Narrative [etc., from Sept. 26, 1773, to Feb. 20, 1775]. Hartf'd., 1775. 4°, pp. 54.

[*A. A. S. Andover Theol. Sem. B. Ath. Bowdoin Coll. John Carter Brown. M. H. S. N. Y. H. S. N. Y. State Libr. U. T. S. Y. C.*

11. Liberty of Conscience; or, No King but Christ, in his Church: A Sermon [from John xviii, 36], preached at Dartmouth-Hall, Nov. 30, 1775; being the day appointed as a General Thanksgiving. Hartf'd. [1775]. 8°, pp. 31.

[*A. C. A. Andover Theol. Sem. M. H. S. U. T. S.*

This was published to refute a rumor that he was a tory.

He left behind him voluminous manuscripts :—of a few that have been printed since his death may be mentioned :—

Letters, 1735–41, in an article by E. H. Gillett on Pres. Wheelock and his contemporaries, in the American Presbyterian Review, xviii, 281–304; Diary, during a visit to Boston, Oct.-Nov., 1741, in the Historical Magazine, xv, 237–40; Letter, 1757–77, in Appendix to his Memoirs by McClure and Parish; Letters on Dr. Chauncey's Slanders, 1759, in Amer. Presbyterian Review, xx, 473–5; Letters to Sir Wm. Johnson and others, 1762–68, in Documentary History of New York, iv; Letter to Jared Ingersoll, 1766, in the New England Historical and Genealogical Register, ii, 311-12; Letters to Gov. Trumbull and Silas Deane, 1775, in the Historical Magazine, xvi, 239–41; Letter to the New Hampshire Provincial Congress, 1775, in Collections of the N. H. Hist. Soc., ii, 141–43, and also Provincial Papers of N. H., vii, 547–48; Letter to Washington, 1775, in Provincial Papers of N. H., vii, 680–681.

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Alden, Epitaphs, ii, 76–81. *A. Alexander*, in Princeton Review, xxii, 397–417. *Wm. Allen*, in American Quart. Register, x, 9–31. Amer. Presb. Review, xviii, 281–304, 520–35; xx, 463–75. *F. Avery*, 150th Anniversary of the Church in Columbia, 7–14, 58–71, 92–96. *Brainerd*, Life of John Brainerd, 277–282. *Chapman*, Alumni of Dartmouth College, 7, 8. Conn. Colonial Records, xii, 151, 193, 490. Davenport Family, supplementary ed., 204. Documentary History of N. Y. (octavo ed.) iv, 305, 313–25, 328–332, 341, 350–58, 360, 364–68, 377–81, 388, 428. *Hine*, Early Lebanon, 175. Huntington Family Memoir, 78. *McClure and Parish*, Memoirs of Dr. Wheelock, 1811. 8°, pp. 336. N. E. Hist. and Geneal. Register, xiv, 376. N. Hampshire Provincial Papers, vi, 836–40, 860–64, 876; vii, 84, 276, 280, 315, 546–48, 680. *Savage*, Geneal. Dict., iv, 502. *B. P. Smith*, Hist. of Dartmouth College, 1878, 1–75. *Sprague*, Annals of the Amer. Pulpit, i, 397–403. *Pres. Stiles*, MS. Itinerary, iii, 53–54; Diary, ix, 41, 47–49, 129. *Trumbull*, Hist. of Conn., ii, 158.

EBENEZER WHITE was born in Weymouth, Massachusetts, December 21, 1709, the fifth son of Deacon Thomas White, and grandson of Captain Ebenezer and Hannah (Phillips) White, of that town. His mother was Mary, daughter of James and Sarah (Baker) White, of Dorchester, Massachusetts. He was a nephew of the Rev. Ebenezer White (Harv. 1692), minister of Bridgehampton, Long Island, from 1695 to 1748.

He is first heard of, after leaving College, in Stonington, Connecticut, where he joined (March 28, 1734), the First Church, of which his cousin's husband, Ebenezer Rosseter (Y. C. 1718), was pastor.

He studied theology, and when the people of Danbury, Connecticut, asked advice of Fairfield East Association of Ministers, as to a candidate for their vacant pulpit, on the 12th of November, 1735, he was recommended to them. Accordingly he was applied to, and after a sufficient trial was invited to settle. He was ordained there as pastor by the Fairfield East Consociation, March 10, 1735–36. "Universal harmony," says Mr. Robbins, writing in 1801, "prevailed between the people and their minister, for more than twenty-five years." He was actively interested in promoting the great revival of 1741. About the year 1762, uneasiness arose among the people, on account of Mr. White's having changed his theological views, and having become substantially, though not nominally, a Sandemanian,—that is, a follower of Robert Sandeman, whose distinguishing doctrine was that saving faith is a mere intellectual belief.

In 1763, Mr. White was complained of to the Eastern Association of Fairfield County Ministers, as holding and teaching false doctrine, and was presented to the Consociation for trial. The council met at Danbury, on the first of August, and after a five days' session allowed Mr. White "three months probation to see if he would not preach to the acceptance of his hearers." This experiment failed, and on January 3, 1764, a joint council of the two Consociations of Fairfield County met to consider the case. Mr. White with a majority of his church denied the jurisdiction of the council, and renounced the form of church government established by the Connecticut churches; nevertheless the council proceeded, found him guilty of heresy, and put him again on probation—until the last of March. The council met on March 30, and dismissed him from his pastorate, under censure; as the major part of the church

(though not of the Society) adhered to him, the council also recognized the minority as constituting the First Church in Danbury. At Mr. White's solicitation the council met again the following September, to state on what terms he could be relieved from censure. The terms prescribed were declined by him, and he was never restored to their fellowship.

After further attempts at union, a small fraction (about one third) of the original seceding party formed a separate church organization, and in 1768 Mr. White's son Ebenezer was ordained as a colleague to his father over this church. In October, 1770, a number of Mr. White's adherents were incorporated as the New Danbury Society. The church was greatly weakened, however, by the burning of their meeting house in 1768, and especially in July, 1774, when the junior pastor with a number of the society united with the Sandemanian church in the same town. Public worship was maintained irregularly for two or three years afterwards, till the society finally dispersed.

Mr. White died in Danbury, September 11, 1779, at the age of 70. He left an estate appraised at £7216.

He was married, October 20, 1736, by the Rev. Samuel Cooke (Y. C. 1705), of Stratfield, now Bridgeport, to Mary, daughter of the Rev. Joseph Moss (Harv. 1699), of Derby, whose widow was now Mr. Cooke's wife. She bore him one daughter (who died young) and three sons, who were graduates of this College,—two in the Class of 1760, and one in 1766. She died, July 30, 1746, and he next married, January 14, 1747, Mary, daughter of Samuel and Silence (Torrey) French, of Abington, Massachusetts, —her mother being his father's second wife; she survived him, dying August 24, 1807, at the age of 84.

By this marriage there were two daughters and one son; one daughter was the mother of John N. Lloyd (Y. C. 1802).

Mr. White published nothing over his own name, but was, I suppose, the author of the following anonymous pamphlet:—

A Brief Narrative of the Proceedings of the Eastern Association and Eastern and Western Consociations in Fairfield County, against Mr. White, Pastor of the first Church in Danbury; since the Year 1762. New-Haven, 1764. 8°, pp. 32. [*C. H. S.*

The animus of this pamphlet may be correctly inferred from the motto on the title page: "We have a Law, and by our Law, he ought to die." John xix, 7.

AUTHORITIES.

Hough, Hist. Sketch of 1st Congregational Church, Danbury, 1876, 4–6. *Robbins*, Century Sermon at Danbury, 18–21. Vinton Memorial, 373. *Wheeler*, Hist. of 1st Church, Stonington, 230.

Annals, 1733–34

The General Assembly, in October, 1733, renewed the extra grant, just expiring, of £100 a year to the College, for two more years.

At the close of the year, William Adams retired from the tutorship, and Samuel Whittelsey, Jr. (Y. C. 1729), succeeded to the vacancy.

Class of 1734

**Henricus Barclay*, A.M. 1740, S.T.D. Oxon. 1760	*1764
*Dudleius Woodbridge	
*Samuel Treat, A.M.	*1773
*Guilielmus Nicoll, A.M.	*1780
*Benjamin Nicoll, A.M.	*1760
**Benjamin Throop*, A.M.	*1785
*Gamaliel Clark, A.M.	
*Guilielmus Wolcott, A.M., Tutor	*1799
**Guilielmus Seward*, A.M.	*1782
*Moses Burr, A.M.	*1740
**Samuel Todd*, A.M.	*1789
**Ebenezer Dibble*, A.M., S.T.D. Columb. 1793	*1799
*Josephus Nichols	*1760
**Benjamin Strong*	*1775

HENRY BARCLAY, son of the Rev. Thomas Barclay, Missionary at Albany under the Society for Propagating the Gospel, was born in Albany, about 1712. His father was the son of John and Cornelia (Van Schaick) Barclay, of New York City, and a nephew of Robert Barclay, of New York, the eminent apologist for the Society of Friends. His mother was Anna Dorothea, daughter of Andrew Draeyer, Commander of the fort at Albany under the last occupation by the Dutch, and later a rear-admiral in the Danish service. With this ancestry he ranked at the head of his College class.

Even before entering College he had formed a resolution of going among the Indians as a missionary; and immediately after receiving his Bachelor's degree he took up his residence among the Mohawks at Fort Hunter (35 miles northwest of Albany), where, excepting during the hunting seasons, he remained for upwards of two years, learning the language, reading service on Sunday, and teaching the

youth of the tribe. In this work he won the regard of the Indians; and therefore he was formally appointed in 1736 by the Venerable Society their Catechist at Fort Hunter.

Late in 1737 he went to England; he was ordained January 30, 1738, and received the appointment of Missionary at Albany and at the same time to the Mohawks at Fort Hunter, with an annual salary of £50.

He arrived at Albany in the beginning of April, and continued his labors there and among the Indians for ten years, with a considerable degree of success.

At length, in 1744, some malicious outside interference incited the Mohawks to disaffection towards their minister, which led him, after long continued and unavailing efforts to regain their confidence, to retire baffled and discouraged from Fort Hunter to Albany, in April, 1746.

The Rev. Mr. Vesey, Rector of Trinity Church, New York City, died on the 11th of July following, and the vestry elected Mr. Barclay as his successor on the 17th of October. There had probably been a consultation beforehand, by which it was ascertained that he would accept the place, for he was inducted into office by Governor Clinton's mandate, only five days later. In communicating the news of his removal to the Venerable Society, Mr. Barclay assured them that if he had had the least prospect of continuing to reside with safety among the Mohawks, he trusted that no worldly considerations would have prevailed on him to lay down his former employment.

His career as rector of Trinity Church for nearly eighteen years was an honorable one. The position was considered as the most important in the Colonial Episcopal Church, and on the solicitation of the Rev. Dr. Samuel Johnson (Y. C. 1714), backed by the request of Archbishop Secker, the University of Oxford created him a Doctor of Divinity, on the 24th of December, 1760.

During his incumbency the congregation greatly increased; St. George's Chapel was built, and the design was formed of building St. Paul's Chapel.

His health failed him in the winter of 1763–4, and after a trying illness he died, in New York, August 20, 1764, at the age of 52.

He was married, in New York, December 12, 1749, to Mary, daughter of Captain Anthony Rutgers, of the same city. She died in New York, June 8, 1788, in the 66th year of her age.

Their eldest son, Thomas, was graduated at King's, now Columbia College, in 1772, and adhered to the British side during the Revolution; a younger son and two daughters also survived their father.

He published nothing in his lifetime; and very little from his pen has since appeared. There may be mentioned a letter to the Rev. Dr. Johnson, published in Beardsley's Life of Johnson, 195–97; and another to the same correspondent, in the Documentary History of New York, iv, 332–4.

He prepared in 1758 some remarks in answer to portions of William Smith's History of New York; extracts from these remarks were printed in the Pennsylvania Journal of October 6, 1768, and republished the next year in a Collection of Tracts printed at New York (ii, 48–56).

In 1762 he undertook the revision of a new edition of the Prayer Book in Mohawk; but at the time of his death he had made very little progress in the work.

The New York Mercury of the week following his death contains a highly eulogistic notice, describing him as "eminently distinguished for many amiable qualities, and excellent endowments of mind." The Rev. Charles Inglis, in a note to a sermon occasioned by the death of Dr. Auchmuty, Dr. Barclay's successor in the rectorship of Trinity Church, says of Barclay:—

"His character was truly respectable, his disposition most amiable and engaging. Meek, affable, sweet tempered and devout, his life was exemplary; whilst he cherished the warmest spirit of benevolence and charity to all others."

The Rev. Samuel Johnson (Y. C. 1714) describes Mr. Barclay, in a letter to Archbishop Secker, in 1759, as "a

well accomplished divine, an excellent preacher and a very prudent and laborious minister."

AUTHORITIES.

Beardsley, Life of S. Johnson, 283, 293, 296. *Berrian*, Hist. Sketch of Trinity Church, N. Y., 64-77, 119-20. *Brodhead*, Hist. of the State of N. Y., ii, 224. Churchman's Monthly Magazine, v. 82-3. Documentary Hist. of N. Y., iii, 1036, 1152; iv, 321, 330, 340-1. Documents relating to the Colonial Hist. of N. Y. State, vi, 88, 314-15, 851; vii, 371, 395. 397, 441, 451, 454, 536; viii, 816. *Hawkins*, Missions of the Church of England, 284-6. *Hopkins*, Hist. Memoirs relating to the Housatunnuk Indians, 14, 66-69. *Inglis*, Vindication of the Bishop of Landaff's Sermon, 1768, 49-56. N. Y. Geneal. and Biogr. Record, iii, 22. N. Y. Hist. Society Collections for 1870, 152, 187-9, 284, 394. *Sabine*, Loyalists, 2d ed., i, 207. *Sprague*, Annals of the Am. Pulpit, v, 91-93.

Moses Burr, fifth son of Daniel and Elizabeth Burr, of Fairfield, Connecticut, and grandson of Jehu and Mary (Ward) Burr, of Fairfield, was baptized there, March 28, 1713-14. His brother Aaron was graduated here in 1735.

He studied theology, and was licensed to preach by the New Haven Association, October 10, 1738, being described as a "resident at Yale College." His career was interrupted by his early death, in 1740, at the age of 26.

AUTHORITIES.

Todd, Burr Family, 146, 154.

Gamaliel Clark, the youngest son of Captain Samuel and Mehitabel Clark, of Milford, Connecticut, was baptized in Milford, December 7, 1712. His father died when this son was less than thirteen years old, leaving him a large estate. One of his sisters married the Rev. Thomas Tousey (Y. C. 1707).

He was admitted to the membership of the First Church of Milford, January 4, 1735-36, and married December 25,

1740, Elizabeth, daughter of Benjamin and Susanna Cary, of Bristol, Massachusetts, by whom he had three sons and one daughter.

In 1753, he removed from Milford to Bristol, which had been transferred in 1747 from Massachusetts to Rhode Island, and in May, 1756, he was admitted a freeman of the latter Colony. His name is first starred in the Triennial Catalogue of 1763.

AUTHORITIES.

Connecticut Colonial Records, ix, 366, 587.

EBENEZER DIBBLE, son of Wakefield Dibble, of Danbury, Connecticut, and grandson of Ebenezer and Mary (Wakefield) Dibble, of Windsor, Connecticut, was born about 1715. His father died in the spring of his Senior year, and he was by that event thrown entirely on his own resources.

He studied theology, and was licensed to preach by the Fairfield East Association of Congregational Ministers, March 4, 1734–35. For the most of the next ten years he preached, as opportunity offered, in vacant Congregational Churches in Fairfield County, without (so far as appears) receiving a call to settle permanently. At length, in 1745, he declared for Episcopacy, and in October of that year began to be regularly employed as lay-reader to the Episcopal families in Stamford, which had been for some time his residence. After two years and a half of this service (for most of the time under the appointment of the Society for the Propagation of the Gospel, with an annual stipend of £20), he went to England in April, 1748, to obtain ordination,—his expenses being in part defrayed by the churchmen of Stamford and Greenwich, who asked the Venerable Society to appoint him to a mission among them.

Accordingly he was ordained in September, and returned

immediately to this country, arriving at Stamford on the 25th of October, with a commission as missionary to that place and Greenwich, on a salary of £30 per annum. In this large parish he labored with fidelity for more than fifty years, only needing an assistant during the last few months of his life. For many years he abounded in labors also over a wide district beyond his own parish limits. His ministrations in Sharon, in Litchfield County, led to the erection of a house of worship there about 1755, and he officiated in 1763 at the opening of a new church in Danbury. His missionary tours extended also into the Province of New York.

He received repeated calls to other parishes with larger salaries (for example, to Newtown in 1752, and to Rye in 1760), but declined them all through loyalty to the feeble parish which had originally chosen him.

In the opening of the Revolution he was of course in sympathy with the British side; but there is no tradition that he suffered any indignities from the opposing party. The esteem in which he was generally held probably served to protect him. When the result became clear, he accepted the new government loyally, and was faithful to it.

He died in Stamford, May, 9, 1799, in his 84th year, of a cancer on the lip. The inventory of his estate amounted to $812, and included 75 volumes of books.

He was married, in 1736, to Joanna, daughter of Jonathan and Joanna (Selleck) Bates, of Stamford, who died a few years before him. Their youngest son, Frederick, also entered the ministry, in New Brunswick, and four daughters survived them. Two other sons had died after reaching mature years.

Dr. Dibble (the degree of D.D. was conferred by Columbia College in 1793) possessed the entire confidence and regard of his fellow citizens. The record on his monument is that "He became endeared to all by his unwavering devotion to their best interests, his holy life, and unremitted zeal in the name of Christ and his church."

Nothing from his pen is preserved in print, except a few extracts from letters.

AUTHORITIES.

Beardsley, Hist. of Episc. Church in Conn., i, 155, 211–12, 251, 300, 384, 418–19; ii, 11, 17. Biogr. Sketch of Rev. Thomas Davies, 26. *Bolton*, Hist. of the Church in Westchester County, 550–55. Documentary Hist. of Episcopal Church in Conn., i. 234, 240, 249, 297. Documents relating to the Colonial Hist. of N. Y., vii, 398, 440. *Huntington*, Hist. of Stamford, 263, 316–21, 388–91; and Stamford Registration, 31. *Sedgwick*, Hist. of Sharon, 38.

JOSEPH NICHOLS, the fifth son and sixth child of John and Jane (Bostwick) Nichols, of Stratford and Woodbury, Connecticut, and grandson of Caleb and Ann Nichols, of Stratford, was born in Woodbury, January 28, 1717–18, and baptized February 2.

He spent his life in Stratford, probably at the neighborhood known as Nichols' Farms, in what is now the town of Trumbull, where he died in 1760. He was one of the deputies from Stratford to the General Assembly in 1756.

He was married, in September, 1739, to Phebe Smith, who survived him. Their children were six sons and five daughters.

AUTHORITIES.

Cothren, Hist. of Woodbury, i, 657–8; iii, 133.

BENJAMIN NICOLL, younger son of Benjamin and Charity (Floyd) Nicoll, of Islip, Long Island, and grandson of William and Anna (VanRensselaer) Nicoll, was born in Islip, March 17, 1717–18. After his father's death in 1724, his mother was married, in September, 1725, to the Rev. Samuel Johnson (Y. C. 1714), of Stratford, Connecticut; and young Nicoll was prepared by his step-father to

enter College, when in his 13th year. Notwithstanding his youth, he was successful in winning at graduation the scholarship on Dean Berkeley's foundation.

As his father had died intestate, no portion of his large property descended to the younger son, and he was therefore thrown on his own exertions for his support. He studied law and settled in New York City, where his talents and integrity soon secured for him a commanding position. In 1750 he was elected a representative for Suffolk County in the Provincial Assembly. From 1751 until his death he was a vestryman of Trinity Church, then under the rectorship of his classmate, Dr. Barclay. He was largely concerned in the steps which led to the founding of King's (now Columbia) College, and was one of the Trustees named in the act of incorporation, who invited Dr. Johnson to become the first President. Upon his death Dr. Johnson wrote:

"Our College has lately suffered an unspeakable loss in the death of the best and most active of its Governors, in meridian of life, a lawyer of great note, who was my son-in-law, than whom no man was ever more lamented throughout this province."

He was also one of the original Trustees of the New York Society Library, founded in 1754.

He died in New York, after a short illness, April 15, 1760, in his 43d year, and was considered as standing, even at that early age, at the head of his profession. The New York Mercury describes him as

"One of the most eminent Lawyers on the Continent; a Gentleman of unaffected Sincerity, extensive Benevolence, a warm Lover of Liberty and the Constitution, and of a Character unblemished, even by that licentious Malice of the World which takes a peculiar Pleasure indiscriminately to Vilefy the whole Profession."

He married Magdalena Mary, daughter of Edward Holland, an opulent merchant of New York, who was Mayor of the City from 1747 to 1756; she survived him, with four sons, all graduates of King's College.

He published—anonymously:—

A Brief Vindication of the Proceedings of the Trustees Relating to the College. Containing a Sufficient Answer to the late Famous Protest [by Wm. Livingston]. By an Impartial Hand. N. Y., 1754. Folio, 12 pp. [*N. Y. H. S.*

AUTHORITIES.

Beardsley, Life of S. Johnson, 57–8, 98, 194, 248. *Chandler*, Life of Johnson, 100–01. Documentary Hist. of Episc. Church in Conn., i, 314. *Jones*, Hist. of N. Y. during the Revolutionary War, i, 31. N. Y. Geneal. and Biogr. Record, ix, 129–30. N. Y. Mercury, April 21, 1760. *Pearson*, Albany Genealogies, 63. *Thompson*, Hist. of L. I., 2d ed., ii, 395–6.

WILLIAM NICOLL, elder brother of the foregoing, was born in Islip, Long Island, October 7, 1715.

He studied law, and spent his life in Islip. To distinguish him from his uncle of the same name (who was known as "Speaker Nicoll," from his prominence while Speaker of the Provincial Assembly), he was commonly called "Lawyer," or "Clerk Nicoll,"—taking the latter title from the office of Clerk of Suffolk County, which he held from 1750 till his death, or till the office was practically suspended by the war. He was a member for Suffolk County of the two Assemblies under the Provincial government, lasting from 1768 to 1775; in the decisions pressed upon the Assembly in these years of threatened conflict, he was somewhat lacking in energy and boldness on the revolutionary side.

He died in Islip, March 1, 1780, in his 65th year.

He married, about 1751, Joanna, only daughter of Captain Samuel and Rachel (Strong) D'Honneur, of Setauket. She died in New York, December 3, 1772, in her 42d year; their children, three daughters and two sons, survived them; one daughter married the Scottish surveyor, MacAdam, noted for his improved method of building roads.

AUTHORITIES.

Rev. A. H. Allen, MS. letter, Feb. 16, 1881. *Dwight*, Strong Family, i, 597–8. *Onderdonk*, Revolutionary Incidents of Suffolk and Kings Co., 74, 83. *Thompson*, Hist. of L. I., 2d ed., i, 370; ii, 394–5. *Wood*, Sketch of L. I., 151–2.

WILLIAM SEWARD, the eldest son of Deacon William Seward, and grandson of Captain John and Abigail (Bushnell) Seward, was born in Durham, Connecticut, July 27, 1712. His mother was Damaris, daughter of Deacon John and Damaris (Atwater) Punderson, of New Haven. The family removed from Durham to Guilford, Connecticut, about the time of the son's entrance at College.

He studied theology, and was licensed to preach by the New Haven Association of Ministers, September 30, 1735.

The northern part of the town of Killingworth, Connecticut, was formed into a distinct ecclesiastical parish in May, 1735; in December, 1736, Mr. Seward began to preach to the people, and he was ordained the first pastor of the church of fifty members (in what is now the town of Killingworth), on the 18th of January, 1737–8. "The parish," says a note added to the Sermon preached by the Rev. Jonathan Todd (Y. C. 1732) at his funeral, "was small and low when he settled in it; so that he found it necessary to labor considerably with his hands." His salary was fixed at £140. He remained in the same parish until his death, which occurred there on the 5th of February, 1782, in his 70th year. "In the forty-four years of his ministry, he was not detained from service in the public but three days and an half until the four last sabbaths of his life." His estate was inventoried at £1578.

He was esteemed a man of solid judgment, joined with exceeding modesty and humility; not a brilliant writer or speaker, but a good plain preacher. Mr. Todd describes him as "of a grave and charitable temper."

He was married, September 24, 1742, to Commena Stevens, who died December 7, 1753. He was next married, March 19, 1761, to Mabel Smith, who died January 4, 1768; and lastly, November 11, 1770, to Sarah, widow of the Rev. Simeon Stoddard (Y. C. 1755), of the adjoining parish of Chester in Saybrook, and daughter of Abraham and Abigail (Wolcott) Waterhouse, of Chester.

His widow and three sons and three daughters survived him,—the eldest son being a graduate of this College in the Class of 1769, and following his father's calling. The youngest son was a member of the Class of 1784, and is enrolled among the graduates, although dying before the regular time of receiving the degree.

He published :—

1. Brotherly Love and Faithfulness recommended, and urged: Together with, An Attempt to display some of the Glories of our Lord and Saviour, Jesus Christ, in Two Sermons [on Gen. xlv, 4], Preached at North-Killingworth, on Lord's-Day, Feb. 4, 1770. . . Wherein Joseph is considered as a kind, loving, affectionate and faithful Brother, and a Type of Christ. . . . N.-Haven [1771]. 8°, pp. 63. [*C. H. S. Y. C.*

This is dedicated to his church and congregation in terms expressive of great mutual love and harmony.

2. Due consideration of, and preparation for our latter end, or death, recommended and urged: in Two Sermons [on Deut. xxxii, 29], Preached at North-Killingworth, June 2, 1771. It being the next Lord's-Day after the Death of Michael Griswold, jun'r. Who was suddenly kill'd, by a stick of Timber which fell on him, as he was helping to raise the Frame of a House, on May 28, 1771. In the xviiith Year of his Age. N.-Haven, 1772. 8°, pp. 47. [*Y. C.*

AUTHORITIES.

Conn. Journal, March 14, 1782. *Field*, Statistical Account of Middlesex Co., 112. *Fowler*, Hist. of Durham, 107, 344. *Miller*, Hist. Discourse at Killingworth, 16–19. *Pres. Stiles*, MS. Diary, xi, 84. *Todd*, Funeral Sermon.

BENJAMIN STRONG, third son and child of Adino and Eunice Strong, of Woodbury, Connecticut, and grandson of Thomas and Rachel (Holton) Strong, of Northampton, Massachusetts, was born in Woodbury, June 10, 1710.

He appears to have been married as early as 1731,—the baptism of a son to him and his wife Rachel being on record in Woodbury, February 20, 1732; and he must also

have begun the study of theology about the time of his marriage, as he was licensed to preach by the Fairfield County Association of Ministers, at Newtown, December 14, 1732,—he being then of Woodbury. It was probably after this date that he entered College. The parish of Stanwich, in the northern part of the present town of Greenwich, Connecticut, was constituted by a vote of the General Assembly, in October, 1732; and Mr. Strong was called to become their pastor on the 11th of April, 1735. A church was gathered on the 17th of the ensuing June, and he was ordained and installed the next day.

Difficulties arose between him and his church as early as 1745. In 1757, and again in 1759, he was arraigned for intemperance, and confessed his guilt before a meeting of the Consociation. The Association (Fairfield West) finally advised his dismission, "in view of his increasing bodily indisposition," and it took place on March 31, 1767.

In 1770 he was received as a member of the Duchess County (New York) Presbytery, from the Fairfield West Association.

His will, in which he describes himself as of Stamford, was dated July 13, 1773, and was proved on the 21st of February, 1775; it mentions his daughter Sarah, wife of Reuben Ferris, as his only surviving child, and also mentions grandchildren by two or three deceased daughters.

A gravestone erected within a few years at Stanwich gives the date of his death as 1779, and that of the death of his wife Rachel as 1786.

AUTHORITIES.

Cothren, Hist. of Woodbury, i, 703. *Dwight*, Strong Family, i, 491; and MS. letter, April 10, 1883. *Pres. Stiles*, MS. Lists of Pastors in N. E., 99; MS. Itinerary, ii, 465.

BENJAMIN THROOP, son of Captain William Throop, Jr., and Elizabeth Throop (always pronounced Troop), of Bristol, Rhode Island, was born, June 9, 1712. His father re-

moved to New Haven in 1720, and about 1723 to Lebanon, Connecticut, where he died in 1738. The Rev. William Throop (Y. C. 1743) was a younger brother.

He studied theology, and was licensed to preach by the Windham County (Connecticut) Association of Ministers, August 31, 1736.

At the organization of the church in the parish of New Concord (now the town of Bozrah), in Norwich, Connecticut, he was ordained and installed as pastor, January 3, 1738–39. After a quiet pastorate of nearly half a century, he died in New Concord, September 16, 1785, in his 74th year. His estate was inventoried at £733.

The sermon delivered at his funeral by the Rev. Dr. Andrew Lee (Y. C. 1766), of Hanover Society, in what is now Lisbon, was printed; it commends him for "natural ease and affability," and for "solidity and real worth."

The historian of Norwich (Miss Caulkins) says:

"He left behind him the reputation of a scholar and a gentleman; seasoning all his speech with a divine relish, yet genial, social, always diffusing good-humor, always thirsting for information, and ever ready to impart knowledge from his ample stores to others."

He was appointed Chaplain to the Crown Point expedition in 1755.

He married Sibyl, daughter of Colonel Thomas Dyer, a leading citizen of Windham, who survived him; by her he had three sons and seven daughters. The eldest son, Dyar Throop, was graduated here in 1759, and a daughter, Octavia, married the Rev. Enoch Hale (Y. C. 1773). The sons, and five of the daughters, survived their father.

He published:—

1. Religion and Loyalty, the Duty and Glory of a People; Illustrated in a Sermon. From I Peter 2, 17. Preached before the General Assembly of the Colony of Connecticut, . . on the Day of the Anniversary Election, May 11, 1758. New-London, 1758. 16°, pp. 37. [*C. H. S. U. T. S. Y. C.*

2. A Thanksgiving Sermon [from Ps. xiv, 7], Upon the Occasion, of the glorious News of the Repeal of the Stamp Act; Preached in New-Concord, in Norwich, June 26, 1766. New-London, 1766. 4°, pp. 16. [*C. H. S. N. Y. H. S. U. T. S.*

3. The Address made by him at giving the Right Hand of Fellowship to the Rev. Joseph Strong in Norwich, was printed at Hartford (8°, 1778), with the Sermon on the same occasion by the Rev. Nathan Strong. [*C. H. S. Y. C.*

AUTHORITIES.

Caulkins, Hist. of Norwich, 2d ed., 434.

SAMUEL TODD, the eighth child and fifth son of Samuel and Susanna (Tolles) Todd, of North Haven, Connecticut, and grandson of Samuel and Mary (Bradley) Todd, was born in North Haven, March 6, 1716–17.

He studied theology; and after the new parish of Northbury (now the town of Plymouth) was incorporated in October, 1739, in the northern part of Waterbury, Connecticut, at the first meeting of the inhabitants for business, on November 20th, he was chosen to be their minister. He accepted the call in March, 1740, and was ordained and installed on the 7th of May, by the New Haven Association,—the church being gathered at the same time.

With the Great Awakening, which began almost immediately in New England, he is said to have had at first no sympathy; but a little later he came to be regarded as one of the leaders in Connecticut on the revivalist side. A majority of his parishioners became in consequence thoroughly disaffected, and very soon obtained control of the meeting-house and established in it Episcopal worship.

In November, 1744, he assisted in the ordination of the Rev. Jonathan Lee (Y. C. 1742), in Salisbury, and because the new church and pastor adopted the Cambridge instead of the Saybrook Platform, Mr. Todd and two other members of the New Haven Association who had joined in this act were suspended by the Old Light majority from membership of that body; ten months later (September 24, 1745), on making satisfactory acknowledgment of his fault, he was restored.

The wide-spread disaffection at his revivalist measures led to a quarrel about his salary; and after long wrangling the Society voted in April, 1764, that, on account of difficulty about his support, and his "prevailing bodily indisposition for some time past, whereby he is much disabled from carrying on the work of the ministry, as likewise his request to lay down the work of the ministry," they would apply to the Consociation for his dismission. A committee of the Consociation met at Northbury, June 12, and took a vote of the Society on the distinct question of his continuing, which stood, twenty to thirty-eight; accordingly he was dismissed by the Consociation, on the 26th of the same month.

He then removed to what is now Berkshire County, Massachusetts, at first settling in Lanesborough, and thence removing among the earliest inhabitants to the village which is now North Adams, where he gathered a Congregational Church, of which he was installed pastor in November, 1766. After ten or eleven years the most of the original settlers and church members disposed of their lands to purchasers from Rhode Island, many of whom were Friends. In consequence of this change, Mr. Todd was dismissed in January, 1778, and the church dispersed. After this he was for a time a chaplain in the army, and removed to Northfield, Massachusetts, making his home with one of his sons; an additional inducement may have been that his elder sister Lydia was living there, who had married, years before, the Rev. Benjamin Doolittle (Y. C. 1716).

In the spring of 1782, he and his wife removed with some of their children to Orford, Grafton County, New Hampshire, a new township on the Connecticut river, a few miles north of Dartmouth College. Here he lived, preaching occasionally to the congregation in that place, until his death, June 10, 1789, in his 73d year.

He was married, August 31, 1739, to Mercy, daughter of Peter Evans, of Northbury. She died September 14, 1804, at the age of 87. Of their eleven children, one

daughter became the third wife of the Rev. Jonathan Leavitt (Y. C. 1758), of Heath, Massachusetts, and another was married to the Rev. William Southmayd (Y. C. 1761), who had studied theology with Mr. Todd.

AUTHORITIES.

Amer. Quart. Register, vii, 34, 37. *Barber*, Hist. Collections of Mass., 62. *Beardsley*, Hist. of the Episc. Church in Conn., i, 132. *Bronson*, Hist. of Waterbury, 264–68. *Field*, Hist. of Berkshire Co., 436. *Goodwin*, Foote Family, 192. Hist. of Litchfield Co., 491–95. *E. Lyman*, Farewell Discourse at Plymouth, 5–12, 33–35. *Sprague*, Annals of the Amer. Pulpit, ii, 288. *Trumbull*, Hist. of Conn., ii, 196. Tuttle Family, 336.

SAMUEL TREAT, born July 21, 1712, was a son of the Rev. Salmon Treat (Harv. 1694; M.A. Yale 1702), the first minister of Preston, Connecticut; he was thus a grandson of James and Rebecca (Latimer) Treat, of Wethersfield, and by his mother, Dorothy, daughter of the Rev. James Noyes (Harv. Coll. 1659), of Stonington, he was a nephew of Joseph Noyes (Y. C. 1709), pastor of the First Church in New Haven.

He spent his life in Preston, where he died, September 16, 1773, in his 62d year. His estate was inventoried at £587, and included seventy-one volumes. His tombstone records that

"He had liberal education and Employed his Riper Years as an Itinerant Preacher in which according to his capacity he Approved himself to y^e^ Conscience of Men."

He married, December 23, 1752, Elizabeth Stark, of Groton, Connecticut, who died in Preston, September 19, 1772, in her 43d year. Five sons and four daughters survived their parents.

AUTHORITIES.

Prof. A. W. Phillips, MS. Letter, June, 1883.

WILLIAM WOLCOTT, the third child and elder son of William and Abiah (Hawley) Wolcott, of that part of East Windsor which is now South Windsor, Connecticut, and grandson of Simon and Martha (Pitkin) Wolcott, was born in East Windsor, July 21, 1711. He was prepared for College by his pastor, the Rev. Timothy Edwards.

The year after graduation he resided at the College, as the holder of the Berkeley Scholarship, and at the same time he taught the Hopkins Grammar School. He was then appointed to a tutorship in the College, and entered on his duties in September, 1735; he was absent on account of illness during a good part of the next year, and though his resignation is not on record, he appears to have done no duty after the Commencement season in 1736.

He settled in his native village as a physician, and was married, February 26, 1746–47, to Abigail, daughter of Abiel and Abigail (Grant) Abbot, of East Windsor. He represented the town in the General Assembly at the session in May, 1778.

Subsequently he resided for a time in Castleton, near Rutland, Vermont, and in Washington, Berkshire County, Massachusetts; but returned to East Windsor, where he died, May 22, 1799, in his 88th year. His wife died, October 12, 1763, in her 45th year. They had five daughters and two sons; the elder son was graduated at this College in 1775; one of the daughters was married to Chief Justice Oliver Ellsworth (Coll. of N. J. 1766).

Dr. Wolcott married, secondly, Naomi, widow of his first cousin, Captain Gideon Wolcott, of South Windsor (who died in 1761), and youngest daughter of Deacon Joseph and Hannah (Marsh) Olmsted, of East Hartford. She died November 7, 1775, in her 55th year.

AUTHORITIES.

Loomis Female Genealogy, ii, 18. N. E. Hist. and Geneal. Register, i, 253. *Savage*, Geneal. Dict., iv, 624. *Stiles*, Hist. of Windsor, 515, 830, 832. *Stoughton*, Windsor Farmes, 102–03. Wolcott Memorial, 76, 132, 134–36.

DUDLEY WOODBRIDGE was the only son of the Rev. Dudley Woodbridge (Harv. 1694), of Simsbury, Connecticut, who died in August, 1710, when his son was about two years old. His mother was Dorothy, daughter of Joshua Lamb, of Roxbury, Massachusetts ; she very soon married her first husband's cousin and successor in the Simsbury pulpit, Timothy Woodbridge, Jr. (Y. C. 1706), who thus became the legal guardian of her son.

In October, 1743, he was appointed Captain of the train-band in Simsbury.

His maternal grandfather's will, probated in 1754, makes bequests to various descendants, without mention of this grandson,—which may imply that he was already deceased.

His name is first starred in the Triennial Catalogue of 1769.

AUTHORITIES.

Colonial Records of Conn., vii, 260; viii, 577. MSS. on Colleges and Schools in Conn. State Library, i, 51–52. *Mitchell*, Woodbridge Record, 34.

Annals, 1734–35

In October, 1734, the Trustees as usual presented a Memorial to the Assembly, asking further help; the statement made in this connection of the estimated receipts and expenditures for the coming year is given below :—

RECEIPTS.

From the rent of studies,	£ 70
" tuition money,	195
" the Colony treasury,	100
" the Butler for his privilege of selling supplies to the students,	8
	£373

EXPENDITURES.

For the Rector's salary,	£300
" two Tutors' salaries, £65 each	130
" the Librarian's salary,	5
" the Treasurer's salary,	8
" the Scholar of the House,	3
" the Monitor,	3
" the expenses of the Trustee meetings,	10
" repairs and incidentals,	25
	£484

On this showing, the extra grant of £100 was easily secured.

A valuable gift was received this year from Joseph Thompson, Esq., of London (who had given some valuable mathematical books in 1730), being a complete set of surveying instruments, valued at £21; and a reflecting telescope, a microscope, a barometer, and other mathematical instruments,—valued at £37, were bought by a subscription from the Trustees and others.

At the Commencement of 1735 the Rev. Joseph Noyes, of New Haven, was elected Trustee, in place of the Rev. Stephen Buckingham, who was judged to have vacated his office. [See above, p. 437.] William Wolcott

was elected Tutor, to fill the place of John Sergeant. The class now graduating was the largest yet sent forth, and was not exceeded by any subsequent class under the first charter. The whole number of undergraduates in attendance was over eighty.

Sketches, Class of 1735

*Elisæus Williams, A.M.	*1784
*Samuel Williams, A.M.	*1740
*Samuel Whitman, A.M.	*1751
*Samuel Eliot, A.M.	*1741
**Chester Williams*, A.M., Tutor	*1753
*Jonathan Huntting, A.M.	*1750
**Jonathan Marsh*, A.M.	*1794
*Samuel Mansfield, A.M.	*1775
*Johannes Chatfield, A.M. 1744	*1801
*Benaja Bushnell, A.M.	*1798
*Johannes Roosevelt, A.M.	*1806
**Daniel Buckingham*, A.M.	*1766
**Jacobus Lockwood*, A.M., Tutor, Socius	*1772
*Moses Lyon	*1778
**Aaron Burr*, A.M., Coll. Neo-Cæs. Præses	*1757
*Moses Cooley	*1783
**Azarias Horton*, A.M.	*1777
*Isaacus Baldwin, A.M. 1778	*1805
*Daniel Hull, A.M.	*1740
**Gualterus Wilmot*, A.M.	*1744
**Johannes Trumbull*, A.M., Socius	*1787
*Johannes Bunnel, A.M.	*1773
**Josephus Bellamy*, A.M., S.T.D. Aberd. 1768	*1790
*Samuel Merriman, A.M.	*1757

ISAAC BALDWIN, fourth child and third son of David and Abigail (Wilkinson) Baldwin, and grandson of David and Mary (Stream) Baldwin, was born in Milford, Connecticut, February 22, 1715–16. His father removed about 1720 to Durham, and thence late in life to Litchfield.

He studied theology, and was licensed to preach by the Hartford North Association of Ministers, October 4, 1737. In the same year he preached for a time in what was afterwards Judea Society (now the town of Washington), in Woodbury, Connecticut,—his being the first sermons ever delivered there; again, in December, 1738, he was invited to settle in the new township of New Hartford.

In 1742 he settled in Litchfield as a farmer, and soon entered on a useful public career. He represented the town in the General Assembly at ten sessions between 1745 and 1766; was Town Clerk for thirty-one years (1742–73), Clerk of the County Court for forty-two years (1751–93), and Clerk of the Probate Court for twenty-nine years. He died in Litchfield, January 15, 1805, at the age of 89.

He was married, March 7, 1750–51, to Anna, daughter of the Rev. Timothy Collins (Y. C. 1718), the first minister of Litchfield, who died April 16, 1790, in her 65th year. They had three daughters and four sons; the two older sons were graduated at this College, Isaac Baldwin, Esq., in 1774, and the Rev. Ashbel Baldwin, in 1776.

AUTHORITIES.

Baldwin Genealogy, ii, 489, 507. *Barber*, Conn. Hist. Collections, 497. Hist. of Litchfield County, 396. *Wal-worth*, Hyde Genealogy, i, 85. *Wood-ruff*, Hist. of Litchfield, 58–9.

JOSEPH BELLAMY, the fifth child and fourth son of Matthew and Sarah (Wood) Bellamy, was born in the southwest part of Wallingford, Connecticut, now the town of Cheshire, February 20, 1718–19.

He studied theology, probably with his pastor, the Rev. Samuel Hall (Y. C. 1716), and was licensed to preach by the New Haven Association of Ministers, May 31, 1737, at the age of 18 years and three months.

After preaching elsewhere, he began to supply, on the first Sunday in November, 1738, a newly organized parish in the northern part of Woodbury, Connecticut, now the town of Bethlem. Having been called to the pastorate there, he was ordained and installed on the 2d of April, 1740, and there continued until his death, which occurred in the 50th year of his ministry. He was stricken with paralysis on the 19th of November, 1786, and remained in a helpless condition ("in ruins," as Dr. Stiles after visiting him describes it), until his death in Bethlem, March 6, 1790, aged 71 years. The sermon delivered at his funeral by the Rev. Noah Benedict (Coll. of New Jersey, 1757), of Woodbury, was published.

Upon his settlement he entered at once into the spirit of the great revival; in 1742, and for several years after, he devoted a considerable part of his time to itinerating in Connecticut and neighboring colonies, preaching the gospel daily like Whitefield. On resuming a settled life, he began writing for the press, and as his attainments thus obtained recognition by the publication of his "Nature of True Religion Delineated," in September, 1750, he became a teacher of theology to young men who came to live with him; in this last branch of work he continued to be eminently useful until the decline of his powers.

At the end of the year 1753 he was invited to become the pastor of the Presbyterian Church in New York City. The call was the subject of much consultation, but after anxious deliberation was finally declined, in July, 1754.

He received the degree of Doctor of Divinity from the University of Aberdeen in March, 1768, through the instrumentality of the Earl of Buchan, a near kinsman of the Rev. Dr. John Erskine, of Edinburgh, one of Bellamy's chief friends.

He was the master-spirit in the formation of the first Consociation of Churches in Litchfield County, and also in its administration.

He married, April 27, 1744, Frances, youngest daughter of Nathaniel and Rebecca (Burwell) Sherman, of New Haven, by whom he had three daughters and five sons; the second son was graduated here in 1772; one daughter married the Rev. Levi Hart (Y. C. 1760). Mrs. Bellamy died August 30, 1785, in her 62d year, and he married the next year Abiah, widow of the Rev. Andrew Storrs (Y. C. 1760), of Northbury, now Plymouth, Connecticut, and daughter of Captain Abraham and Mehitabel (Dwight) Burbank, of Suffield. She died July 15, 1806, in her 76th year.

The Rev. Benjamin Trumbull (Y. C. 1759), who had abundant opportunities of knowledge, describes him as

"A large and well built man, of a commanding appearance; had a smooth, strong voice, and could fill the largest house without any unnatural elevation. He possessed a truly great mind, generally preached without notes, had some great point of doctrine commonly to establish, and would keep close to his point until he had sufficiently illustrated it; then, in an ingenious, close and pungent manner, he would make the application. There is nothing to be found in his writings, though a sound and great divine, equal to what was to be seen and heard in his preaching."

The testimony of Mr. Benedict, in his funeral sermon, is: "As a preacher he had, perhaps, no superior and very few equals."

The Rev. Payson Williston (Y. C. 1783), in an entertaining account of him written from personal recollections in 1855, speaks of "an air of magisterial confidence about his whole manner," and of his

"Great natural severity of temper, which, however, was in a good degree qualified by religious principle and feeling." "He was a capital teacher; and yet I have heard of instances in which young men who went to study with him were so unpleasantly impressed by his abrupt and dogmatical manner, that they refused to remain with him a single day."

An entry in President Stiles' Itinerary, in which he

enumerates over a dozen ministers whom Dr. Bellamy had "gutted" or "stabbed," *i. e.*, persecuted, because they were obnoxious to him, confirms the impression of his imperiousness. The President, writing after Bellamy's death, says of him:

"He was highly carried away with New Lightism 1741, but soon recovered himself from the extravagancies of those times by the friendly counsels of President Edwards, to whom he was greatly attached. He was of a haughty, domineering temper, and till of late years unmercifully censorious of his brethren in the ministry and others who opposed him; he meliorated in his temper the latter part of life."

An anecdote related by the Rev. Jedediah Morse, shows that Dr. Bellamy had a decidedly humorous vein.

He published:—

1. Early Piety Recommended. In a Discourse on Eccl. xii, i. Delivered at Stratfield, Oct. 7, 1747. Bost., 1748. 16°.
[*M. H. S., imperfect.*

2. True Religion delineated. . . In Two Discourses [from Matth. xxii, 37–40, and John iii, 16]: in which some of the principal Errors of the Arminians and Antinomians, are confuted. Bost., 1750. 8°, pp. viii, vi, 421, 17.
[*A. C. A. Andover Theol. Sem. M. H. S. Prince.*

This was republished in Edinburgh in 1788.

3. The Great Evil of Sin, as it is committed against God. A Sermon [from Ps. li, 4] Preached in Goshen, at a Meeting of the Consociation of Litchfield-County, May 30, 1753. Bost., 1753. 8°, pp. 36. [*B. Ath. C. H. S. M. H. S.*

In this he quotes Milton with hearty appreciation.

4. The Law our School-Master. A Sermon [from Gal. iii, 24], Preached at Litchfield, June 8, 1756, before the Association of Litchfield County. N.-Haven, 1756. 8°, pp. 78.
[*A. C. A. C. H. S.*

5. Sermons upon the following Subjects, viz. The Divinity of Jesus Christ. The Millenium. The Wisdom of God, in the Permission of Sin. Bost., 1758. 12°, pp. vi, 211.
[*A. A. S. A. C. A. Harv. N. Y. H. S. U. T. S.*

6. A Letter to [S. Webster] the Reverend Author of the Winter-Evening Conversation on Original Sin, from one of his candid

Neighbours: Who, having been urged, "That an honest Man must be a Calvinist or a Deist,"—and being quite unable to extricate himself, sends to his Minister for help. Bost., 1758. 8°, pp. 16. [*B. Ath.*

Anonymous.

7. Theron, Paulinus, and Aspasio. Or, Letters and Dialogues, upon the Nature of Love to God, Faith in Christ, Assurance of a Title to eternal Life. Containing some Remarks on the Sentiments of the Rev. Messrs. Hervey and Marshal. Bost., 1759. 12°, pp. x, 227. [*A. C. A. B. Ath. B. Publ. Y. C.*

Reprinted in London in 1761. 16°, pp. 240. [*A. A. S.*

8. The Wisdom of God in the Permission of Sin, Vindicated; in Answer to a late Pamphlet [by S. Moody] Intitled, An Attempt, &c. Bost., 1760. 12°, pp. vi, 87.
[*A. C. A. B. Ath. Harv. U. T. S.*

9. A Letter to Scripturista [Rev. Wm. Hart]; Containing, some Remarks on His Answer to Paulinus's three Questions: Wherein, the Nature of a Test of Orthodoxy is exactly stated. . . . Also, Three Questions more, Relative to the new Way of taking Persons into the Church, lately introduced at Wallingford. N.-Haven, 1760. 8°, pp. 20. [*A. A. S. A. C. A. Y. C.*

Anonymous. Reprinted in Boston in 1761. 8°, pp. 24.
[*U. T. S. Y. C.*

10. An Essay on the Nature and Glory of the Gospel of Jesus Christ. . . Designed as a Supplement to the Author's Letters and Dialogues on the Nature of Love to God, *etc.* Bost., 1762. 12°, pp. xiv, 254.
[*A. A. S. A. C. A. Andover Theol. Sem. B. Ath. U. T. S. Y. C.*

Reprinted at London in 1784.

11. A Sermon [from Prov. xiv, 34] Delivered before the General Assembly of the Colony, on the Day of the Anniversary Election, May 13, 1762. N.-London. 16°, pp. 43.
[*A. A. S. C. H. S. Prince. U. T. S. Y. C.*

12. A Dialogue on the Christian Sacraments: Wherein the Nature and Import of an Attendance on them are enquired into, from the Scriptures: the Protestant Churches and Divines are consulted; and the singular Notions of some on these Heads, with their Reasonings in Support of them, are examined. Bost., 1762. 8°, pp. ii, 82. [*A. C. A., imperfect. Y. C.*

Written, anonymously, on occasion of the Rev. Jonathan Edwards' dismissal from Northampton, in 1750.

13. Remarks on the Rev[d] Mr. Croswell's Letter to the Rev. Mr. Cumming. Bost., 1763. 8°, pp. 36.
[*A. A. S. B. Publ. C. H. S. Harv. M. H. S. Y. C.*

14. A Blow at the Root of the Refined Antinomianism of the Present Age. Bost., 1763. 16°, pp. ii, 46.
[*C. H. S. Harv. M. H. S. U. T. S.*

15. The Half-Way-Covenant, a Dialogue. New-Haven, 1769. 8°, pp. 16.
[*A. A. S. A. C. A. B. Ath. C. H. S. Harv. N. Y. H. S. Y. C.*

This Dialogue between a Minister and his Parishioner, published in January, 1769, gave rise to a lively controversy. At least three different replies were published in the following spring. Bellamy's Dialogue was reprinted in Boston the same year.
[*Andover Theol. Sem. N. Y. H. S.*

16. The Inconsistence of renouncing The Half-Way-Covenant, and yet retaining the Half-Way-Practice. A Dialogue. New-Haven [1769]. 4°, pp. 12. [*C. H. S. N. Y. State Libr. Y. C.*

This (second) dialogue, published in April without the Author's name, was written especially by way of reply to "A Second Dialogue, between a Minister and his Parishioner," which had just appeared at Hartford and was attributed to the Rev. Nathaniel Taylor (Y. C. 1745).

17. That there is but One Covenant, whereof Baptism and the Lord's-Supper are Seals, viz. The Covenant of Grace; (Proved from the Word of God) and, The Doctrine of an External Graceless Covenant, Lately advanced, by the Rev. Mr. Moses Mather: in a Pamphlet, Entituled, The Visible Church in Covenant with God, &c. Shewn to be an unscriptural Doctrine. To which is prefixed, An Answer, to a Dialogue concerning The Half-Way-Covenant; Lately printed at New-London. N.-Haven, 1769. 8°, pp. 16, 80.
[*A. C. A. C. H. S. U. T. S. Y. C.*

The first sixteen pages are in the form of a (third) dialogue, which is designed as an answer to "A Dialogue between a Minister and his Parishioner, concerning the Half-Way-Covenant continued," published at New London, and attributed to the Rev. Ebenezer Devotion (Y. C. 1732). A reply to this (third) Dialogue appeared in January, 1770, probably by the Rev. Ebenezer Devotion; and was answered in April by the following.

18. The Sacramental Controversy brought to a Point. The Fourth Dialogue between a Minister and his Parishioner. A Reply to the Parishioner's Letter. New Haven [1770]. 8°, pp. 24.
[*A. C. A., imperfect. B. Ath. C. H. S. U. T. S.*

To this Dialogue a reply, in the form of A Second Letter by the Parishioner [Ebenezer Devotion?], appeared at New Haven in June, 1770.

19. A careful and strict Examination of the External Covenant, and of the Principles by which it is supported. A Reply to the Rev. Mr. Moses Mather's Piece, entituled, The Visible Church in Covenant with God, further illustrated. A Vindication of the Plan on which the Churches in New-England were originally formed. N.-H. [1770]. 8°, pp. 186.
[*A. A. S. A. C. A. B. Ath. C. H. S. M. H. S. U. T. S. Y. C.*

AUTHORITIES.

Conn. Journal, March 24, 1790. *Cothren*, Hist. of Woodbury, i, 241–53, 507. *Davis*, Hist. of Wallingford, 519, 652. Dwight Genealogy, i, 428. Litchfield and North and South Consociations, Proceedings, 1852, 19–21, 51, 82–6. *Miller*, Memoirs of Dr. J. Rodgers, 156. [*Peters*], Hist. of Conn., 182. *Savage*, Geneal. Dict., i, 161. *Sprague*, Annals of the Amer. Pulpit, i, 404–12; and Life of J. Morse, 5. *Pres. Stiles*, MS. Itinerary, ii, 423; v, 185; MS. bound letters, vi, 302; MS. Diary, xiii, 260, 326–8. *Trumbull*, Hist. of Conn., ii, 159–60. *Webster*, Hist. of the Presbyterian Church in America, 629–50.

DANIEL BUCKINGHAM, third son and fourth child of Gideon Buckingham, of Milford, Connecticut, and grandson of Elder Daniel and Hannah (Fowler) Buckingham, was born in Milford, October 27, 1712. His mother was Sarah, youngest daughter of Deacon Jonathan and Clemence (Hosmer) Hunt, of Northampton.

He studied theology, and in 1738 declined a call to the First church in Waterbury, Connecticut; he was also called to Pilesgrove, New Jersey, and in 1740 was preaching in Hadley, Massachusetts.

In December, 1741, the Church and Society of Green's Farms, in what is now Westport, then a part of Fairfield, Connecticut, proposed his name to the Fairfield West Association of Ministers for approval as a candidate for settlement over them; he having been thus approved, the Association ordained and installed him on the 17th of March following. He remained with his people until his

death, May 23, 1766, in his 54th year. The inventory of his estate amounted to about £600.

He married Mary, daughter of Dr. John Herpin, of Milford. She died June 6th, 1766, aged 46 years. They left no children.

AUTHORITIES.

Bronson, Hist. of Waterbury, 283. *Judd*, Hist. of Hadley, 328. *Relyea*, *Chapman*, Buckingham Family, 19, 20. Hist. Discourse at Green's Farms, 38–9.

JOHN BUNNEL, the younger son of Capt. Israel Bunnel, of the village of West Haven (now in Orange), in New Haven, and grandson of Benjamin and Rebecca (Mallory) Bunnel, was born in New Haven, September 4, 1717.

He studied theology, and was licensed to preach by the New Haven Association of Ministers, May 30, 1738. His residence continued in West Haven for many years (certainly until March, 1769), while he was employed occasionally as a preacher, and also as a teacher. In March, 1755, the parish of New Britain, Connecticut, gave him a call to settle, which he declined, probably on account of the salary offered (£55 per annum).

Late in life he is said to have been employed in Haddam, Connecticut, as a teacher, and to have died there shortly before midsummer in 1773.

AUTHORITIES.

Andrews, New Britain Memorial, 63–4.

AARON BURR, the sixth and youngest son of Daniel and Elizabeth Burr, of Fairfield, Connecticut, and brother of Moses Burr, of the preceding class, was born in Fairfield, January 4, 1715–16, and baptized on the 4th of March.

For the year after graduation he remained at the College, as one of the Berkeley Scholars, being also engaged in the study of theology. He was licensed to preach in September, 1736, and two months later was approached by the Presbyterian Church of Newark, New Jersey, with a view to settlement. After trial, he was called by a unanimous vote of the town, on December 21, 1736, to preach for a year, and after the expiration of that probation was ordained and installed, January 25, 1737–8, by the Presbytery of East Jersey. He early became interested in the revival movements inaugurated by Edwards and Whitefield, but it shows the confidence reposed in him by both the Old and the New Lights that he was given, in June, 1742, an invitation to the position of colleague-pastor of the First Church in New Haven, then divided into two factions. The invitation was unheeded; but when the death of the Rev. Jonathan Dickinson (Y. C. 1706), in October, 1747, left the infant College of New Jersey (of which Mr. Burr had been one of the original Trustees, in 1746) destitute of a President, the eight students, who constituted the College (then described as "a mere private undertaking") were placed under his instructions, in Newark; the business was not new to him, as he was already conducting a school preparatory to college (which, in fact, he continued to superintend until his death), in conjunction with his pastoral labors. The College was reorganized under a new charter, in November, 1748, and Mr. Burr was then chosen President. He served for three years without salary, and filled both the offices of pastor and president, until 1755, when at the desire of the Trustees, the former relation was dissolved. In the autumn of 1756 the College was removed from Newark to Princeton, where Mr. Burr died, of a nervous fever, on the 24th of September, 1757 (four days before the first Commencement held in Princeton), at the age of 41.

He married, in Newark, June 29, 1752, Esther, third daughter of the Rev. Jonathan Edwards (Y. C. 1720), of Stockbridge, Massachusetts; she survived him, but died of

the small-pox on the 7th of the following April, aged 26 years. Their children were, a daughter who married the Hon. Tapping Reeve (Coll. of N. J. 1763), and a son (Coll. of N. J. 1772), who became Vice-President of the United States.

A sermon preached at Princeton, before the Trustees, in the December after his death, by the Rev. Caleb Smith (Y. C. 1743), of Newark, one of their number, was published; as was also a Funeral Elogium, by William Livingston (Y. C. 1741), another of Burr's intimate friends.

The following characteristic passage is extracted from President Burr's will, dated September 18, 1757:—

"In order to prevent the evil of funeral pomp and ceremony, that nothing be done that [may] have a tendency to divert the mind from serious reflections proper on so solemn an occasion, it is my will that my funeral be attended in the plainest manner consistent with decency, and that the surplus of the monies which according to custom might have been expended at the funeral of a person of my situation and character in life, in some convenient time after my decease be distributed to such pious and charitable uses as my executors think fit."

Mr. Smith represents him as an excellent scholar, and testifies that "his aptness to teach was almost without parallel." He adds that "his piety was as conspicuous as his erudition." Mr. Livingston also bears testimony that "His piety eclipsed all his other accomplishments"; and explains the strong hold which he had on all his friends by the remark that "Few were more perfect in the art of rendering themselves more agreeable in company."

President Stiles says in his Diary:—

"President Burr I was *intimately* acquainted with. . . . He was a little small man as to body, but of a great and well improved mind. He was a hard student. A good classical scholar in the 3 learned Tongues:—was well studied in Logic, Rhetoric, Natural and Moral Philosophy, the belles Lettres, History, Divinity, and Politics. He was an excellent Divine and Preacher, pious and agreeable, facetious and sociable; the eminent Christian and every way the worthy man."

In quickness of apprehension, and facility for all kinds of

mental application, as well as in graciousness of manner and capacity for making friends, he seems to have more than rivaled his better-known son.

Under President Burr's administration the number of students in the College (including the Grammar School) increased from eight to eighty.

He published:—

1. A Sermon [from 2 Tim. ii, 15] Preached at the Ordination of the Rev. Mr. David Bostwick, at Jamaica, on Long-Island, Oct. 9, 1745. N. Y., 1745. 16°, pp. 37. [*A. C. A. Brown Univ.*

2. A Discourse [from Hosea, ix, 12] delivered at New-Ark, in New-Jersey, Jan. 1, 1755. Being a Day set apart for Solemn Fasting and Prayer, on Account of the late Encroachments of the French. . . . Philad., 1755.

And reprinted, N. Y., 1755. 4°, pp. 41.
[*Bowdoin Coll. John Carter Brown. M. H. S. U. T. S.*

This is mainly an historical account of the power and policy of France.

3. A Sermon [from Isa. xxi, 11, 12] Preached before the Synod of New-York, Convened at Newark, Sept. 30, 1756. N. Y., 1756. 8°, pp. 43. [*A. A. S. M. H. S.*

The same. 2d edition. Boston, 1757. 8°, pp. 46, [with additional title prefixed, The Watchman's Answer to the Question, What of the Night, &c.] [*A. A. S. B. Ath. M. H. S.*

The same. 3d edition. Boston, 1757. 8°, pp. 46.
[*M. H. S. N. Y. H. S. Y. C.*

4. The Supreme Deity of our Lord Jesus Christ maintained. In a Letter to the Dedicator of Mr. Emlyn's Inquiry into the Scripture-Account of Jesus Christ. Bost., 1757. 8°, pp. 92.
[*A. C. A. B. Publ. Bowdoin Coll. Harv. M. H. S. Y. C.*

An anonymous answer to the republication in Boston, in 1756, of an early English work in favor of Unitarianism.

5. A Servant of God dismissed from Labour to Rest. A Funeral Sermon [from Dan. xii, 13], Preached at the Interment of his late Excellency Jonathan Belcher, Esq.; Governor of New-Jersey, who died at Elizabeth-Town, Aug. 31, 1757. N. Y., 1757. 4°, pp. v, iv, 22. [*A. A. S. B. Ath. B. Publ. Bowdoin Coll. Brown Univ. M. H. S. Prince.*

The same. Bost., 1758. 8°, pp. viii, 23. [*N. Y. H. S.*

The exertion of preparing and preaching this sermon, when exhausted by the heat and by previous labors, brought on the fever which closed the author's life. It was revised for the press and published with prefatory remarks by Caleb Smith (Y. C. 1743).

6. The first edition of "The American Grammar: or, a complete Introduction to the English and Latin Languages," was compiled at his request, by the Rev. Robert Ross (Coll. of N. J., 1751), who then lived in his house, and President Burr inspected the work in manuscript and became to a certain extent responsible for it. This was commonly known as the Newark Latin Grammar.

A letter of his, dated Dec. 3, 1755, is printed in the Gentleman's Magazine for July, 1855, pp. 50–54.

AUTHORITIES.

Atkinson, Hist. of Newark, 60–68. *Bacon*, Historical Discourses at New Haven, 206, 221. Boston Gazette, Oct. 10, 1757, and Dec. 25, 1758. *B. W. Dwight*, Dwight Family, ii, 1040. *S. E. Dwight*, Life of Pres. Edwards, 564–7, 578, 581, 763. *A. Green*, Discourses delivered in the College of N. J., 300–13. *Hinman*, Genealogy of the Puritans, 434. *Maclean*, Hist. of College of N. J., i, 126–169. N. E. Hist. and Geneal. Register, v, 472. N. Y. Mercury, Oct. 10, 1757. Newark Town Records, 132–33. *Caleb Smith*, Sermon on his Death. *Sprague*, Annals of the Amer. Pulpit, iii, 68-72. *Stearns*, Hist. Discourses at Newark, 151–212. *Pres. Stiles*, MS. Diary, ix, 40. *Todd*, Burr Family, 146, 154. *Tyerman*, Life of Whitefield, ii, 342–43. *Webster*, Hist. of the Presb. Church in America, 447–52.

BENAJAH BUSHNELL, second child and elder son of Captain Benajah and Zerviah (Leffingwell) Bushnell, and grandson of Richard and Elizabeth (Adgate) Bushnell, of Norwich, Connecticut, was born in that town, March 11, 1714–15.

He lived in Norwich, where he died in 1798. He was one of the founders of the Episcopal Church (Rev. Ebenezer Punderson's) in Norwich, in 1746, and was chosen a warden at the first election of church officers in 1750.

He married, November 5, 1740, Hannah, second daughter of John and Hannah (Lee) Griswold, of Lyme, Connecticut, by whom he had six sons and eight daughters. She died in Norwich, August 16, 1772, in her 49th year;

and he next married, March 21, 1774, Betsey Webster, of Lebanon, Connecticut.

AUTHORITIES.

Caulkins, Hist. of Norwich, 2d ed., 452–53, 458. Hyde Genealogy, i, 186–87.

JOHN CHATFIELD, son of Thomas Chatfield, of East Hampton, Long Island, and a grandson of Thomas Chatfield, who emigrated from Guilford, Connecticut, was born in East Hampton, March 8, and baptized March 18, 1715–16. He was prepared for College by the father of his classmate Huntting. His life was spent in East Hampton, where he was highly esteemed, and where his descendants have continued the name. He was Judge of the Court of Common Pleas for Suffolk County. He died in East Hampton, September 24, 1801, in his 86th year.

A letter written by him, March 22, 1776, as Chairman of the Committee of East Hampton, is printed in Force's American Archives, 4th series, iv, 465.

Mr. David Gardiner, writing about 1840, says of him:

"He was a man of peculiar manners and mind; and by extensive reading, and a retentive memory, had treasured up much olden information, to which he had added, on a visit to London, interesting personal anecdote. His whole costume and bearing were ever of an age long anterior to his own, and might be referred to the days of our pilgrim ancestors. With great self-possession, remarkably correct and deliberate in speech, and singularly quaint in language, he possessed an immovable expression of countenance, great gravity, and an air formal and erect. In historical reading, his knowledge was extensive and accurate; this was his favorite pursuit, and for it the cultivation of his farm was often neglected."

While of undoubted learning and of real usefulness, he was interminable in conversation and somewhat visionary.

AUTHORITIES.

Gardiner, Chronicles of East Hampton, 88. *Hon. H. P. Hedges*, MS. Letters, June 9, 1870, and July 23, 1884. *Thompson*, Hist. of L. I., i, 296.

MOSES COOLEY, third son of Obadiah and Dorcas (Hale) Cooley, and grandson of Obadiah and Rebecca (Williams) Cooley, of the precinct of Longmeadow, in Springfield, Massachusetts, was born April 22, 1710, and settled in what is now Springfield; at one time (about 1753–54) he lived in Palmer. He died in Springfield early in 1783, at the age of 73. Neither wife nor child survived him, and his estate proved insolvent.

AUTHORITIES.

Storrs, Longmeadow Centennial, 47, 48.

SAMUEL ELIOT, third child and eldest son of the Rev. Jared Eliot (Y. C. 1706), of Killingworth, now Clinton, Connecticut, was born in that town, March 9, 1715–16.

He studied medicine under his father's direction, and settled in the practice of his profession in the adjoining town of Saybrook; but his health failing early, he took a voyage to Africa, in the course of which he died, on the 1st of January, 1741, in his 25th year. He was not married.

AUTHORITIES.

Eliot Family Genealogy, 68. *Miller*, Hist. Discourse at Killingworth, 15.

AZARIAH HORTON, son of Jonathan Horton, of Southold, Long Island, and grandson of Jonathan and Bethia (Wells) Horton, was born in Southold, March 20, 1715. His mother was Mary, daughter of Henry Tuthill.

He studied theology, and we first hear of him as a preacher at New Providence (then Turkey), New Jersey, from February, 1740, until some time in 1741. In the latter year he was ordained by the Presbytery of New

York (of which his second cousin, Simon Horton, a graduate of Yale in 1731, was a member), with the purpose of laboring as a missionary among the Indians remaining on the southern shore of Long Island, some four hundred only in number. He was supported by the Society in Scotland for Propagating Christian Knowledge, and resided at what is still known (from the name of the tribe) as Shinnecock, two miles west of the village of Southampton. The diminished number of the Indians and the hindrances which he met in his work, led him to accept early in 1752 a call to the pastorate of the Presbyterian Church in the south part of Hanover, being now the town of Madison, New Jersey, in the near neighborhood of his former settlement.

Of this church he continued pastor until November, 1776, when he was dismissed at his own request. Five months later, on the 27th of March, 1777, he died of smallpox, at the house of his son, in what is now Chatham, New Jersey, at the age of 62. He was buried among his former people. By his last will a bequest, which amounted to $533, was made to the Presbyterian General Assembly and the Trustees of Princeton College (jointly), for the education of pious young men.

His widow, Mrs. Eunice Horton, died in Chatham, in the fall of 1778, at the age of 56. They had three daughters and four sons, all of whom survived their father.

Mr. N. S. Prime, in his History of Long Island, gives a few pages of extracts from Mr. Horton's diary, from 1742 to 1744; and speaks as if the whole were in print, but I have never seen a copy.

AUTHORITIES.

Barber and Howe, Hist. Collections of N. J., 377. *Bayles*, Hist. of Suffolk County, L. I., 70. *Disosway*, Earliest Churches in N. Y., 301–03. *Furman*, Antiquities of L. I., 35, 37. *Gardiner*, Chronicles of Easthampton, 70, 71. *Hatfield*, Hist. of Elizabeth, N. J., 573. Horton Genealogy, 183. Presbyterian General Assembly, Acts for 1794, 16. *Prime*, Hist. of L. I., 104–10. *Tuttle*, Hist. of the Presbyterian Church, Madison, 22–27. *Webster*, Hist. of Presb. Church in America, 465. *Whitaker*, Hist. of Southold, 265–69.

DANIEL HULL received his Master's degree in 1738, but is starred in the Triennial Catalogue of 1742. He is said to have died in 1740.

JONATHAN HUNTTING, son of the Rev. Nathaniel Huntting (Harv. 1693) and Mary (Green) Huntting, and grandson of John and Elizabeth (Payne) Huntting, of Dedham, Massachusetts, was born in East Hampton, Long Island (where his father was pastor from 1699 to 1746), in October, 1714, and was baptized on the 24th of the same month. Two elder brothers were graduated at Harvard, in 1722 and 1725, respectively,

He studied theology, and continued to preach for a few years; thus, in October, 1742, the Hartford North Association of Ministers advised the church in East Hartford to apply to him as a candidate for settlement; the condition of his health, however, obliged him to abandon his profession, and he became a small merchant in his native town. He died there, September 3, 1750, in his 36th year.

He married Esther, daughter of Matthew Mulford, of East Hampton, who survived him, with children.

AUTHORITIES.

Sprague, Annals of Amer. Pulpit, iii, 104. *Thompson*, Hist. of L. I., i, 318–19.

JAMES LOCKWOOD was the eldest son of James Lockwood, and the grandson of Ephraim and Mercy (St. John) Lockwood, of Norwalk, Connecticut, where he was born, December 20, 1714. His mother was Lydia, daughter of Samuel Smith.

He remained at College after graduation as a scholar on Dean Berkeley's foundation; and from September, 1737,

to November, 1738, served as Tutor. Meantime he studied theology; and on the 28th of February, 1738–39, he was ordained pastor of the Congregational Church in Wethersfield. The tie between his people and himself was unusually strong, and his congregation one of the largest in Connecticut. During his ministry he declined at least two important calls to other fields of labor; the first was a call to the Presidency of the College of New Jersey, on Jonathan Edwards' death, in 1758,—and the second was a similar call to Yale College, on President Clap's retirement, in 1766. His declination in the latter case was nominally on account of age and infirmities and the difficulty of release from his church; but really, as President Stiles was informed by the Rev. John Devotion, on the authority of the Rev. George Beckwith (Y. C. 1728), one of the Fellows, from the want of an assured pecuniary support in the Presidency. He died in office, at Wethersfield, after a long and painful decline, July 20, 1772, aged 57½ years.

He was married, November 4, 1742, to Mary, daughter of the Rev. Moses Dickinson (Y. C. 1717), of Norwalk, who bore him six sons and six daughters, and died December 23, 1774, aged 53 years. Two sons were graduated here, in 1766 and 1774, respectively; and one daughter married Simeon Belden (Y. C. 1762).

He favored Whitefield and the Revival measures. He was a Fellow of the College from September, 1760 till his death. His estate was inventoried at £1280; it included one hundred and eighteen books (among them a copy of Shakspeare, in eight volumes) and one hundred and four pamphlets.

He published :—

1. Religion the highest Interest of a Civil Community, and the surest Means of its Prosperity. A Sermon [from 1 Sam. xii, 14] Preached before the General Assembly of the Colony, on the Day of the Anniversary Election, May 9, 1754. N.-London, 1754. 16°, pp. 50. [*C. H. S. N. Y. H. S. U. T. S. Y. C.*

In this he recommends the College for an appropriation from the government.

2. Man Mortal: God Everlasting, and the sure, unfailing Refuge and Felicity of his faithful People, in all generations. Illustrated in a Discourse [from Ps. xc, 1-3] Delivered at Weathersfield July 27, 1755, being the next Lord's Day, after the Death of the Hon. Col. Williams. N. H., 1756. 8°, pp. 48, xv.
[*A. A. S. B. Ath. M. H. S. N. Y. H. S.*

3. The Duty and Privilege of Gospel-Ministers, to preach among Mankind the unsearchable Riches of Christ. A Sermon [from Eph. iii, 8], Delivered at the Ordination of the Rev. Mr. Eleazer May, at Haddam, June 30, 1756. New-Haven. 8°, pp. 34.
[*B. Publ. C. H. S. U. T. S. Y. C.*

4. The Tears of an affectionate, bereaved People, wept over their faithful, deceased minister. A Sermon [from Acts xx, 38], Preached at Glassenbury, August 7, 1758, being the day of the Interment of the Rev. Mr. Ashbel Woodbridge. New-Haven. 8°.
[*B. Ath. C. H. S., imperfect.*

5. The Worth and Excellence of Civil Freedom and Liberty illustrated, and a Public Spirit and the Love of our Country recommended. A Sermon [from Acts xxii, 28] Delivered before the General Assembly, at Hartford, on the Day of the Anniversary Election, May 10, 1759. N. London, 1759. 16°, pp. 36.
[*A. A. S. C. H. S. Y. C.*

6. A Sermon [from Ps. l, 14, 15] preached at Wethersfield, July 6, 1763, at a Public Thanksgiving, on Account of the Peace, Concluded with France and Spain. New-Haven [1763]. 8°, pp. 35.
[*C. H. S. U. T. S.*

Dr. Stiles writes to a friend, in 1767, on hearing that Mr. Lockwood was one of the candidates for the Presidency of Yale College: "He exceeds them all in classical learning, and is well qualified to make a good figure as President."

After Mr. Lockwood's death, he writes in his Diary:

"He was a man of little stature, a good classic scholar, and ingenious in mathematics and philosophy. Of a polite taste, a ready elocution, and performed the office of the ministry in the house of God and among his people with good acceptance. He was a man of caution and prudence, and avoided intermeddling deeply in any of the religious controversies. This caution and wisdom together with the goodness of his public performances, made the world think him a deeper and greater man than he really was. He was a pretty, ingenious man; not a great man, neither in intellectual

powers, or acquirements. . . He was a Calvinist, and more lately has been supposed to incline to the New Divinity. . . He was one of those of good natural powers, who through proper cultivation soon come to a maturity. Besides the academic sciences, he applied to systematic theology; and *Ridgly* and *Willard* contained all his knowledge this way. He soon laid in a stock from these and a few such authors which he spent upon all his life: and I am inclined to suppose he was as great a divine at 30 as at his death."

AUTHORITIES.

Alden, American Epitaphs, iv, 151. Conn. Journal, Aug. 7, 1772. *Goodwin*, Foote Genealogy, xli. *Hall*, Hist. of Norwalk, 203. *Maclean*, Hist. of the College of N. J., i, 193-94. N. E. Hist. and Geneal. Register, xix, 318. *Sprague*, Annals of the American Pulpit, i, 413-14. *Pres. Stiles*, MS. Letters, 4°, bound, iv, 194; vi, 338; Diary, iii, 169-71.

Moses Lyon was born in Woodstock, Connecticut, October 26, 1712, a son of Deacon William Lyon.

He returned to Woodstock after graduation, and removed about 1753 to Brimfield, Massachusetts, where he died in 1778 (will dated September 27, proved October 31). He probably lived in that part of Brimfield, which is now the town of Holland.

He married, in 1737, Grace Child, eldest daughter of Captain Benjamin and Patience (Thayer) Child, of Woodstock. She survived him, with two sons and one daughter.

AUTHORITIES.

Child Genealogy, 243. *Larned*, Hist. of Windham County, i, 367, 376-77. *Morse*, Annals of Church in Brimfield, 26, 53.

Samuel Mansfield, son of Sheriff Moses Mansfield, and grandson of Major Moses and Mercy (Glover) Mansfield, of New Haven, was born in this town, November 23, 1717. His mother was Margery, daughter of Captain John and Mary (Rutherford, Hall) Prout, of New Haven.

He was a merchant in New Haven, and like his father was for some years (at least from 1744 to 1753) Sheriff of the County. President Stiles calls him "a very respectable character."

He died in New Haven, June 22, 1775, aged 57½ years. He married, December 23, 1736, his first cousin, Susanna, daughter of Deacon Jonathan and Sarah (Alling) Mansfield, of New Haven, who died early.

He next married, October 4, 1742, Esther, second daughter of Giles and Esther (Hamlin) Hall, of Middletown, Connecticut, who was born December 7, 1718, and died October 21, 1795. His eldest daughter by this latter marriage was the first wife of the traitor, Benedict Arnold.

AUTHORITIES.

N. H. Col. Hist. Soc. Papers, iii, 553. *Stiles*, Hist. of the Judges, 197–98.

JONATHAN MARSH was the grandson of Jonathan and Dorcas (Dickinson) Marsh, of Hadley, Massachusetts, and the elder son of the Rev. Jonathan Marsh, who was graduated at Harvard in 1705, was settled in the ministry in Windsor, Connecticut, in 1710, and was a Trustee of Yale College from 1732 to 1745. His mother was Margaret, youngest daughter of Joseph Whiting, of Hartford, Treasurer of the Colony, and he was born January 1, 1713–14.

He studied theology with his father, and early in 1739 began to preach to the settlers in the just incorporated town of New Hartford (of which either he or his father was one of the first proprietors). He was ordained, October 10, 1739, and remained in office until his death, July 5, 1794, at the age of 80½ years. In the theological divisions of his early ministry, he ranked as an "Old Light."

He married, February 26, 1740–41, Elizabeth, daughter of Isaac and Elizabeth Sheldon, of Hartford, who died May 20, 1749, aged 30½ years; of the six children by this

marriage, the eldest son was graduated here in 1763. He next married, May 27, 1751, Marianne, daughter of Captain John and Marianne (Beauchamp) Lawrence, sister of John Lawrence, Treasurer of the Colony from 1769 to 1789, and widow of William Keith, a merchant of Hartford. She also bore him six children, and died in Somers, Connecticut, September 29, 1798, aged 81 years.

Some of his manuscript sermons are in the library of the Connecticut Historical Society. He published :—

A Sermon [from Luke ii, 11], delivered in Barkhemstead on Christmas Day, December 25, 1787, before the Episcopal Society and others convened on that Solemn Occasion. Hartford, 1788. 8°, pp. 24. [*Harv.*

According to the Preface, which is addressed to the Episcopal Society in the town, this discourse was delivered in their presence and penned at their request.

AUTHORITIES.

Barber, Conn. Historical Collections, 472–74. Christ Church, Hartford, Semi-Centennial Celebration, 44. *Goodwin*, Genealogical Notes, 345. Hist. of Litchfield County, 1881, 396–99. *Stiles*, Hist. of Windsor, 691.

SAMUEL MERRIMAN, the eldest child of Nathaniel and Mehitabel Merriman, and grandson of Samuel Merriman, of Wallingford, Connecticut, was born there May 3, 1712.

He studied medicine, and settled in Middletown, Connecticut (being admitted to the First Church there by letter from the First Church in Wallingford, July 21, 1742), where he continued in the practice of his profession until his death, August 15, 1757, in his 46th year. His estate (appraised at £202) proved insolvent. His first wife, Sarah, died September 7, 1751, in her 43d year. He left a widow, Mary, who died March 29, 1789, aged 76 years.

AUTHORITIES.

Davis, Hist. of Wallingford, 850. *F. F. Starr*, MS. letters, Apr., 1878, June, 1883.

JOHN ROOSEVELT is probably to be identified with John, eldest child of Jacobus and Catharina (Hardenbroek) Roosevelt, of New York City and Kingston, New York, and grandson of Nicholas and Heyltje (Jans) Roosevelt, who was baptized August 14, 1715. This John married Anantie Luqueer, and lived in New York City. He died in 1806, leaving one daughter.

AUTHORITIES.

Holgate, Amer. Genealogy, 141. N. Y. Geneal. and Biogr. Record, xii, 130.

JOHN TRUMBULL, the eighth child and third son of John Trumbull, of Suffield (then of Massachusetts, afterwards in Connecticut), and grandson of Joseph Trumbull, of Rowley and Suffield, was baptized in Suffield, April 23, 1715. His mother was Elizabeth, daughter of David and Elizabeth (Filley) Winchell, of Windsor, Connecticut. The first Governor Trumbull was his first cousin, as was also the father of Benjamin Trumbull (Y. C. 1759).

He studied theology, and was licensed to preach by the New Haven County Association of Ministers, May 29, 1739. Very soon he began to preach in the parish of Westbury, just organized in Waterbury, Connecticut, which subsequently (in 1780) became the township of Watertown. He was ordained pastor of this society, January 16, 1739–40, and continued in sole charge until May, 1785, when a colleague was settled; his connection as senior pastor was terminated by his death, after a lingering illness, December 13, 1787, in his 73d year.

Though not particularly distinguished as a preacher, he acquired great influence over his people by his generosity, hospitality, and friendliness. He was a large landholder, and for the times was considered wealthy. He was a member of the corporation of Yale College, from September,

1772, till his death. He preached the Election Sermon in 1782, but it was not published. He was an "Old Light" in theology.

He married, July 4, 1744, Sarah, daughter of the Rev. Samuel Whitman, of Farmington, and sister of his classmate. She died March 24, 1805, in her 87th year. Of their eight children, only three survived their father. The only son was graduated at this College in 1767, and became distinguished as a poet. One of the daughters married the Rev. Timothy Langdon (Y. C. 1781).

The sermon preached at his funeral by the Rev. Simon Waterman, pastor of the Second Church in Watertown, was published. (Hartford, 1788. 8°, pp. 32.)

AUTHORITIES.

Barber, Conn. Historical Collections, 500–01. *Bronson*, Hist. of Waterbury, 258–60. Centennial Proceedings of the North and South Consociations of Litchfield County, 77. New-Haven Gazette, Dec. 27, 1787, p. 356. *Sprague*, Annals of the Amer. Pulpit, v, 358. Wolcott Memorial, 224.

SAMUEL WHITMAN, youngest son of the Rev. Samuel and Sarah (Stoddard) Whitman, of Farmington, Connecticut, was born in Farmington, January 13, 1715–16. He was a brother of the Rev. Elnathan Whitman (Y. C. 1726).

He studied medicine, but died in Farmington, unmarried, December 4, 1751, at the age of 36. His estate was inventoried at £3298.

AUTHORITIES.

N. E. Hist. and Geneal. Register, vi, 376. *Whitman*, Whitman Memoir, 40.

CHESTER WILLIAMS, second son of Ebenezer Williams, was born in Pomfret, Connecticut, May 29, 1718. His father, the son of Samuel and Sarah (May) Williams, of Roxbury, Massachusetts, was graduated at Harvard in 1709, was for forty years pastor of the church in Pomfret, and for seventeen years (1731–48) a Trustee of this College. His mother was Penelope, daughter of Major John and Hannah (Talcott) Chester, of Wethersfield, Connecticut.

He entered on a tutorship in College in November, 1738, and continued in the office till the summer of 1740. On the 27th of May, 1740, he was licensed to preach by the New Haven Association of Ministers, and after his release from College began to preach in Hadley, Massachusetts, where the minister, the Rev. Isaac Chauncy (Harv. 1693), was laid aside by infirmity. On the 3d of November, he was formally invited to settle there, and he was ordained and installed, January 21, 1740–41. In his ministry he adopted the prevailing sentiment of his people and the neighborhood, in regarding the Lord's Supper as a converting ordinance; when serious controversy arose on this point between Jonathan Edwards and his parish, Mr. Williams was the scribe of the council which dismissed Edwards, and voted with the majority. He died in office, October 13, 1753, in his 36th year. "Tradition," says the historian of Hadley, "attributes to him energy of character, and earnestness as a preacher." He lived in harmony with his people, and left what was for that time and place a large estate. His tombstone commemorates his "bright parts, solid learning, unfeigned piety, happy elocution, universal benevolence, hospitality, and Christian love."

He married, August 23, 1744, Sarah, second daughter of Eleazar and Sarah (Pitkin) Porter, of Hadley, by whom he had three daughters and two sons; the elder son was graduated here in 1765, and the younger at Harvard in 1769; one of the daughters married the Rev. Dr. Emmons (Y. C. 1769). Mrs. Williams married, February 17, 1756, her

husband's successor in office, Samuel Hopkins (Y. C. 1749), and died in Hadley, February 5, 1774, in her 48th year.

AUTHORITIES.

Amer. Quart. Register, x, 262, 271. *Judd*, Hist. of Hadley, 329–32, 336, 555, 602. N. E. Weekly Journal, February 24, 1741. Williams Family, 127–28.

ELISHA WILLIAMS, eldest son of the Rev. Elisha Williams (Harv. 1711), Rector of Yale College from 1725 to 1739, was born in Wethersfield, Connecticut, January 31, 1717–18. His mother was Eunice, daughter of Thomas and Mary (Treat) Chester, of Wethersfield; and by her he was the second cousin of his classmate, Chester Williams.

He resided at the College after graduation, as one of the Dean's scholars; but soon returned to Wethersfield, where he spent the rest of his life. He represented the town in many sessions of the General Assembly between October, 1757, and May, 1777, and reached the rank of Colonel in the Militia. During the Revolutionary period he was one of the committee appointed by the General Assembly to sign and issue the bills of credit known as Continental currency.

He died in Wethersfield, of a cancer, May 30, 1784, in his 67th year.

He married, August 24, 1749, his second cousin, Mehitabel, daughter of Nathaniel Burnham (Y. C. 1709), of Wethersfield. She died August 8, 1809, in her 89th year. Their children were two sons and four daughters,—all of whom survived their father. The elder son was graduated here in 1772, and through this line descendants of Rector Williams bearing the family name appear among the graduates of the College to the present generation. Colonel Williams left a large estate, inventoried at about £3000.

AUTHORITIES.

Goodwin, Genealogical Notes, 11, 19. *Hinman*, Conn. in the War of the Revolution, 170, 229. N. E. Hist. and Geneal. Register, x, 156; xx, 205–6. *Williams*, Hist. of the Williams Family, 190, 194–5.

SAMUEL WILLIAMS, the second son of Rector Williams, and brother of the foregoing, was born in Newington parish, in Wethersfield, August 16, 1720.

Like his brother, he enjoyed part of the income of the Berkeley Scholarship; he was also in September, 1736, appointed College butler, and apparently held the office for two years. He died November 15, 1740, in Wethersfield, in his 21st year, after a month's illness; a substantial table monument is erected in the old cemetery there to his memory, in common with that of his sister Eunice and his brother William (Y. C. 1739). A notice in the New England Weekly Journal (Boston), of December 2, says of him:—

"His death is regretted as a publick loss, as well as to his bereaved relatives; he being a person of singular ingenuity, good temper, learning and vertue: dying in great calmness and serenity, expressing his fixed trust in an all-sufficient Redeemer.

The appendix to the Discourse (by the Rev. James Lockwood), delivered in 1755, on the death of Rector Williams, speaks (p. ix) of this son as "of rare and uncommon qualifications, and adorned with many shining and exemplary excellencies."

AUTHORITIES.

Goodwin, Geneal. Notes, 19. N. E. Hist. and Geneal. Register, x, 156; xx, 205. *Williams*, Hist. of the Williams Family, 190.

WALTER WILMOT, a son of Alexander and Mary Wilmot, of Bridgehampton, in the town of Southampton, Long Island, and a grandson of William and Sarah (Thomas) Wilmot, of New Haven, was born in 1709 or 1710. His father, a carpenter, removed from New Haven to Southampton in 1698 or 1699.

He studied theology, and was ordained by the Presbytery of New York, April 12, 1738, pastor of the Presbyterian

Church in Jamaica, Long Island. The sermon preached on the occasion by the Rev. Ebenezer Pemberton (Harv. 1721), of New York City, with an appended Discourse by the Rev. Jonathan Dickinson (Y. C. 1706), of Elizabeth, was printed. (Boston, 1738. 8°, pp. 38.)

That Mr. Wilmot was greatly beloved by his people, is evidenced by the fact that both Walter and Wilmot were common baptismal names in the parish for a hundred years after his death. He married Freelove, daughter of Jotham Townsend, a member of the Society of Friends, of Oyster Bay, Long Island; she was eminent for her piety, but died on the 25th of February, 1743–4, at the age of 23. A part of her Journal, with a prefatory note by Mr. Wilmot, was published, with the Sermon preached at her funeral by the Rev. Ebenezer Prime (Y. C. 1718), of Huntington.

Mr. Wilmot did not long survive her. He was taken ill on the 15th of July, and died August 6, 1744, in his 35th year. An only daughter died in early childhood.

His will disposes of his estate to his mother (Mrs. Mary Landen) and to his brothers and sisters.

AUTHORITIES.

Howell, Hist. of Southampton, L. I., 305–6. *Macdonald*, Hist. of the Presbyterian Church, Jamaica, 158–64. *Prime*, Hist. of Long Island, 315. *Thompson*, Hist. of L. I., ii, 109–10. *Webster*, Hist. of the Presbyterian Church, 402, 453.

Annals, 1735–36

The principal incident in the history of the College for 1735–36 was the thorough repair, at an expense of over one hundred and eighty pounds, of the College building and the fence around it. The General Assembly footed the bill, and the details of the charges are on file in the Secretary of State's Office; they show us, among other things, that seventy-five red cedar posts and 2150 feet of whitewood boards were needed for the fence, and that the repainting of the College occupied "Captain Talmage" 46½ days, for which he charged at the rate of ten shillings per day.

Besides this liberal expenditure, the Assembly also promised, in October, 1735, £100 per annum for the next three years, in addition to the standing allowance of like amount.

At their meeting at Commencement, 1736, the Trustees increased the charges for graduation to sixty shillings (thirty for "the public entertainment," and thirty for the diploma), instead of forty.

Sketches, Class of 1736

*Deodatus Woodbridge, A.M.	*1755
**Hobartus Estabrook*, A.M.	*1766
*Georgius McNish	*1779
*David Gardiner, A.M.	*1776
*Johannes Gardiner, A.M.	*1764
*Josias Dwight, A.M.	*1768
*David Welles, A.M.	*1763
*Isaacus Dickerman, A.M.	*1740
**Silas Leonard*, A.M. 1740	*1764
**Stephanus White*, A.M.	*1794
**Petrus Pratt*, A.M.	*1780
*Samuel Barker, A.M.	*1781
**Jonathan Ingersoll*, A.M.	*1778
*Jonathan Hall, A.M.	
**Nathan Birdseye*, A.M.	*1818
**Jared Harrison*, A.M.	*1770
**Richardus Caner*, A.M.	*1745
*Josephus Farnsworth, A.M.	*1804
**Timotheus Allen*, A.M.	*1806

TIMOTHY ALLEN, the eldest child of Timothy Allen, of that part of Norwich, Connecticut, which is now Newent Society, in Lisbon, and grandson of Samuel and Rebecca (Carey) Allen, of Bridgewater, Massachusetts, was born, August 31, 1715. His mother was Rachel, daughter of Joseph and Mary (Leffingwell) Bushnell, of Norwich. The parents removed to Scotland Parish in Windham, Connecticut, in 1728 or 9, and later to the adjoining town of Mansfield, where the father died in 1755.

While in College, Timothy Allen, Jr., came under the influence of David Ferris, the enthusiast who so powerfully affected James Davenport (Y. C. 1732).

He studied theology, and apparently began to preach without a regular license. Accordingly, in May, 1738, the Windham Association of Ministers summoned him to appear before them for examination; he furnished, however, at their next meeting (in August) satisfactory excuse for his conduct.

On the 10th of October, 1738, he was ordained by the New Haven Association pastor of the Congregational Church in the village of West Haven. His zeal in promoting the great revival, and in supporting the measures adopted in connection therewith, soon brought him under the censures of his ministerial brethren in charge of the churches of the County, and in May, 1742, he was arraigned before the Consociation, the principal article alleged against him being, that he had said "that the reading of the scriptures [without the concurring influence and operation of the spirit of God] will no more convert a sinner, than reading an old almanac." It was in vain that he now lamented the manner of his expression, and offered his confession for it; a council dismissed him, on May 27, and he removed immediately to New London, where early in July he had begun to preach in private houses to a congregation in sympathy with his advanced views.

In the ensuing summer he was put in charge of an institution located at New London, and supported by the "New Lights," known as "The Shepherd's Tent," an academy for educating young men to become exhorters and ministers. The majority of the Colony Legislature being of the "Old Light" school, their aid was invoked, and at the session in October, 1742, an Act was passed, "relating to, and for the better regulating Schools of Learning," which prohibited the establishment or maintenance of any private or unlicensed school, and thus drove the Shepherd's Tent across the border of the Colony into Rhode Island; it soon came to an end, and he removed again,—this time to Long Island, where he resided for several years, preaching without settlement. On the 31st of May, 1748, he appeared

before the New Haven Association and made "a full and satisfactory confession;" and was accordingly released from the censure under which he had been for six years.

This reinstatement was preparatory to his being received (in June, 1748) into fellowship by the Suffolk (Long Island) Presbytery. In October, 1748, he joined the New Brunswick Presbytery, and for three and a half years supplied the "New Side" Presbyterian Church of Maidenhead and Hopewell, of which his friend, the Rev. James Davenport (Y. C. 1732), was afterwards pastor. This arrangement was terminated at the close of May, 1752, and August he removed from Maidenhead (now Pennington) to New Providence (or Turkey), then a parish of the old town of Elizabeth, New Jersey. On the first of November, 1752, he began to preach to the Presbyterian Church in this parish, and was installed pastor, March 26, 1753. He was dismissed in 1756, probably on account of insufficient support.

He was next installed over the Congregational Church in Ashford, Windham County, Connecticut, on the 12th of October, 1757. In this position he manifested his old fervor and eloquence, mingled with something of his old imprudence and rashness, which latter qualities soon alienated many of his people. In attempting to meet his financial responsibilities, he became so involved by dealing in land that his creditors were able to imprison him. A council was called which dismissed him from his charge (January 13, 1764), though clearing him from all serious imputations. He then seems to have removed to Plainfield, Connecticut, where the preface to a volume published by him in 1765 is dated.

A period of twenty years now elapsed, in which he is lost sight of, except that he was preaching in Granville, Massachusetts, about 1782.

On June 15, 1785, he was installed over the Congregational Church in Chesterfield, Hampshire County, Massachusetts, and the provision for his support ceased May 1,

1794, when he was nearly 79 years of age,—though he preached for some Sabbaths afterwards, and was not formally dismissed till 1796.

He died in Chesterfield, January 12, 1806, aged 90½ years. According to his epitaph, he was "possessed of a strong mind, mighty in the Scriptures, a distinguished preacher of the gospel, a bright luminary of the church."

His first wife, Mary Bishop, by whom he had six children, died in 1757. On the 6th of October, 1772, he married Mary, third daughter of Joseph and Rebecca (Fuller) Allen, of Scotland Parish, in Windham, by whom he had one son. After her death he married widow Dorothy Reed (by birth Gallup), who died in 1804. Two or three of his daughters survived him. His estate amounted to only about $150, including 125 volumes of books.

He published :—

1. A Sermon [from Acts xx, 20] Preached at the Instalment of the Rev. Mr. Timothy Allen at Ashford, Oct. 12, 1757. By Himself. New-Haven, 1761. 8°, pp. 32. [*C. H. S.*

2. A Sermon [from Rom. vi, 23], (For Substance) as Delivered at the North-Parish, in Lebanon, June 22, 1760. New-London 1761. 16°, pp. 35. [*B. Ath.*

3. Answer to Pilate's Question, (What is Truth?) Providence, 1765. 8°, pp. 48. [*A. A. S. Andover Theol. Sem. B. Ath.*

This is a brief exposition of the Christian way of salvation; according to the Old Light theologians, it "abounds with Sandemanian errors, and the author is heretical in his notions of the Trinity, and has many other wild imaginations." (W. Hart, Brief Remarks, p. 37.)

4. The Main Point; or, Saving Faith Distinguished from Counterfeits: as delivered publickly in several Discourses [on James ii, 20]. Anno 1762. Prov., 1765. 8°, pp. 66.
[*A. C. A. Andover Theol. Sem.*

5. Salvation for All Men, Put out of all Dispute. Hartford [1783]. 8°, pp. 56. [*A. A. S. B. Ath. C. H. S. U. T. S.*

Against Universalism.

6. An Essay on Outward Christian Baptism. Northampton, 1788. 8°, pp. 48. [*A. C. A. C. H. S. U. T. S.*

7. A Sermon at the Dedication of a Meeting-House in Chesterfield. 1791?

8. Common Sense, in some free Remarks on the efficiency of a moral change.

AUTHORITIES.

Allen, Genealogy of the Allen and Witter Families, 109, 118. *Caulkins*, History of New London, 452–3, 456. *Chauncy*, Seasonable Thoughts on the State of Religion, 213–15. Congregational Quarterly, i, 266–7. Conn. Colonial Records, viii, 500. *Dutton*, Hist. Discourse at Ashford, 11–15. *Hale*, Hist. of 1st Presb. Church of Hopewell, 115. *William Hart*, Brief Remarks, 1769, 37. *Hatfield*, Hist. of Elizabeth. New Jersey, 574–76. *Holland*, Hist. of Western Massachusetts, ii, 186–7. *Larned*, Hist. of Windham County, i, 550; ii, 21, 26. *P. Robbins*, Plain Narrative, 24. *Tracy*, Great Awakening, 314–5, 368. *Trumbull*, Hist. of Conn., ii, 195–96. *Weaver*, Hist. of Ancient Windham, 34. *Webster*, Hist. of the Presbyterian Church in America, 583–85,

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SAMUEL BARKER was the son of Edward and Mary Barker, of Branford, Connecticut.

He studied theology, and was licensed to preach by the New Haven (East) Association of Ministers, September 25, 1739. He did not, however, follow his profession, but became a merchant in his native town. He represented Branford in nine or ten sessions of the General Assembly between 1758 and 1779. He was also town-clerk, from December, 1758, till his death, and Judge of Probate for the Guilford District for the last sixteen months of his life.

He died in Branford, September 21, 1781, leaving an estate valued at £2000.

He was married, April 12, 1744, by the Rev. Jonathan Merrick (Y. C. 1725), of North Branford, to Esther Barker, of Branford. She died before him; three sons and four daughters survived him,—one son being a graduate of this College in 1772.

NATHAN BIRDSEYE, son of Joseph, and grandson of John Birdseye, Jr., all of Stratford, Connecticut, was born in Stratford, August 19, 1714. His mother was Sarah, daughter of Ambrose Thompson, of Woodbury, Connecticut.

He resided at College after graduation, as one of the Dean's Scholars, and at the same time was engaged in the study of theology, so that he was licensed to preach by the New Haven Association of Ministers, May 31, 1737. He preached as a candidate in various places, and was finally recommended by the same Association to the parish of West Haven, in New Haven, in May, 1742, as a proper person for settlement; accordingly he was called by that church and society, and on his acceptance of the call was ordained their pastor on the 12th of the following October.

He resigned this charge in June, 1758, at the early age of 44, as the death of an only brother seemed to make it necessary for him to take charge of the family estate, and his own large family of twelve children could not be reared on his salary. He therefore removed to a farm which had belonged to his father, at "Oronoque," in the upper part of the town of Stratford, where he continued to reside for the rest of his unusually prolonged life, preaching occasionally.

He died, of old age, in Stratford, January 28, 1818, aged 103 years, 5 months, and 9 days, having been for some eleven or twelve years the oldest living graduate. He retained his faculties to a remarkable degree to his death, —sight and hearing being somewhat impaired. So far as is known, no other graduate of the College has ever reached an equally advanced age.

He married, in 1743, Dorothy, daughter of the Rev. Thomas Hawley (Harv. 1709), of Ridgefield, Connecticut, who died September 21, 1807, at the age of 88. They had six sons and six daughters, of whom nine survived their father. The last survivor of the family was the wife of the Rev. Payson Williston (Y. C. 1783). Two hundred and six descendants were living at the time of his death.

He is said by President Stiles, who was his intimate friend, to have had the principal hand in preparing a proposed edition of Watts' Psalms, for which Stiles wrote a preface in 1752; the book was never published.

AUTHORITIES.

Colton, Hist. Discourse at W. Haven, 24. *Dana*, Two Discourses (1801), 63. *Sprague*, Annals of the Amer. Pulpit, i, 436–40. *Pres. Stiles*, MS. Letters, v, 24.

RICHARD CANER, the son of Henry Caner, of New Haven, and half-brother of the Rev. Henry Caner (Y. C. 1724), was born in Boston, June 4, 1717. His mother was Abigail, widow of Jonathan Cutler.

A churchman by birth, he became as early as 1738 a lay-reader to the Episcopalians in Norwalk, Connecticut, and in 1739 was appointed by the Society for the Propagation of the Gospel their schoolmaster in Fairfield (where his half-brother was the clergyman), with an annual salary of £10. In 1741 he was advanced to the position of assistant to his brother, his stipend being doubled; and in October of the same year he was sent to England for orders, with the prospect of settling in Norwalk.

His purpose was accomplished, and he arrived at Norwalk on his return, in June, 1742. Three years later he was transferred by the Venerable Society from the flourishing parish of Norwalk to St. Andrew's Church, on Staten Island; he left Norwalk accordingly in October, 1745, but had only just established himself in his new location, when he was taken with the small-pox, of which he died, in New York City, December 14, 1745, at the age of 28½ years.

A daughter of his is mentioned in her grandmother Caner's will in 1763.

AUTHORITIES.

Beardsley, Hist. of the Episc. Church in Conn., i, 130, 138–9; and Life of S. Johnson, 105–7. Churchman's Magazine, iii, 466–7. Documentary Hist. of Prot. Episc. Church in Conn., i, 238. *Perry*, Hist. of the Church in Mass., 410.

ISAAC DICKERMAN, the third son and fourth child of Ensign (afterwards Captain) Isaac Dickerman (long one of the representatives of New Haven in the General Assembly), and grandson of Abram and Mary (Cooper) Dickerman, was born in New Haven, January 31, 1714–15. His mother was Mary, daughter of Jonathan and Ruth (Peck) Atwater, of New Haven.

We only know of him further, that in the autumn after his graduation he was employed as teacher in the Hopkins Grammar School of his native town, that he received his second degree, in 1739, and is starred in the Triennial Catalogue of 1742; he is reported to have died in New Haven in 1740. He was probably unmarried.

JOSIAH DWIGHT, the second son and sixth child of Captain Henry Dwight, of Hatfield, and grandson of Captain Timothy and Anna (Flint) Dwight, of Dedham, Massachusetts, was born in Hatfield, October 23, 1715. He was thus a first cousin of the grandfather of President Dwight. His mother was Lydia, daughter of Captain Joseph and Lydia (Marshall) Hawley, of Northampton, Massachusetts, and aunt of the patriot Joseph Hawley (Y. C. 1742).

He became a merchant in Westfield, and later in Springfield, Massachusetts, and was also engaged in the manufacture of potash and in the management of an iron foundry. He was, it is said, the richest man in the old County of Hampshire at the time of his death. He attained the rank of Lieutenant-Colonel in the Militia, and was from January, 1750, until his death a Judge of the County Court of Common Pleas.

He died in Springfield, September 28, 1768, at the age of 53. His estate was inventoried at £9458.

He married, in 1741 (published September 5), being then of Westfield, Sarah, daughter of Colonel William and Catha-

rine (Brewer) Pynchon, of Springfield; and after her death, without children (on the 4th of August, 1755, at the age of 34), he married, October 17, 1757, Elizabeth, daughter of Colonel Buckminster, of Brookfield, Massachusetts. She died March 10, 1798, in her 67th year. Her children were two sons and three daughters. The sons were graduated at Harvard, in 1778 and 1786, and the two daughters who lived to maturity were married respectively to Abel Whitney (Harv. 1773) and John Hooker (Y. C. 1782).

AUTHORITIES.

Dwight, Dwight Family, ii, 624, 828. *more*, Massachusetts Civil List, 92. *Goodwin*, Genealogical Notes, 43. *Whit-*

HOBART ESTABROOK, younger son of the Rev. Samuel Estabrook (Harv. 1696), of Canterbury, Connecticut, and grandson of the Rev. Joseph Estabrook (Harv. 1664), of Concord, Massachusetts, was born in Canterbury, December 17, 1716. His mother was Rebecca, daughter of the Rev. Nehemiah Hobart (Harv. 1667), of Cambridge Village, now Newton, Massachusetts. His father died in June, 1727, and his mother six months later; by the former's will this son was to be sent to College.

He studied theology, and was licensed to preach by the Windham County Association of Ministers, May 16, 1738. We hear of him as preaching in Hadley, Massachusetts, in 1739; in Salisbury, Connecticut, during the summer of 1742; and in 1743 in Mansfield, Connecticut, where he declined an invitation to settle, which was not entirely unanimous. He finally accepted a call to the church in Millington, an ecclesiastical society in the eastern part of the town of East Haddam, Connecticut, where he was ordained, November 20, 1745. He died there, in office, January 28, 1766, at the age of 49. Dr, D. D. Field, writing nearly fifty years after, says of him: "He was a steady,

judicious, and faithful minister, and is remembered with respect and affection by his people."

He married, September 12, 1743, his cousin, Sarah, eldest daughter of the Rev. Eleazar Williams (Harv. 1708) and Mary (Hobart) Williams, of Mansfield, Connecticut, who died June 25, 1746, aged 31 years. He next married Jerusha, ninth child and youngest daughter of the Rev. Isaac Chauncy (Harv. 1693), of Hadley. She was born September 7, 1714, and died in June, 1776. Two daughters by his first wife died young. By his second wife he had three sons and one daughter, the wife of the Rev. Robert Robbins (Y. C. 1760).

AUTHORITIES.

Field, Hist. of Haddam and East-Haddam, 35. *Fowler*, Chauncey Memorials, 299. *Judd*, Hist. of Hadley, 328. *Larned*, Hist. of Windham Co., i, 290.

JOSEPH FARNSWORTH was the son of Joseph and Mary Farnsworth, of Hartford, Connecticut, and the grandson of Samuel and Mary (Moses) Farnsworth, of Dorchester, Massachusetts, and Windsor, Connecticut.

He studied medicine, and settled as a physician in Wethersfield, Connecticut. He served in an official capacity in the expedition against Cape Breton, in 1745.

About 1790 he removed to Fairfax, Franklin County, Vermont, where he died, early in July, 1804, at the age of 90. He married, in October, 1741, Mary Blinn, of Wethersfield, who bore him two daughters and four sons. She was born September 23, 1718, the second daughter of Deliverance and Mary (Stillman) Blinn. After her death he married Honour, elder daughter of Daniel and Mary (Howard) Williams, of Wethersfield, born November 28, 1726.

AUTHORITIES.

N. E. Hist. and Genealogical Register, xvi, 19; xvii, 264; xx, 206.

DAVID GARDINER, the fourth son of David Gardiner, who was the fourth proprietor (from 1738 to 1751) of Gardiner's Island, a part of the town of East Hampton, Long Island, was born on the former Island, June 3, 1718. His mother was Rachel, daughter of Abraham and Joanna (Hedges) Schellinger, of East Hampton. He was a nephew of John Gardiner (Y. C. 1711).

While still resident at the family homestead he married, March 29, 1741, his cousin Elizabeth, daughter of the late Captain Samuel Gardiner, of East Hampton. He subsequently became a merchant in New London, Connecticut, where he died on the 17th of January, 1776, and was buried. His wife died October 13, 1772, in her 51st year. They had issue, four sons and three daughters.

AUTHORITIES.

Caulkins, Hist. of N. London, 670. 55. Heraldic Journal, iii, 81.
Hedges, Address at East-Hampton, 1849,

JOHN GARDINER, the eldest son of David Gardiner (the fourth proprietor of Gardiner's Island), and a brother of the foregoing graduate, was born on Gardiner's Island, June 7 [or 9], 1714.

By his father's death, in 1751, he inherited the entailed estate of Gardiner's Island, which remained his home through life. He died there, May 19, 1764, at the age of 50, and is there buried.

He married, May 26, 1737, Elizabeth, daughter of Matthew Mulford, of East Hampton, Long Island, who died October 21, 1754, at the age of 40. By her he had seven children, the eldest son being graduated here in 1759. One daughter married the Rev. Elijah Blague (Y. C. 1750), and subsequently the Rev. Stephen Johnson (Y. C. 1743).

He married secondly, November 21, 1755, Deborah,

daughter of Samuel and Deborah (Crow) Lothrop, of Norwich, Connecticut, and widow of the Rev. Ephraim Avery (Harv. 1731), of Brooklyn, in Pomfret, Connecticut, and mother of John and Ephraim Avery, who were graduated here in 1761. By her he had one daughter and one son.

After Mr. Gardiner's death she was married, June 3, 1767, to General Israel Putnam, and died, late in 1777, at his headquarters in the Highlands, aged 60 years.

AUTHORITIES.

Gardiner, Chronicles of Easthampton. 55. *Hedges*, Address at East-Hampton, 1849, 56–57. Heraldic Journal, iii, 81. *Huntington*, Lathrop Family Memoir, 76. *Thompson*, Hist. of L. I., 2d ed., ii, 379.

JONATHAN HALL was the youngest son of Richard Hall, who removed from Middletown to New Haven, about 1702, and died in New Haven in 1726. His mother was Hannah, daughter of Captain John and Mary (Alsop) Miles, of New Haven.

The next record of him is in 1743; in February and September of that year he gives deeds of land in New Haven, describing himself as of that town; while in July of the same year, in a similar conveyance, he describes himself as of Norwalk, Connecticut, where his sister, the wife of Thomas Fitch (Y. C. 1721), resided. He married, in Norwalk, Isabel, daughter of Captain Samuel and Isabel (Haynes) Hanford, of that town. In November, 1749, they were living in New Haven, but she died within the next seven months.

His name is first starred in the Triennial Catalogue of 1766.

JARED HARRISON, son of Samuel Harrison, one of the first settlers in the parish of North Branford, Connecticut, and grandson of Ensign Thomas and Elizabeth (Stent) Harrison, of Branford, was born in North Branford, May 31, 1716. His mother was Elizabeth, youngest daughter of James and Bethiah (Boykin) Denison, of East Haven.

He studied theology, and was licensed to preach by the New Haven Association of Ministers, September 25, 1739. We first hear of his preaching as a candidate in the new town of Cornwall, Connecticut, in the spring of 1740; he did not receive a call to settle.

In October, 1740, the northern part of the North Society of Saybrook, Connecticut, was set off into a distinct Ecclesiastical Society by the name of Chester; and in May, 1742, the parish was authorized to form a church. Of this church Mr. Harrison, who had already preached to the people for a considerable time, was ordained at its organization, September 15, 1742, the first pastor.

In the early part of 1751, he was "removed by a council" from his office, according to a statement by the Rev. William Hart (Y. C. 1732), of the First Church in Saybrook, in a letter to the Rev. Benjamin Trumbull in 1769; it is supposed that intemperance was the cause.

He later returned to his native parish, where he died in 1770. Letters of administration were taken out on his estate (which proved to be insolvent) by his brother, October 4, 1770. His death is said to have been the result of an accident, in which his leg was broken.

His wife was a daughter of Abraham and Abigail (Wolcott) Waterhouse, or Watrous, of Chester; by her he had three sons, at least two of whom left descendants, and two daughters.

AUTHORITIES.

Field, Statist. Account of Middlesex Co., 98, 138. *Gold*, Hist. of Cornwall, 46. Hist. of Middlesex Co., 1884, 474.

JONATHAN INGERSOLL, the eldest child of Jonathan Ingersoll, of Milford, Connecticut, and a grandson of John and Mary (Hunt) Ingersoll, of Westfield, Massachusetts, was probably born in 1714. His mother was Sarah, widow of Daniel Miles, of New Haven. Jared Ingersoll (Y. C. 1742) was his brother.

He studied theology, and while residing in Newark, New Jersey, was licensed to preach, February 15, 1738, by the Presbytery of New Brunswick, at Elizabethtown.

He was ordained pastor of the Church in Ridgefield, Connecticut, August 8, 1739, and served in that office for the rest of his life, a period of nearly forty years. The quiet round of his duties was only interrupted by his absence, during the summer of the year 1758, when he was employed as Chaplain to the Connecticut troops in the French war.

He died in Ridgefield, of an apoplectic fit, October 2, 1778, in the 65th year of his age.

He married, November 10, 1740, Dorcas, daughter of the late Rev. Joseph Moss, of Derby, Connecticut, her mother being now the wife of the Rev. Samuel Cooke (Y. C. 1705); she died September 29, 1811, in her 86th year. All but one of their ten children (seven daughters and three sons) survived their father. The eldest daughter married Seth Lee (Y. C. 1759), and the eldest son was graduated at this College in 1766, and became the Lieutenant-Governor of the State, and a progenitor of other distinguished graduates.

He published:

A Sermon [from 1 Cor. vii, 17] Preached before the General Assembly of the Colony of Connecticut, on the Day of the Anniversary Election, May 14, 1761. New-London, 1761. 16°, pp. 46.
[*A. A. S. C. H. S. U. T. S. Y. C.*

AUTHORITIES.

Chapman, Trowbridge Family, 36. *Ier*, History of Ridgefield, 93–96. *Goodwin*, Genealogical Notes, 124. *Tel-*

SILAS LEONARD was a son of Judge Stephen Leonard, of Taunton, Massachusetts, and grandson of Captain James and Lydia (Gulliver) Leonard.

He was one of the scholars on Dean Berkeley's foundation after his graduation, and probably at the same time pursued theological studies.

In 1738 he was ordained by the Presbytery of East Jersey, as pastor of the Presbyterian Church in Goshen, Orange County, New York, where he remained until his death. He sympathized in the revival measures of Whitefield, but his career is not clearly defined in any of the printed records of the period. He appears to have been very negligent of his obligations as a member of Presbytery, and was repeatedly expostulated with for this laxity.

He died in the spring of 1764 (probably during April); and in his will (dated March 27) calls himself of Newburgh. His wife Elizabeth survived him, with five sons and six or seven daughters.

AUTHORITIES.

Mass. Hist. Soc. Collections, iii, 174. N. E. Hist. and Geneal. Register, v, 415. Records of the Presb. Chh., 1706–88, 307, 314, 323, 334. *Webster*, Hist. of the Presb. Chh. in America, 458.

GEORGE MCNISH was the only child of the Rev. George McNish, a Scotchman, who was settled over the Presbyterian Church in Jamaica, Long Island, from 1711 till his death in 1723. His mother was a daughter of Joseph Smith, of Jamaica.

He studied theology, and was licensed to preach, but never ordained. He married Mary Fitch in 1738, and at first lived in New Hanover, Burlington County, New Jersey; but having inherited from his father a large tract (about one thousand acres) of land in Walkill, a township

of Orange County, New York, he early settled on this estate. After the death of the Rev. Samuel Pomeroy (Y. C. 1705), June 30, 1744, he was invited to succeed him in the pastorate of the Presbyterian Church in Newtown, the parish adjoining his boyhood's home. He preached there for about two years, but declined the call to settle. He died in Walkill, in 1779, at the age of 65.

AUTHORITIES.

Macdonald, Hist. of the Presb. Chh., Jamaica, 146. *Riker*, Annals of Newtown, 228. *Webster*, Hist. of the Presb. Chh. in America, 322.

PETER PRATT, fourth child and eldest son of Peter and Mehitabel (Watrous) Pratt, was born July 19, 1716. His grandfather was the Peter Pratt of New London, Connecticut, who published in 1725 a recantation of his Quaker and Rogerene beliefs; and his father was an attorney-at-law, of New London, and at the head of his profession at the time of his death, in November, 1730.

The graduate studied theology, and was licensed to preach by the Windham Association, August 28, 1739, being then of Lebanon, Connecticut. In January, 1740, the inhabitants of the new township in northwestern Connecticut, just incorporated by the name of Sharon, voted to give him a trial for the ministry; and after thirteen weeks' experience of his gifts they invited him, on the 14th of March, to settle as their pastor. He accepted the invitation, and was ordained there, April 30, 1740. He soon fell into gross intemperance, and in consequence the town refused, as early as January, 1746, to carry out their agreement for his support. The Consociation of New Haven County Churches was called upon, at its meeting at Watertown October 13, 1747, to try him on specific charges of misconduct, and he was then dismissed from his parish and silenced. He continued for a time to reside in Sharon,

having become a large landholder by virtue of his position as the first minister of the town. When the Court of Probate for the district of Sharon was established, in 1755, he was appointed clerk; but he soon after returned to Lebanon, where he is said to have died in 1780, at the age of 64. In 1770 he was teaching in Greenwich, Connecticut.

He married, July 6, 1741, Mary, third daughter of Jonathan and Hannah (Avery) Metcalf, of Lebanon. She was born, April 17, 1711, and died in Sharon, December 10, 1755. He left one son, who lived in Sharon.

AUTHORITIES.

Goodwin, Genealogical Notes, 159. *McLaughlin*, Discourse at Sharon, 1864, 4–8. New-England Weekly Journal, May 27, 1740. Pratt Family, 334. *Sedgwick*, Hist. of Sharon, 2d ed., 24–29, 38–41.

DAVID WELLES, eldest son of Samuel and Mary (Judson) Welles, and grandson of Samuel and Abigail (Welles) Welles, of Stratford, Connecticut, was baptized July 20, 1718. He resided in Stratford, and died there late in 1763, at the age of 45.

AUTHORITIES.

Goodwin, Genealogical Notes, 254.

STEPHEN WHITE, the eldest son of Captain John White, and grandson of Daniel and Susannah (Mould) White, was born in that part of Middletown which is now Cromwell, Connecticut, June 8, 1718. His mother was Susannah, daughter of the Hon. John Alling, of New Haven, Treasurer of the Collegiate School from 1702 till 1717.

In 1720 his parents removed to New Haven. Here he studied theology after graduation, and was licensed to preach

by the New Haven County Association of Ministers, September 25, 1739. In May, 1740, he was recommended by the Windham Association as a candidate to the 1st Church and Society in Windham, whose last pastor, Thomas Clap, had been in the preceding month inducted into the rectorship of the College. Mr. White was invited to settle in Windham, August 20, 1740, the pecuniary inducements being £300 settlement, with £100 annual salary and the use of the parsonage lot of about 80 acres. He accepted the call, and was ordained on the 24th of December following. He continued in the charge of this church until his death, in Windham, January 9, 1794, in his 76th year. His estate was valued at £1288.

He married, September 2, 1741, Mary, daughter of Colonel Thomas Dyer, a leading citizen of Windham, and sister of the Hon. Eliphalet Dyer (Y. C. 1740). She was born, January 31, 1719, and died May 27, 1802. They had thirteen children, of whom one son was graduated here in 1774; another son was the father of Henry White (Y. C. 1821); one daughter married Vine Elderkin (Y. C. 1763); another married Stephen W. Hubbard (Y. C. 1766), and a third married Dr. John Barker (Y. C. 1777).

The people of Windham had been restive under Mr. Clap's severity of discipline; and in Mr. White they selected one of the opposite temperament,—of great mildness and gentleness, but perhaps deficient in administrative capacity. His successor testifies that he "lived and died respected and esteemed by those people whose approbation was worth possessing." He was a "New Light" in his theological affiliations.

He published:—

1. Civil Rulers Gods by Office, and the Duties of such Considered and Enforced. A Sermon [from Ps. lxxxii, 1] Preached before the General Assembly of the Colony of Connecticut, on the Day of their Anniversary Election, May 12, 1763. New-London, 1763. 16°, pp. 39. [*A. A. S. C. H. S. U. T. S. Y. C.*

2. Death dissolves the nearest and dearest Relations, and the

closest Connexions between Men. A Sermon [from Ps. lxxxviii, 18], occasioned by the much lamented Death of Col. Joseph Trumbull. Hartford, 1779. 8°, pp. 17.

[*C. H. S., imperfect. U. T. S., imperfect. Y. C.*

AUTHORITIES.

Chapman, Coit Genealogy, 88. *Kellogg*, Memorials of John White and his Descendants, 89. *Larned*, Hist. of Windham Co., i, 285–6; ii, 225. *Tyler*, Historical Discourse at Windham, 14–19. *Waterman*, Century Sermon, 30–34.

DIODATE or DEODAT WOODBRIDGE, the third son and fourth child of the Rev. Samuel Woodbridge (Harv. 1701), of East Hartford, then a parish of Hartford, Connecticut, was probably born in 1716. His mother was Mabel, daughter of Daniel Russell, of Charlestown, Massachusetts, and widow of the Rev. John Hubbard, of Jamaica, Long Island; he was thus the half-brother of Daniel Hubbard (Y. C. 1727).

He studied medicine, and at first resided in his native town. In 1744 he bought land in Great Barrington, Massachusetts, and was the first resident physician there; in the same year, however, or the next, he appears to have returned to Hartford, but by the end of 1746 removed to Lewes, Sussex County, Delaware. He is said to have lived, later, in Salem, in Cumberland County, New Jersey, and to have died in 1755, at the age of 39.

He left a widow, Mary, by whom he had four children. She died, November 26, 1813, aged 87 years, at the house of her son, the Rev. Samuel Woodbridge, of Fayette County, in southwestern Pennsylvania.

AUTHORITIES.

Mitchell, Woodbridge Record, 42. N. E. Hist. and Geneal. Register, xxxii, 296. *Taylor*, Hist. of Great Barrington, 132.

Annals, 1736–37

At the annual meeting at Commencement, 1737, a Standing Committee of five was created, to provide for filling the office of Tutor, in case it should become vacant during the year; this proved the origin of the "Prudential Committee," which has been of great importance in the modern administration of the College. At the same meeting James Lockwood was elected Tutor; and the annual charge for tuition (fifty shillings since 1727) was raised to sixty shillings.

On the same occasion the honorary degree of Master of Arts was conferred on the Rev. John Graham, a Scotchman, educated at the University of Glasgow, who had been for the past four years pastor of the Second Church in Woodbury, now in Southbury, Connecticut; he had already distinguished himself by publications in the controversies with the Episcopalians, and his eldest son was a member of the College.

Sketches, Class of 1737

*Johannes Still Winthrop, A.M.	*1776
*Philippus Livingston, A.M., e Congr.	*1778
*Christophorus Christophers, A.M.	*1775
*Thomas Adams, A.M.	*1753
**Eli Colton*, A.M.	*1756
*Nathanael Hill, A.M.	*1771
*Jacobus Cuyler	
*Nathan Bulkley, A.M.	*1793
**Robertus Silliman*, A.M.	*1781
*Timotheus Judd, A.M. 1761	*1796
*Nicolaus Hallam, A.M.	*1770
*Darius Sessions, A.M., Colon. Ins. Rhod. Vice-Gubernator	*1809
*Rice Hall	*1752
**Timotheus Johnes*, A.M. 1744, S.T.D. 1783	*1794
*Ephraimus Strong, A.M.	*1802
*Johannes Chapman	
*Simon Rhodes, A.M. 1755	*1784
**Gideon Mills*, A.M.	*1772
**Johannes Norton*, A.M	*1778
**Marcus Leavenworth*, A.M.	*1797
**Hezekias Watkins*, A.M.	*1765
*Moses Halladay	*1740
*Samuel Steel, A.M. Harv. 1743	*1779
**Barzillai Dean*, A.M.	*1746

THOMAS ADAMS, third and youngest son of the Rev. Eliphalet Adams (Harv. 1694) and Lydia (Pygan) Adams, of New London, Connecticut, was baptized January 4, 1715–16. His elder brother was graduated here in 1730.

He studied medicine with Colonel John Bulkley (Y. C. 1726), of Colchester, who in October, 1738, married his only sister.

He settled in East Haddam, Connecticut, as a physician; but died, after a brief illness, at the age of 37, in September [7 or 20], 1753.

He married, May 16, 1744, Sarah, second daughter of the Rev. Stephen Hosmer (Harv. 1699) and Sarah (Long) Hosmer. She was born, September 8, 1713, and died, September 30, 1751; their four children all died young.

He next married, in the year of his death, Sarah, youngest daughter of the Rev. John Hart (Y. C. 1703), of East Guilford, and widow of Henry Hill, of Guilford. She afterwards married the Rev. Amos Fowler (Y. C. 1753), of Guilford, and died, January 20, 1789, in her 63d year.

AUTHORITIES.

Caulkins, Hist. of N. London, 486. Hart Genealogy, 379. Hosmer Genealogy, 8. Mass. Hist. Soc. Collections, 4th Series, i, 46, 51. N. E. Hist. and Geneal. Register, xii, 43.

NATHAN BULKLEY, son of Joseph and Esther Bulkley, and grandson of Joseph and Martha (Beers) Bulkley, all of Fairfield, Connecticut, and great-nephew of Gershom Bulkley (Harv. 1655), a conspicuous character in Connecticut history, was born in Fairfield, January 16, 1717–18.

He remained in his native town, and was prominent in all public affairs. For thirty-two consecutive years he was town-clerk. He also represented the town in the General Assembly, in October, 1765. He was a deacon in the Congregational Church, from 1768 until his death.

He died in Fairfield, April 6, 1793, in his 76th year.

He married, April 15, 1756, Sarah, daughter of Joseph Perry, of Fairfield. She was born, January 30, 1727, and died, December 27, 1798. Of their four children only two daughters survived.

AUTHORITIES.

Chapman, Bulkeley Genealogy, 50. *Perry*, Old Burying Ground of Fairfield, 183.

JOHN CHAPMAN, the fourth child and eldest son of John Chapman, Jr., and Sarah (Carrier) Chapman, was born in Colchester, Connecticut, January 10, 1714–15.

He lived in Colchester, where he married Bethiah Chapman, April 10, 1740. Their children, three daughters and four sons, were born there, 1743–54. His name is first starred in the Triennial Catalogue of 1799.

AUTHORITIES.

Chapman Family, 269, 273. *Taintor*, Extracts from Colchester Records, 88, 109.

CHRISTOPHER CHRISTOPHERS, third child and eldest surviving son of the Hon. Christopher Christophers (Harv. 1702), Judge of the New London County Court, and grandson of Richard and Lucretia (Bradlee) Christophers, was born in New London, Connecticut, October 10, 1717. His mother was Sarah, daughter of Captain John and Sarah (Rutherford) Prout, of New Haven.

He was a merchant in New London, and for some time Sheriff of the County. He sympathized heartily with the revival measures which stirred the country soon after his graduation; and in April, 1743, he was arrested and fined for participation in the famous burning of heretical books and vain apparel, instigated by the fanatical James Davenport (Y. C. 1732).

He died in New London, October 25, 1775, at the age of 58 years and four days.

He married, January 7, 1744, Elizabeth, only child of Fitz John and Mary (Mansfield) Allen, or Allyn, of New Haven.

AUTHORITIES.

Caulkins, Hist. of N. Lond., 452, 456–7. *Savage*, Geneal. Dict. of N. E., i, 383; iv, 678.

ELI COLTON, the eldest child of the Rev. Benjamin Colton (Y. C. 1710) and Ruth (Taylor) Colton, was born in West Hartford, Connecticut, August 8, 1716.

He studied theology, and after preaching for some time (probably from December, 1740) to the northwest society in Simsbury, now the town of Granby, Connecticut, was called to settle as their first pastor in the early summer of 1741. He was, however, not ordained, but after continuing in that hope, left them in November, 1742, the Society not having fulfilled their money-contract with him.

He next appears in Stafford, Connecticut, where he preached for some time before his settlement as pastor, to which office he was called September 14, 1744; Hartford North Association, which had licensed him to preach, approved on October 22d of that year his call to settle.

He died in office, of the small-pox, June 8, 1756, in his 40th year.

He married, May 4, 1741, Eunice Smith, of Simsbury, by whom he had four sons and one daughter.

Letters of administration on his estate (inventoried at £248) were taken out by his widow Eunice, in September, 1756; by June, 1759, she was married to Joseph Higley.

AUTHORITIES.

Cothren, Hist. of Woodbury, ii, 1479. *Hinman*, Early Puritan Settlers in Conn., 681. MS. letters of Isaac Pinney, 1770, and of Dr. Sam'l Willard, 1814, to Rev. Benj. Trumbull. N. E. Hist. and Geneal. Register, xxii, 194. *Trumbull*, Hist. of Conn., ii, 532.

JAMES CUYLER was undoubtedly a member of the old Dutch family of that name in the Province of New York.

He did not take his second degree, (though his name was printed on the list of candidates on the *Quæstiones* issued shortly before Commencement in 1740), and his name is starred in the Triennial Catalogue of 1742.

BARZILLAI DEAN, son of John and Lydia (Thacher) Dean, of Groton, Connecticut, and grandson of James and Sarah (Tisdale) Dean, of Stonington, Connecticut, was born in Groton, December 28, 1714. He was an uncle of the Hon. Silas Deane (Y. C. 1758).

He was a Congregationalist by birth and early education, but while yet in College (August, 1735) became a communicant in the Church of England, at Stratford. He served after graduation as lay-reader to the Episcopalians in Hebron, and later to those in New Milford.

He was sent to England in 1745, and is said to have received ordination from the Bishop of London (Edmund Gibson) on the 21st of November in that year. He received at the same time a commission from the Society for the Propagation of the Gospel, as itinerant missionary for Derby and Waterbury, Connecticut, and the contiguous towns.

He left very soon in a vessel bound for New England, which was never again heard of; his death is supposed, therefore, to have occurred early in 1746.

He married Mary Browne, at Stratford, Connecticut, October 5, 1738. She survived him, with two daughters; and she appears to have subsequently married Samuel Cole (Y. C. 1731).

AUTHORITIES.

Church Documents of Conn., i, 184, 187–8, 223, 226, 245. N. E. Hist. and Geneal. Register, iii, 382. *Orcutt*, Hist. of New Milford, 159, 165. Soc'y. for Propagating the Gospel, Abstracts for 1745–6 and 1746–7.

RICE HALL, sixth son of Deacon John Hall, and grandson of John and Mary (Parker) Hall, was born in Wallingford, Connecticut, December 26, 1718. His mother was Elizabeth, daughter of Nathaniel and Sarah (Lathrop) Royce, or Rice, of Wallingford.

He is said by the historian of Wallingford to have died on the 29th of May, 1752, in his 34th year.

AUTHORITIES.

Davis, Hist. of Wallingford, 756. Hall Family Records, 90.

MOSES HALLADAY did not take his second degree in 1740. His name is first starred on the Triennial Catalogue of 1757. Nothing else is known of him.

NICHOLAS HALLAM, fourth child and second son of Edward Hallam, and grandson of Nicholas and Sarah (Pygan) Hallam, was born in New London, Connecticut, April 6, 1718. His mother was Grace, daughter of George Denison (Harv. 1693), of New London.

He taught the Grammar School at home, during or immediately after his College course, and he was afterwards engaged in mercantile enterprise and in ship-building there. He died in New London, May 9, 1770, aged 52 years.

He married, January 21, 1747–8, Elizabeth, daughter of Captain Jonathan Latimer, of New London, by whom he had five daughters and four sons. She survived her husband. The Rev. Dr. Robert A. Hallam (Y. C. 1827) was a great-grandson.

AUTHORITIES.

Caulkins, Hist. of New London, 335, 359, 399.

NATHANIEL HILL was the third son and fourth child of Colonel Samuel Hill, of Guilford, Connecticut, and grandson of John and Thankful Hill, of the same town, where he was born, March 10, 1715–16. His mother was Huldah, daughter of Samuel Ruggles, of Roxbury, Massachusetts, and sister of the Rev. Thomas Ruggles, Senior, minister of Guilford.

He settled in his native place, where he married, Novembet 30, 1748, Anna, daughter of Charles Caldwell, of the same town. He did not follow a profession, but was occupied with many public duties. Thus, he was from 1752 till his death Town Clerk, also from 1762 a Justice of the Peace, and from September, 1765, Judge of the Guilford Probate District. He was also a member of the General Assembly in nineteen sessions between 1761 and 1771.

He died in Guilford, November 16, 1771, in his 56th year. The inventory of his estate amounts to £1566; among other items it includes about fifty volumes of books. His widow died April 25, 1800. They had several children.

AUTHORITIES.

R. D. Smyth, Hist. of Guilford, 127, 144-45, 169-71, 182.

TIMOTHY JOHNES was born in Southampton, Long Island, May 24, 1717. His great-grandfather, Edward Johnes, emigrated to Massachusetts with Winthrop in 1631, and settled in Southampton twelve years later. The grandfather of Timothy was Samuel, and his father Deacon Samuel, both prominent inhabitants of Southampton. His mother was Esther, daughter of Captain Thomas and Elizabeth (Cook) Stephens, of the same town.

He seems to have studied theology with the Rev. Ebenezer White (Harv. 1692), of Bridgehampton, a village

in Southampton, preparatory to his license to preach by the Presbytery of New York; and he had probably had considerable employment elsewhere, before he visited Morristown, New Jersey, in the middle of August, 1742. After six Sabbaths' trial there, he proved so acceptable that he brought his family (a wife and two children) from Long Island and prepared for a permanent residence. He was ordained by the New York Presbytery on the 9th of February following,—a church being gathered at the same time.

He continued in office until his death, from dysentery, after a tedious illness, in Morristown, September 17, 1794, at the age of 77. On account of his growing infirmities a colleague had been settled in January, 1791.

His successor, the Rev. Albert Barnes, writing in 1828, says:—

> "He was a man of respectable literary attainments; but he was rather distinguished for his fidelity as a pastor. As a preacher he is said to have been clear, plain, practical and persuasive. . . Few men have ever been more successful as ministers of the Gospel."

He was a warm friend to revivals of religion, and several extensive revivals occurred in connection with his labors; 424 persons were added to his church, on the profession of their faith, during his ministry. He was named a Trustee of the College of New Jersey at its incorporation (1748), and so continued until his resignation in 1788. Yale College recognized his worth by conferring on him the degree of Doctor of Divinity in 1783.

He published nothing; his sermons were mainly extemporaneous from brief notes; the notes of one sermon have been published since his death, as a specimen of his style, in "The Record" (for October, 1880), a publication by the Church in Morristown.

The wife of his youth, Elizabeth, daughter of Job Sayre, of Southampton, died in Morristown, September 19, 1748, in her 31st year, leaving three sons and two daughters, of whom only one son and one daughter survived their father. He

next married, November 15, 1749, Mrs. Kezia Ludlow, of Jamaica, Long Island (by birth an Oldfield), who survived him, dying in Morristown, November 2, 1794, in her 79th year. The son and daughter by this marriage also survived him.

An interesting incident in his personal history is that, while the American army was encamped near Morristown, in the winter of 1777, he welcomed General Washington, though not a Presbyterian, to the communion-table. Tradition also preserves the account of his great usefulness to the sick who were in hospital at Morristown during this encampment.

An obituary notice in the public prints at the time of his death concludes thus :—

"The virtues which shone most conspicuously in his character were humility, honesty, meekness, prudence, kindness, patience, and a peaceable disposition. He discharged the duties of both private and public life with distinguished propriety and great usefulness."

AUTHORITIES.

Barber and Howe, Hist. Collections of N. J., 397. MSS. from his descendant, Edward R. Johnes. Record of the 1st Presbyterian Church, Morristown, *passim*. Southampton Records, iii, 404–5. *Sprague*, Annals of the Amer. Pulpit, iii, 16. *Webster*, Hist. of the Presbyterian Church, 481.

TIMOTHY JUDD, the eldest child of Captain William Judd, and grandson of Deacon Thomas and Sarah Judd, of Waterbury, Connecticut, was born in Kensington Parish (now Berlin), a part of Farmington, Connecticut, December 28, 1713. His mother was Mary, daughter of Stephen and Sarah (Wadsworth) Root, of Farmington. While he was still very young, his parents removed to Waterbury, settling finally in that part which is now Watertown. A younger brother was graduated in 1741.

He studied divinity, and was licensed to preach by the New Haven Association of Ministers, May 29, 1739. He was recommended as a candidate for settlement to the Society in what is now Granby, Connecticut, by the Hartford North Association, in June, 1743.

He settled in Westbury Parish, now Watertown, and married, March 29, 1744, Mary, daughter of Thomas Clark, of Waterbury, who died on the 8th of the following November. He served as deputy to the General Assembly at 21 sessions between 1746 and 1773, and as early as 1764 held a commission as Justice of the Peace. In 1757 he was made Captain of the militia. He also served for many years as selectman of the town.

He married, secondly, October 9, 1749, Milicent, widow of John Southmayd, Jr., of Waterbury, and daughter of Samuel Gaylord, of Middletown. She died March 26, 1763, at the age of 43; and he next married, August 8, 1764, Ann, widow of Deacon Benjamin Sedgwick, of Cornwall, Connecticut, daughter of John Thompson, of Wallingford, Connecticut, and the mother of the Hon. Theodore Sedgwick (Y. C. 1765); the marriage proved unhappy, and they separated. He next married, June 6, 1780, Mary, widow of Samuel Foote, of Watertown, and daughter of John Lyon, of Haddam, Connecticut. She died in October, 1782, and he married for a fifth wife a widow Clason, of Stamford, Connecticut. His children were three daughters and three sons, all by the second marriage.

His last years were spent in the family of his eldest son, in Northfield, then a parish of Litchfield, Connecticut, where he died, January 23, 1796, at the age of 82.

AUTHORITIES.

Bronson, Hist. of Waterbury, 188, 508–10, 571. Foote Genealogy, 292. Thomas Judd and his descendants, *Judd*, 15–17.

MARK LEAVENWORTH, the sixth son of Dr. (and Deacon) Thomas Leavenworth, Jr., and Mary his wife, of that part of Stratford, Connecticut, which is now Huntington, was born in 1711 or 12.

He resided at College after his graduation, as one of the scholars on the Berkeley foundation, meantime studying theology. On the 10th of October, 1738, he was licensed to preach by the New Haven Association of Ministers, and in June, 1739, was unanimously invited by the First Ecclesiastical Society in the old town of Waterbury, Connecticut, to settle as their pastor, on an annual salary of £150, which was in later years (to meet the depreciation of the currency) advanced by successive stages to £500,—and in the surer currency after the establishment of the United States government ranged from £65 to £70. He was ordained in March, 1740, and continued in office until his death, August 20, 1797, at the age of 86. A colleague-pastor was settled in November, 1795, but Mr. Leavenworth was able to preach for seven Sabbaths in the year preceding his death.

He was an enthusiastic "New Light" in theology, and in November, 1744, assisted in the ordination of Jonathan Lee (Y. C. 1742), at Salisbury, for which he was (in September, 1745) suspended by the New Haven Association from their fellowship, until he should make satisfaction. The uneasiness of his own parishioners under the incitements of his revival preaching favored the growth of the Church of England in the town.

In 1760 he was absent in Canada for thirty-three weeks, as Chaplain to Colonel Nathan Whiting's regiment. In the American Revolution he was strongly for independence.

He married, February 6, 1739–40, Ruth, daughter of Deacon Jeremiah Peck, Jr., of Waterbury, and granddaughter of the first minister of the town. She died, August 8, 1750, in her 32d year, and he married, on the 4th of

December next, Sarah, daughter of Joseph Hull, of Derby, Connecticut, and aunt of General William Hull; she survived him, dying May 7, 1808, at the age of 82.

He had by his first wife one son who was graduated here in 1759; and by his second wife six sons (two of whom were graduated, in 1771 and 1778, respectively) and one daughter.

He published :—

1. Mortal Man not the proper Object of Trust; Considered in a Sermon [from Psalm cxlvi, 3, 4] delivered in Waterbury, January 20, 1754, Occasioned by the sudden Death of Daniel Southmayd, Esq. [Y. C. 1741]. Boston, 1754. 8°, pp. 38.
[*A. A. S. B. Ath. C. H. S. Harv.*

2. Charity illustrated and recommended to all Orders of Men; in a Sermon [from 1 Tim. i, 5] delivered before the General Assembly of the Colony of Connecticut, on the Day of their Anniversary Election, May 14, 1772. New-London. 8°, pp. 52.
[*A. A. S. B. Ath. C. H. S. M. H. S. U. T. S. Y. C.*

AUTHORITIES.

Bronson, Hist. of Waterbury, 283–90, 516. Centennial Papers of the General Conference of Conn., 68. Conn. Journal, Aug. 30, 1797. Leavenworth Genealogy, 49–52. *Trumbull*, Hist. of Conn., ii, 196. Wolcott Memorial, 224.

PHILIP LIVINGSTON, the fifth child and fourth son of the Hon. Philip and Catharine (VanBrugh) Livingston, of Livingston Manor and Albany, New York, was born in Albany, January 15, 1716–17. Three of his brothers were graduated here, in 1731, 1733, and 1741, respectively.

After graduation he engaged in business successfully as a general importer in New York City. He built a stone mansion on Duke Street, and a villa on Brooklyn Heights. Governor Sir Charles Hardy thus wrote of him, in 1755:

"Among the considerable merchants in this city, no one is more esteemed for energy, promptness, honesty, and public spirit, than Philip Livingston."

In September, 1754, he was elected an alderman, and was annually re-elected until 1763. In January, 1759, he was returned to the General Assembly of the Province, as a member from New York City; and he held this position, by successive re-elections, until the dissolution in January, 1769. In his legislative career he identified himself with the rising opposition to the arbitrary measures of the mother country, and was prominent in the conduct of public business. In September, 1764, he drew up a very spirited address to Lieutenant-Governor Colden, in which the boldest language was employed to express the hopes of the colonists for freedom from taxation. He was a delegate to the Stamp-Act Congress in October, 1765.

At the last session of the Provincial Assembly which he attended, he was unanimously chosen Speaker.

At the next election he declined a re-election for the city, where candidates favorable to the Crown were chosen; but was returned for his brother's manor of Livingston, which was entitled to one member in the Assembly. He took his seat (in April, 1769), but was unseated the next month by the Tory majority, on the plea that he was a non-resident.

He was chosen a member of the first Continental Congress, which met at Philadelphia in September, 1774, and continued a member of Congress until his death. As such he signed the Declaration of Independence, with three younger Yale graduates (Lewis Morris, 1746, Lyman Hall and Oliver Wolcott, 1747). He was also prominent in local politics. In April, 1775, he served as president of the Provincial Congress of New York, and in February, 1776, was unanimously chosen a member of the General Assembly from New York City. It was at his house on Brooklyn Heights that Washington held the important Council of War in August, 1776, which decided on the

retreat from Long Island. He served in the next Provincial Congress also, and in May, 1777, after the adoption of the State Constitution, was chosen a Senator, and in that capacity attended, in September, the first meeting of the first legislature of the State.

On the 5th of May, 1778, he took his seat in Congress, which had retired to York, Pennsylvania, after the British had taken possession of Philadelphia. He was then in feeble health, and only consented to go from his residence (which had been at Kingston, New York, since 1775) to York under a strong sense of duty. He died there, of dropsy in the chest, on the 12th of June, in the 62d year of his age. A monument was erected in York, to mark his grave, by his grandson, Stephen VanRensselaer.

He married, April 14, 1740, Christina, third daughter of Colonel Dirck TenBroeck, mayor of Albany; she was born January 1, 1719, and survived her husband. Their children were five sons and four daughters; one daughter married the Rev. Dr. John H. Livingston (Y. C. 1762), and another married Patroon Stephen VanRensselaer, (Y. C. 1763).

As a liberal, enterprising citizen he was connected with many schemes of public improvement. Thus, he was one of the founders of the New York Society Library (organized in 1754), and of the Chamber of Commerce (incorporated 1770), one of the first governors of the New York Hospital (chartered 1771), and one of the earliest advocates of the establishment of Kings, now Columbia, College.

The sketch of his life which was published, in 1823, in Sanderson's Biography of the Signers of the Declaration of Independence, and was probably furnished by some member of his family, says of him:

"In his temper, Mr. Livingston was somewhat irritable, yet exceedingly mild, tender, and affectionate to his family and friends. There was a dignity, with a mixture of austerity, in his deportment, which rendered it difficult for strangers to approach him. . . He was silent and reserved, and seldom indulged with much freedom in conversation. Fond of reading, and endowed with a solid

and discriminating understanding, his mind was replenished with various extensive and useful knowledge. He possessed, in an extraordinary degree, an intuitive perception of character. . ."

AUTHORITIES.

Alden, Amer. Epitaphs, v, 267. Amer. Hist. Record, iii, 145–48. *Barber and Howe*, Hist. Coll. of N. Y., 339. *Clarkson*, Biogr. Hist. of Clermont or Livingston Manor, 285. Documents relating to the Colonial Hist. of N. Y., viii, 470. *Drake*, Dict. of Amer. Biography, 555. Historical Magazine, 2d Ser., iv, 226. Hunt's Merchants' Magazine, ii, 418. *Lamb*, Hist. of City of N. Y., i, 598, 678, 711, 723, 738, 743, 750, 758, 766; ii, 17, 19, 25, 74, 80, 183, 188. *Lossing*, Field Book of the Revolution, ii, 663. Magazine of Amer. Hist., i, 303–05. *Munsell*, Collections on the Hist. of Albany, iv, 171. N. Y. City during the Revolution, 33, 68. *Sanderson*, Biography of the Signers of the Declaration of Independence, iii, 169–95. *Stevens*, Colonial Records of Chamber of Commerce, pt. 1, 394; pt. 2, 145.

GIDEON MILLS, seventh and youngest son of Peter Mills, Jr., and Joanna (Porter) Mills, of Windsor, Connecticut, was born in Windsor, August 15, 1715. He was prepared for College by his brother, the Rev. Jedidiah Mills (Y. C. 1722), and after graduation remained in New Haven as one of the Dean's Scholars. He served also as Rector of the Hopkins Grammar School in this town for ten months in 1738. On May 29, 1739, while still residing at the College on his Scholarship, he was licensed to preach by the New Haven Association. In September, 1740, he was admitted a freeman of the town of New Haven.

After supplying other pulpits, the First (Congregational) Church in Simsbury, Connecticut, was advised by the Hartford North Association, in October, 1743, to apply to him as a candidate. Suitable trial having been had, he was ordained over that church, September 5, 1744; but after ten years' service was dismissed, in August, 1754, on account of inadequate support, though he continued to supply the pulpit until the following March. He found almost constant occupation subsequently in preaching for neighboring congregations; and having removed to a farm

in the western part of the town, within the limits of the Ecclesiastical Society known as West Simsbury, now the town of Canton, he was finally called to the pastorate there. He was installed, February 18, 1761, and remained in office until his death, after a distressing illness, from a cancer on the face, August 4, 1772, at the age of 57. He had been laid aside from public labor for more than a year before his death, and had been dependent on charity for his support. The General Assembly was memorialized in his behalf, in May, 1772, and made him a small grant of money (£12), besides authorizing a contribution for his benefit in some of the neighboring towns.

He was early interested in the great revival of 1740, and was (especially in his second pastorate) encouraged by large numbers of conversions under his preaching. He was very self-sacrificing and zealous in his work.

A Discourse occasioned by his death, delivered by the Rev. Joseph Strong (Y. C. 1749), of the Northwest Society in Simsbury, now Granby, was published. This commends him warmly as "a sound divine, a faithful pastor, a very exemplary Christian."

He married, November 23, 1748, Elizabeth, third daughter of Brewster and Esther (Holcomb) Higley, of the northern part of Simsbury, who died in 1774, at the age of 51. She was the first cousin of the elder Governor Trumbull, in whose family she had spent much of her life before her marriage. Their children were three sons and three daughters; the second son was graduated at this College in 1776, and the second daughter married the Rev. William Robinson (Y. C. 1773).

AUTHORITIES.

L. W. Bacon, Hist. Discourse at Hopkins Grammar School, 58. *A. Brown*, Genealogical Hist. of Canton, 86, 87, 99–101. Contributions to Eccl. Hist. of Conn., 359. Memoir of Rev. Wm. Robinson, 203. *Phelps*, Hist. of Simsbury, 72, 141. *Savage*, Geneal. Dict. of N. E., iii, 214. *Sprague*, Annals of the Amer. Pulpit, ii, 229. *Stiles*, Hist. of Windsor, 704. *Tracy*, Great Awakening, 201.

JOHN NORTON, fourth son of John and Ann (Thompson) Norton, and grandson of John and Ruth (More) Norton, all of Farmington, Connecticut, was born in Kensington Society (now Berlin) in that town, November 16, 1715.

He studied theology, and was ordained (at Deerfield) the first pastor of the Church in Falltown, now Bernardston, on the northern border of Massachusetts, November 25, 1741. That town had been settled in 1738; but the breaking out of war with France in 1744 caused so much unsettlement and anxiety among his people, that his dismission necessarily followed in 1745.

In 1746 he was acting as chaplain to the soldiers garrisoned in the various forts in the northwestern part of Massachusetts, and on August 15 arrived at Fort Massachusetts, in what is now the town of Adams. Four days later, the fort was besieged by eight or nine hundred French and Indians; and on the 20th the feeble garrison of twenty-one men surrendered. Mr. Norton was taken, with the rest, to Canada, and after a year spent in captivity, was exchanged, and arrived at Boston, by sea from Quebec, on August 16, 1747. He published at Boston the next year his diary, with the title:

The Redeemed Captive, Being a Narrative of the Taking and Carrying into Captivity The Reverend Mr. John Norton, when Fort Massachusetts surrendered to a large Body of French and Indians, August 20, 1746. Bost. 1748. 16°, pp. 40.

[*B. Publ., imperfect. M. H. S.*

This is a plain, unattractive narrative of the daily details of the captivity. The most of it is reprinted in the Appendix (pp. 253–95) of S. G. Drake's Particular History of the French and Indian War, 1744–49. Albany, 1870. 4°.)

After his trying experience, he returned immediately to his native Colony, and at the session of the General Assembly in October, 1747, presented a petition "shewing he was taken and carried into captivity and has suffered great

loss and damage, and at present is much deprived of the means of living," in consideration of which the Assembly voted him the sum of £100, in bills of credit, old tenor,—worth (at the current rates) perhaps £20 in silver.

The parish of East Hampton (now in the town of Chatham), in Middletown, had been set off by the Assembly in 1746, and in June, 1748, applied to the Hartford South Association of Ministers to recommend them a suitable candidate for their pulpit; the Association advised an application to Mr. Norton, and at the ensuing October session of the Assembly a committee from the parish represented that the inhabitants being now about to settle him, asked liberty to form a church. This was granted, and on November 30 he was installed, and there he continued until his death, of the small-pox, March 24, 1778, in his 63d year. The inventory of his estate amounted to £494, and included a library of twenty-nine volumes and ninety-six pamphlets.

He appears to have gone thrice during the French War (1755, 1756, and 1760) as Chaplain to Connecticut troops.

He married very early, as his eldest child, a daughter, was born December 1, 1738. His wife soon died, and in 1742 he married a second wife, Eunice, who bore him five children, and who died in East Hampton, May 27, 1796, in the 84th year of her age. His eldest child by this marriage died in the Prison Ship in New York Harbor during the Revolution.

AUTHORITIES.

Amer. Quarterly Register, x, 269, 266. *Barber*, Historical Collections of Mass., 65, 235. Conn. Colony Records, ix, 345, 395. *Field*, Centennial Address at Middletown, 286; and Statist. Account of Middlesex Co., 61, 138. *Ives*, Hist. Sermon at East Hampton, 1876, 7, 8. *Packard*, Hist. of Churches and Ministers in Franklin Co., 33.

SIMON RHODES was probably a son of that "William Rhodes, mariner, of Newport, Rhode Island," who married Sarah, daughter of Major Moses Mansfield, of New Haven, in 1698. At a later date, William Rhodes removed to Providence.

The son was perhaps a mariner like his father; at all events, he was commonly known as "Captain" Rhodes, though not holding a military appointment.

He married Anna Babcock, of Westerly, Rhode Island, and settled on lands in Stonington, Connecticut, which still belong in part to descendants of the same name. He was a prominent inhabitant of Stonington, and died there in April, 1784.

Four of his children, his wife Anna, and himself, were baptized in Stonington, from 1761 to 1769.

AUTHORITIES.

Wheeler, Hist. of 1st Church, Stonington, 237, 246, 248.

DARIUS SESSIONS, the fifth of nine sons of Lieutenant Nathaniel and Joanna Sessions, was born in Pomfret, Connecticut, August (or September) 17, 1717. His parents emigrated (with his grandfather, Samuel Sessions) in 1702 from Wantage, in Berkshire, England, to New England, in company with the Hon. Paul Dudley, and at first settled in Andover, Massachusetts. Nathaniel Sessions removed to Pomfret among the first comers, as early as 1704; there he and his wife died in 1771, aged 91 and 85 years, respectively; he opened the first cart-road from Pomfret to Providence in 1721, and his subsequent commercial dealings with Providence made it natural for his son, "induced by an enterprising disposition and a genius for commercial pursuits, to remove" thither, and establish himself as a merchant.

There he married Sarah, daughter of William Antram, March 26, 1750, by whom he had five sons and five daughters; two of the sons and several daughters survived him.

In May, 1757, he was first admitted a freeman of Rhode Island, and five years later was elected to the Upper House or Court of Assistants. The public confidence in his integrity and talents was further manifested in April, 1769, when he was elected Deputy-Governor. This office he retained until 1775, when the Assembly voted, on hearing of the battle of Lexington, to raise an army of 1500 men at once. Deputy-Governor Sessions, in common with the Governor and two Assistants, protested in writing against this levy, as an act of war and a violation of the oath of allegiance to the crown. At the annual election, which had taken place on the same day with the battle, the Deputy Governor was re-elected; but in consequence of his objections to the attitude of the Colony toward Great Britain, he declined to take the oath of office in May. In November, he sent in an apology to the Assembly, stating that "as he is in principle a friend to the liberties of America, it is his determination to unite and co-operate with his countrymen in defending all our invaluable rights and privileges." This was voted "fully satisfactory to this General Assembly; and that the Hon. Darius Sessions, Esq., be received into their favor and friendship." In 1780 he was again elected to the Assembly, and on presenting himself was "permitted to sign the test required by law."

As Deputy-Governor, in 1772, it became his duty to take cognizance of the burning of the British schooner Gaspee in his neighborhood; his prudence and caution were largely instrumental in preventing an open break at that time between the Colony and the home government.

He died in Providence, April 27, 1809, in his 92d year. His wife died December 26, 1779, at the age of 55.

By religious profession he was a Congregationalist, and his name heads the list of the incorporators of the Benevolent Congregational Society, in Providence, in 1770.

Several of his letters and official papers are printed in volume 6 of the Rhode Island Colonial Records; from the appreciative notice of his life, published in the Providence Gazette two days after his death, it appears that he had been to a considerable extent a contributor to its columns. He took an especially active part in securing the settlement of Brown University in Providence (instead of Warren), and was made a Trustee of that institution in 1770, continuing in office until 1785.

His gravestone says of him:

"The native energies of his mind were improved by an academic education, polished and enlarged by extensive travels in various sections of the globe. His accurate observations and deep researches enabled him to acquire a fund of useful knowledge which signally qualified him to shine as a statesman, a scholar, a merchant, a gentleman, and superior to all a Christian."

The Providence "American," in an obituary notice gives an attractive picture of his amiability and cheerfulness under the attacks of disease, and of his consistent Christian character.

AUTHORITIES.

Arnold, Hist. of R. I., ii, 293, 346–7, 359. Atlantic Monthly, xxix, 399. *Guild*, Hist. of Brown University, 177–80. *Larned*, Hist. of Windham County, i, 188, 204, 355, 367. Providence Gazette, Oct. 5, 1771. *Sabine*, Loyalists of the Revolution, ii, 275. *Miss R. C. Sessions, and Mrs. S. S. Walden*, MS. letters, 1884. *Updike*, Hist. of the Narragansett Church, 297–300, 382.

ROBERT SILLIMAN, son of Robert Silliman, Jr., and Ruth (Treadwell) Silliman, of Fairfield, Connecticut, and nephew of the Hon. Ebenezer Silliman (Y. C. 1727), was born in Fairfield, September 26, 1716, and baptized four days later.

He studied theology, and was licensed to preach by the Fairfield East Association of Ministers, May 1, 1739. In January, 1740, he declined a call to settle in Kent, Connecticut. In June, 1741, when an ecclesiastical council held

at New Canaan, in Fairfield County, received the resignation of the Rev. John Eells (Y. C. 1724), pastor in that town, they advised the church to apply to Mr. Silliman as a candidate. In pursuance of this recommendation, he began preaching in New Canaan in September, and in December was unanimously called to settle by the Church and Society. His ordination was conducted by the Fairfield West Consociation, on February 3, 1742, and during the same year he married Anne, youngest daughter of the Rev. Samuel Cooke (Y. C. 1705), of Stratfield.

As early as 1760, difficulties arose between him and his people, and several times the Association was called in to mediate; their confidence in him was unimpaired, for in November, 1768, they sent him on a six months' mission to the Western and Southern districts under the care of the Presbyterian Synod of New York and Philadelphia, and agreed to supply his pulpit meantime. After a bitter quarrel, he was dismissed, on mutual consent, August 28, 1771, by the same body which had ordained him. His own feeling in the case may be gathered from this expression used in 1768, viz: "For the bigger part of the time I have lived in this place, I have been necessitated to hold as it were a weapon of defence in one hand, whilst I have wrought with the other." One chief source of difficulty was his mode of administering church discipline.

On January 8, 1772, he accepted a call to another settlement, in the parish of Chester, in Saybrook, Connecticut, —now the town of Chester,—where he was installed January 29, and continued till his death. He died while on a visit in Norwalk, Connecticut, April 9, 1781, in his 65th year, and was buried in New Canaan. His wife died in Chester, September 3, 1778, in her 61st year. Five sons and three daughters are named in his will (May, 1778).

AUTHORITIES.

Alden, Amer. Epitaphs, i, 35. *Field*, Statistical Account of Middlesex Co., 98, 139. *Greenleaf*, Hist. Sermon at New Canaan, 11–13. Hist. of Litchfield County, 387. Trowbridge Family, 30.

SAMUEL STEEL, eldest son of Thomas Steel, and grandson of Samuel and Mercy (Bradford) Steel, of Hartford, Connecticut, was born in what is now West Hartford, March 11, 1711–12. His mother was Susannah, daughter of Jonathan and Dorcas (Hopkins) Webster, of Hartford.

He lived in West Hartford, but little is known of his history.

He married, December 20, 1739, Elizabeth, daughter of Cornelius Merry; and after her death he married Martha S———. By these marriages he had seven sons and eight daughters, born 1741–67.

He united with the church in West Hartford in 1735, and his wife Elizabeth became a member in 1742.

In 1743 he was admitted to the degree of Master of Arts (*ad eundem*) at Harvard College.

He died September 12, 1779, in his 68th year; the entry made by his pastor, the Rev. Nathan Perkins, in his record of funerals is as follows: "September 13, Samuel Steel,—shortness of breath." His wife survived him, as did three sons and five daughters. His estate was valued at £1465.

AUTHORITIES.

Durrie, Steele Family, 13. *Rev. M. N. Morris*, MS. Letters, August, 1884. N. E. Hist. and Geneal. Register, xx, 236.

EPHRAIM STRONG, eldest child of Ephraim Strong, of Milford, Connecticut, and grandson of Thomas and Rachel (Holton) Strong, of Northampton, Massachusetts, was born in Milford, March 10, 1713–14. His mother was Mary, daughter of Elder Daniel and Hannah (Fowler) Buckingham, of Milford.

He spent his life upon his farm in Milford. He was trusted by his fellow-townsmen with the duty of represent-

ing them in the General Assembly, some twenty times between 1754 and 1778. He died in Milford, May 12, 1802, at the age of 88. His estate was inventoried at $11672.

He married, in the spring of 1746, Mary, daughter of John and Mary (Clark) Prudden, of Milford, who died before his will was made (August, 1787). Of their four daughters and three sons, all but one son lived to maturity. One daughter married the Rev. Nathan Fenn (Y. C. 1775).

He was one of the leaders in the establishment in 1741 of the Presbyterian Church in Milford, over which his wife's brother, Job Prudden (Y. C. 1743), was settled in 1747.

AUTHORITIES.

Strong Genealogy, i, 731.

HEZEKIAH WATKINS, son of Joseph Watkins, was born in Stratford, Connecticut, where he was baptized, April 3, 1709. He was over 24 years of age on entering College.

He studied theology, and was licensed to preach as a Congregationalist. As such he was preaching in May, 1741, in New Fairfield, Connecticut, and was invited to accept a settlement, but only remained for the summer.

In April, 1743, the Rev. Samuel Johnson (Y. C. 1714) reported to the Society for the Propagation of the Gospel that he had recently (at Christmas, 1742) admitted Mr. Watkins to the communion, as a candidate for orders. The next year Dr. Johnson recommended him for a vacant mission in the neighborhood in which several of his brothers had settled, in the Province of New York. Accordingly a small subscription was raised there to send him to England, where he received ordination in the same year, and was appointed by the Venerable Society a missionary (on a salary of £30 a year) to New Windsor, on the Hudson River, just below Newburgh, and at the same time to two or three interior stations,—Wilemantown (in Ulster

County), Walkill (now Montgomery), and St. David's on the Otter kill (now within the limits of Hamptonburgh). Mr. Watkins spent twenty-one years upon this mission, engaged in arduous labor. By 1753 a residence was erected for him at Newburgh, and he removed thither.

In 1761 he reports to the Venerable Society that he rides more than 3000 miles annually, and that in consequence his constitution was much impaired. He had at that time baptized 727 persons since beginning his ministry. On account of ill health he was sent to the West Indies, perhaps in 1764, but died soon after his return, April 10, 1765, in the 57th year of his age. His will (dated in Ulster County, New York, March 22, 1765), in which he describes himself as of New Windsor, leaves all his property to cousins and nephews. His remains were buried in the churchyard of St. David's parish.

Mr. Eager, the historian of Orange County, writing in 1846, says of him:

"He is represented as having been a single man, of an easy and inoffensive disposition, so that he lived happily with his people to his death. But his talents as a preacher were not of a popular cast, and therefore not calculated to increase the number of his flock."

His only known publication is an article in the New York Gazette of March 15, 1756, entitled, "Observations on the Circumstances and Conduct of the People in the Counties of Ulster and Orange, in the Province of New York;" as the article complained of the attacks of the Indians, and inferentially blamed the Provincial government, the Assembly is said to have summoned him on a charge of contempt, and to have punished him by a reprimand and fine.

AUTHORITIES.

Amer. Hist. Record, iii, 195–8. Documentary Hist. of the Prot. Episc. Church in Conn., i, 186, 193, 256. Documentary Hist. of the State of N. Y., quarto ed., iv, 209. *Eager*, Hist. of Orange Co., N. Y., 115, 217, 314, 319, 511. *Ruttenber*, Hist. of Newburgh, 31, 41, 194, 244; and Hist. of Orange Co., 123, 290. *W. L. Stone*, Hist. of N. Y. City, 84.

JOHN STILL WINTHROP, elder son of John Winthrop (Harv. 1700), of New London, Connecticut, and grandson of Wait-Still and Mary (Browne) Winthrop, was born in New London, January 15, 1720. His mother was Ann, daughter of Governor Joseph and Rebecca (Tyng) Dudley, of Roxbury, Massachusetts. His unusual second name perpetuated the remembrance of the marriage of the father of his distinguished progenitor, the first Governor of Massachusetts, with a sister of Bishop Still, of Queen Elizabeth's time.

His father had gone to England in 1726, to appeal against the Colony of Connecticut, in reference to the division of real estate between himself and his sister; and in consequence of the bitter feeling thus engendered, he remained in England. In February, 1742, John Still Winthrop left America to join his father, and continued with him until released by his death in August, 1747. The son then returned, arriving in November, 1748, in New London, where he resided for the rest of his life.

He married, September 4, 1750, Jane, the youngest child and only daughter of Francis Borland, an eminent merchant of Boston, by his wife, Jane Lindall. She died April 5, 1760, at the age of 28, having borne five sons and three daughters. The second son was graduated at Harvard in 1770, and the youngest (father of the Hon. Robert C. Winthrop) in 1780.

He next married Elizabeth, daughter of William Sheriff, a British field-officer, and widow of Captain John Hay, of the British army; by this marriage there were six children, including one son who entered the naval service of Great Britain, and rose to the rank of Vice-Admiral of the Blue.

Mr. Winthrop died in New London, June 6, 1776, in his 57th year. After his return to America he attended the services of the Church of England, and his family were brought up in that church.

AUTHORITIES.

Caulkins, Hist. of N. London, 411–13. *Giles Memorial*, 336. *Hallam*, Annals of St. James's Church, N. London, 45. Mass. Hist. Soc. Collections, 4th Series, ii, 208–10; and Proceedings, xiii (1874), 250.

Annals, 1737–38

At the session of the General Assembly, in October, 1737, in re-adjusting the rates of taxation, it was provided that the Rector and Tutors of the Collegiate School, and students until the expiration of the time for taking their second degree, should be freed from poll taxes, and that the Rector's estate should also be (like that of settled clergymen) exempted from assessment. (See above, p. 365).

At the Trustee meeting held at Commencement, in September, 1738, the Rev. Anthony Stoddard, of Woodbury, was elected into the Board, "in room of the late very Rev^{d}. Mr. Andrew," whose death had occurred on the 24th of January preceding. This death removed the last of the original Trustees,—the surviving Senior Fellow being the Rev. Eliphalet Adams, elected in 1720.

At the same meeting a regulation was adopted, providing that no undergraduate shall hereafter be admitted to College, until his father or guardian or some person has given a sufficient bond that his quarterly dues shall be paid; this regulation still remains in force.

The Rector's salary for the year was £300.

The balance-sheet of the College at Commencement in 1738 was as follows:—

The College Dr.	£	s.	d.
To the Rector for Salary & Disbursm^{ts},	391.	5.	2
To Mr. Woodbridge for Salary,	80.		
To Mr. Lockwood for do. and for keeping the Library,	85.		
To the Treasurer for Salary,	8.		
To Capt. Talmadge for Acco^{ts},	15.	1.	9
To Mr. Jones for Acco^{ts},	16.	5.	10
To the Monitor,	3.		
To the Scholar of the House,	3.		
To the Steward for Acco^{ts},	35.	13.	1
To Wm. Chatterton for Acco^{ts},	3.		
To the Trustees for Travail,	6.	4.	
To the Dinner Bill,	48.	5.	6
To the Steward for Allen's Quarter Bill never paid,	6.	14.	2
	701.	9.	6

Per Contra Cr.	£	s.	d.
By Ball^{a} wth the Treas., the last year,	36.	16.	11
By the Quarter Bills,	351.	7.	
By the Annuity,	200.		
By an additional grant,	40.		
By the Scholars Dinner Money,	55.	10.	
By the Butler's Money,	8.		
	691.	13.	11
Ballance due,	9.	15.	7

The accompanying extract from a letter written from College in the early part of the year 1738 by Ezra Clap, of the Sophomore class, to his classmate Chauncey, gives an artless view of the dissipations in which the undergraduates of that day indulged:

"Last night some of the freshmen got six quarts of Rhum and about two payls fool of Sydar and about eight pounds suger and mad it in to Samson, and evited every Scholer in Colege in to Churtis is *Room, and we mad such prodigius Rought that we Raised the tutor, and he ordred us all to our one rooms and some went and some taried and they geathered a gain and went up to old father Monsher (?) dore and drumed against the dore and yeled and screamed so that a bodey would have thought that they were killing dodgs there, and all this day they have bien a counsling to geather, and they sent for Woodward and Dyar and Worthenton, Briant and Styles."†

Sketches, Class of 1738

*Stephanus Wakeman, A.M. 1742	*1760
**Chauncæus Whittelsey*, A.M., Tutor	*1787
*Daniel Chapman, A.M.	*1753
*Josua West, A.M.	*1783
**David Judson*, A.M.	*1776
**Elisæus Webster*, A.M.	*1788
*David Wooster, A.M.	*1777
*Eleazarus Mather, A.M.	*1798
*Aaron Day, A.M., Dispensator	*1778
*Amos Munson	*1748
*Phineas Lyman, A.M., Tutor	*1774
**Ebenezer Mills*	
**Sethus Dean*, A.M. 1742	*1782
*Shadrachus Hathaway, A.M.	*1749
*Elisæus Tracy, A.M.	*1783

* Peter Curtiss, Y. C. 1740. † All of the Class of 1740, then Sophomores.

DANIEL CHAPMAN, the eldest child of the Rev. Daniel Chapman (Y. C. 1707), was born in 1715, in the parish of West Farms, in Fairfield, now in Westport, Connecticut, where his father was settled in the ministry.

He is believed to have resided in his native parish, where he died, without issue, October 11, 1753, at the age of 38.

AUTHORITIES.

Chapman Family, 192.

AARON DAY, the youngest child of Samuel and Mary (Dumbleton) Day, of the parish (now town) of West Springfield, Massachusetts, and grandson of Thomas and Sarah (Cooper) Day, of Springfield, was born August 11, 1715.

For a year after graduation he served as College Butler, and was then for eight years the Steward of the College. Meantime he married, September 3, 1741, Sibyl, fifth daughter of Captain Theophilus and Esther (Mix) Munson, of New Haven, who died October 31, 1742, in her 23d year. He next married, September 18, 1745, Susanna, third daughter of the Hon. Nathaniel and Anna (Whiting) Stanley, of Hartford, Connecticut. After resigning his office as Steward, in September, 1747, he lived for a few years in the parish of North Haven, and was there living in 1769, though he had acquired property at least nine years before in the parish (now town) of Southington, in Farmington, to which place he removed in 1769 or 1770. The General Assembly availed itself in 1755 of his judgment and experience by sending him to Albany to purchase and forward supplies for the Connecticut troops.

In Southington he was a man of high standing and influence, and (in language used upon his gravestone) "well supported the character of the Christian." He died in Southington, September 9, 1778, at the age of 63. His second wife died April 1, 1805, in her 88th year.

His children, by his second marriage, were three daughters and three sons.

The Rev. W. B. Sprague, says of him, in a notice of the graduates from the parish of West Springfield:

"He was successively Steward of College, a merchant, an innkeeper, and a farmer, but is said not to have succeeded in any of his employments, agreeably to his wishes. . . . He sustained the character of an amiable man, a useful citizen, and an exemplary christian."

AUTHORITIES.

Colonial Records of Conn., x, 422. *Goodwin*, Geneal. Notes, 345. *Sprague*, Hist. Discourse at W. Springfield, 1825, 73. *Timlow*, Hist. of Southington, 514, LXXIX.

SETH DEAN, son of William and Sarah Dean, of Plainfield, and grandson of James and Sarah (Tisdale) Dean, of Stonington, Connecticut, was born in Plainfield, August 7, 1715. His mother was probably a daughter of Thomas Olcott, of Hartford. He was a first cousin of the Rev. Barzillai Dean (Y. C. 1737).

He studied theology, and was licensed to preach by the Windham Association, August 28, 1739.

The next twenty-five years are a blank, except for the fact of his marriage, about 1745, to Mercy, daughter of John and Amey (Colwell) Fenner, of Providence, Rhode Island.

In June, 1765, he began to preach on probation, to the proprietors of the district in Southern New Hampshire, then called "Number 2", which was incorporated two years later as Rindge. Here he received a call to settle, on the 18th of July, on a salary of £40 sterling; he was ordained, November 6, and here he continued until his dismission, in September, 1780, on account of insufficient support. He then returned to the neighborhood of his birth and preached for a short time to the old church in Killingly,—now the First Church in Putnam, and died in

that town, April 25, 1782, in his 67th year. His gravestone, which stands in the neglected cemetery midway between the modern town of Putnam and the hill top on which the ancient church stands, describes him as dying in his 65th year.

His first wife died in Rindge about 1776, and he subsequently married a widow Allen, of Brookline, Connecticut.

AUTHORITIES.

John Ward Dean, MS. letters, 1874. 382. *Stearns*, Hist. of Rindge, 74–75. N. E. Hist. and Geneal. Register, iii, 189–204, 505.

SHADRACH HATHAWAY, the eldest son of Shadrach Hathaway, of Suffield, then in Massachusetts, but later in Connecticut, and grandson of Deacon Abraham and Rebecca (Wilbur) Hathaway, of that part of Taunton which is now Berkley, Massachusetts, was born in Suffield, February 1, 1717–18; his father died in 1721. His mother was Deborah, third daughter of John and Abigail (Dudley) Kent, of Suffield.

He was employed in November, 1745, to teach a public school in Freetown, Bristol County, Massachusetts (where many of his father's family resided), for a year, with £75 old tenor as compensation. He seems to have continued thus employed, there and in the adjoining town of Berkley, until his death. He was one of the original members of the Congregational Church gathered in Freetown in 1747, and also held the position of chorister.

He died in Freetown, December 3, 1749, in his 33d year, and is buried there.

Probably he was never married. His estate was administered by his relatives in Suffield; it was valued at £547, and included a library of fifty-six volumes.

AUTHORITIES.

N. E. Hist. and Geneal. Register, viii, 285. *Gen. E. W. Peirce*, MS. letters, 1884.

DAVID JUDSON, the eldest child of David Judson, and the grandson of Captain James and Rebecca (Welles) Judson, of Stratford, Connecticut, was born in Stratford, September 26, 1715. His mother was Phebe, daughter of Ephraim and Bathsheba (Tomlinson) Stiles, of Stratford.

He studied theology, and was licensed to preach by the Fairfield East Association of Ministers, October 7, 1740. At the end of April, 1741, the Fairfield West Association recommended him as a candidate to the new society (Middlesex, now Darien), lately formed in Stamford, Connecticut; and after preaching there he received, December 11, 1741, a call to settle, which he did not accept.

In March, 1743, Fairfield East Association advised the church in Newtown, Connecticut, to apply to Mr. Judson; this led to his preaching there, to his receiving a call (May 23), and to his ordination on the 21st of September, 1743. In the same year he married Mary, daughter of Joshua Judson, of Stratford.

He labored at Newtown, in the work of the ministry, until his death, which happened there, on the 24th of September, 1776, at the age of 61.

His wife survived him, with four daughters and one son.

He published:—

1. A Timely Warning, against Surfeiting and Drunkenness. . . In a Discourse [from Luke xxi, 34] preached at New-Town, Jan. 12, 1752. New-York, 1752. 16°, pp. 29. [*C. H. S.*

2. Remarks on a Familiar Conference [by John Beach]. 1765?

3. Letters to a Friend. In Answer to A Second Conference, Published by An Anonymous Author [the Rev. John Beach, Y. C. 1721]. N.-H., 1766. 4°, pp. 19. [*Y. C.*

4. On Church Discipline; Shewing, the Reasons of the Author's renouncing that Part of Say-Brook Platform, Intitled, Articles for the Administration of Church Discipline. In a Sermon [from Eph. i, 22, 23], Preached at Newtown, Aug. 5, 1770. N.-H. [1770]. 8°, pp. 22. [*Brown Univ. C. H. S.*

5. Sermons on Church Government. In Reply to a Discourse by the Rev. Mr. Ross. Preached [from Matth. xxviii, 20] at New-

town, Dec. 19, 1773. To which is added, A brief View of the Scripture Texts, subjoined to some of the most exceptionable Articles in the Say-Brook Platform, shewing them to be very impertinent to the Purpose of consociated Connection and Authority. And also an Appendix, in which an Account is given of the essential Facts, relative to the Conduct of the consociated Council, towards the Pastor, and First Church of Christ in Newtown. N.-H. [1774]. 8°, pp. 55.

[*A. A. S. A. C. A. Brown Univ. C. H. S. U. T. S. Y. C.*

The Appendix narrates how the author, in July, 1770, declared (by his published sermon) his renunciation of that part of the Saybrook Platform relating to church discipline; and how, in consequence, the major part of his church and society, in September, 1773, renounced their connection with the Fairfield Consociation.

AUTHORITIES.

Goodwin, Genealogical Notes, 138. Tuttle Family, 115.
Huntington, History of Stamford, 151.

PHINEAS LYMAN, second son of Noah and Elizabeth Lyman, and grandson of Deacon Thomas and Ruth (Holton, Baker) Lyman, of Northampton, Massachusetts, and Durham, Connecticut, was baptized in Durham, March 6, 1715–16. His younger brother was graduated here in 1742.

He was bred to the business of a weaver, and when somewhat advanced in years was prepared for College by Rev. Isaac Stiles (Y. C. 1722), of North Haven. He remained here for the year after graduation as Dean's scholar, and then held for nearly three years with much reputation, a Tutorship in the College, being also engaged in the meantime in the study of law.

On the 7th of October, 1742, he married Eleanor, the eldest child and only daughter of Colonel Timothy Dwight (a wealthy landed proprietor of Northampton), and aunt of President Dwight. A few months later he settled in Suffield (then considered as a part of Massachusetts) as a lawyer, and soon rose to the leadership of the Hampshire bar.

"In 1749, the inhabitants of Suffield, convinced by his arguments that, according to the original boundaries of Connecticut and the dictates of their own interest, they ought to belong to that jurisdiction, employed him as their advocate to procure them an admission into that Colony. His mission was successful."

At the next session of the Connecticut Assembly, in May, 1750, he attended as the senior representative from Suffield. He filled the same office during the next five sessions, or until he was elected in May, 1752, to a seat in the Upper House of Assistants, which he held for seven years. During this time he was repeatedly charged with important civil trusts,—as, for instance, in 1750–51, with the settlement of the division line between Connecticut and Massachusetts.

At a special session of the Assembly, in March, 1755, he was appointed Major General and Commander in Chief of the Connecticut forces (one thousand in number) sent against Crown Point, and—relinquishing the most extensive law practice in the Colony—he undertook this office. In the ensuing summer a fort was built under his direction on the east bank of the Hudson, and called Fort Lyman in his honor, though afterwards named Fort Edward. In the important battle fought at the head of Lake George, on September 8, 1755, the first link in a chain of successes, the command devolved on General Lyman almost at the beginning,—Lieutenant-General (afterwards Sir) William Johnson, his superior officer, having been wounded and obliged to retire. During the whole fight, for five hours and a half, Lyman behaved with distinguished bravery, repeatedly showing himself in front of the defences, to encourage his men. Johnson, however, was not generous enough even to mention Lyman's name in his official report of the battle, so that he alone reaped the rewards for the victory.

In January, 1756, the Connecticut Assembly sent General Lyman, with Colonel Jonathan Trumbull, to Boston, to confer with Governor Shirley on the next campaign;

and two months later he was again commissioned as Major General and Commander of the Connecticut contingent of 2500 men, destined for operations against Crown Point, which however were finally abandoned.

Again, in February, 1757, he was placed at the head of the regiment of 1400 men raised for service under the Earl of Loudoun; and during a part of the ensuing campaign he was in command at Fort Edward. In March, 1758, a force of 5000 men was raised by Connecticut, with Lyman at their head; during this campaign he shared in General Abercrombie's repulse at Ticonderoga, and was with Lord Howe when he fell. Again, in March, 1759, he was commissioned as Major General in command of the 4000 troops of Connecticut, and under General Amherst in the summer of that year shared in taking possession of Ticonderoga and Crown Point. Again, in March, 1760, 5000 men were enlisted, with General Lyman in command, who were present at the reduction of Fort Louis at Oswego, and the taking of Montreal.

Again, in 1761, a force of 2300 men was placed under his control, which served for the further reduction of the conquered province. In March, 1762, another force of 2300 men was raised in Connecticut under him, for the reduction of Havana; by a later arrangement, he was placed in command of the entire provincial force engaged in this expedition, which proved so fatal to the New Englanders embarked in it. In all these employments he acquired a high reputation for integrity, bravery, and military skill.

After the close of the last named expedition, he was deputed by the surviving officers and soldiers to receive in England the portion of their prize-money which remained due. A company of "Military Adventurers" had also been formed, by his exertions, composed chiefly of those who had served in the late wars; their object was to obtain from the British Government a considerable tract of land upon the Mississippi and Yazoo Rivers, in the central

western portion of the present State of Mississippi, and on this tract to establish a colony. As agent for these adventurers and for his fellow-soldiers, he went to England in the summer of 1763.

Soon after his arrival, a change in the ministry took place, and he found unexpected obstacles in accomplishing his main design. Long-continued suspense and anxiety crushed his power of will, and made him shrink from facing his countrymen in acknowledged failure. He continued, therefore, in England, until the summer of 1772, when he was brought home, the wreck of his former self, by his second son, whom his devoted wife had dispatched for the purpose. They brought the Crown's permission to settle on a grant of land 20 miles square, east of the Mississippi and south of the Yazoo; and the company of "Military Adventurers" having been reorganized, General Lyman started, in December, 1773, with a few companions, to make preparations for the removal of their families. They settled near Natchez, but he died there, or shortly after having started on his return, September 10, 1774, in his 59th year.

His widow, with most of her children, embarked for the same country, in May, 1776; she died there, in April, 1777, in her 60th year.

Their children were six sons and two daughters. The eldest son was graduated at this College in 1763; the disasters of the father were visited on nearly all of the children, in early deaths or distraught lives.

AUTHORITIES.

G. Bliss, Address to the Members of the Bar, 1827, 23. *Coleman*, Lyman Family, 200, 204. Conn. Gazette, Dec. 13, 1755, and Febr. 19, 1768. Conn. Journal, Oct. 23, Dec. 4 and 18, 1772, Jan. 1, 15 and 22, 1773. *B. W. Dwight*, Dwight Genealogy, i, 120–4. *T. Dwight*, Travels in N. E., i, 306–16; iii, 367. *Fowler*, Hist. of Durham, 108. Mass. Hist. Soc. Collections, vii, 110. *Pease & Niles*, Gazetteer of Conn. & R. I., 87. *Sabine*, Amer. Loyalists, ii, 35–9. *Savage*, Geneal. Dict., iii, 135. *Sparks*, Amer. Biography, vii, 129, 156, 162. *Pres. Stiles*, MS, Diary, iv, 448. *Stone*, Life and Times of Sir Wm. Johnson, i, 501, 506, 517, 522; ii, 162. *VanRensselaer*, Hist. Discourse at Centennial of Lake George, 20, 53.

ELEAZAR MATHER, the second son and child of Joseph and Phebe Mather, of Lyme, Connecticut, and grandson of Richard and Catharine (Wise) Mather, of Dorchester, Massachusetts, and Lyme, was born in Lyme, November 17, 1716. His grandfather was a brother of the Rev. Samuel Mather, one of the original Trustees of Yale College, and a first cousin of Cotton Mather.

He settled in Lyme (Hamburg Society), where he was a useful physician, selectman, magistrate, etc. He represented the town in the General Assembly at the sessions in May, 1751, and October, 1759.

He married, November 15, 1741, Anna Waterhouse (or Watrous), of Lyme, by whom he had six sons and one daughter. He died in Lyme, November 2, 1798, at the age of 82. His tombstone calls him "an eminent physician and a man of universal knowledge."

AUTHORITIES.

Geneal. of the Mather Family, 12. N. E. Hist. and Geneal. Register, xxxii, 82.

EBENEZER MILLS, son of Peter and Joanna (Porter) Mills, of Windsor, Connecticut, and an elder brother of Gideon Mills, of the preceding class, was born about 1710.

He is said to have studied theology with his brother Jedidiah (Y. C. 1722), in Ripton, now Huntington, Connecticut; and on May 2, 1739, he was licensed to preach by the Fairfield East Association. He preached as a candidate in various places, and was formally re-licensed by the Hartford North Association, February 2, 1741–42.

In the meantime (August 31, 1741) he received a call to settle over the parish named Turkey Hills (now the town of East Granby), in the northeastern part of Simsbury, Connecticut; and there he was ordained, probably in the spring of 1742. As early as 1747 difficulties arose, per-

haps on account of salary, and he appealed to the Association for redress. After a prolonged controversy, the society voted, at the close of the year 1754, to join Mr. Mills in summoning the Consociation to dismiss him from his pastorate; and this result was effected, it is supposed, early in 1755.

He afterwards settled in Sandisfield, on the southern borders of Massachusetts, in Berkshire County, where he and his wife Mary, with one daughter, were admitted to the church (by letter from the church in Turkey Hills), January 16, 1769.

He finally became insane, and mysteriously disappeared. His name was first starred in the Triennial Catalogue of 1802.

He married Mary, daughter of John Drake, of Simsbury, July 8, 1742, and had a family of three sons and three daughters; the elder sons (twins) died in early manhood; and the youngest, born in 1756, died in Sandisfield in 1821.

He is said to have been a man of sharp and ready wit, and to have accumulated considerable property for those days. It is reported that he contributed largely towards the equipment of a company of soldiers in the Revolution.

AUTHORITIES.

Phelps, Hist. of Simsbury, &c., 108. Memoir of Rev. Wm. Robinson, 202.

Amos Munson, second son of Stephen and Lydia (Bassett) Munson, and grandson of Samuel and Martha Munson, of New Haven, was born here, April 9, 1719. His brother Stephen was graduated in 1725.

He studied theology, and was licensed to preach, on the 30th of September, 1740, by the New Haven Association; but developed such sympathy with "New Light" measures, that the Association, in May, 1741, on hearing that he had been preaching at New Haven, "in a manner

which we think disorderly, and also contrary to the advice and direction of the Rev[d]. Mr. Noyes," appointed the Rev. Timothy Allen to talk with him, and to direct him to go to Mr. Noyes and give him satisfaction, etc. He continued to preach (thus, in December, 1741, the Fairfield East Association advised the Judea Society—now Washington —to apply to him as a candidate), but was never ordained. In May, 1742, he was one of the original members of the Separatist Church formed in New Haven.

He died in 1748, at the age of 29.

He was probably never married.

AUTHORITIES.

Fowler, Chauncey Memorials, 278. *Trumbull*, Hist. of Conn., ii, 212.

ELISHA TRACY, the second son of Captain Joseph Tracy, and grandson of Captain John and Mary (Winslow) Tracy, of West Farms (now Franklin), in Norwich, Connecticut, was born there, May 17, 1712. His mother was Mary, daughter of Caleb and Margaret (Post) Abell, of Norwich. He was the earliest College graduate from Norwich West Farms.

It was the wish of his friends that he should enter the ministry, but following his own predilections he began the study of medicine under the direction of Dr. Theophilus Rogers, of his native village, and settled in business in Norwich. There he married, June 16, 1743, Lucy, second daughter of Deacon Ebenezer and Sarah (Leffingwell) Huntington, who died, October 12, 1751, at the age of 29, leaving five daughters. He next married, April 16, 1754, his third cousin, Elizabeth, daughter of Edmund and Mary (Griswold) Dorr, of Lyme, Connecticut. She bore him four sons and four daughters, and died March 23, 1781, at the age of 46. He married, thirdly, October 19, 1781, Lois, widow of Nehemiah Huntington, of Bozrah Society

in Norwich, and daughter of Gershom and Mary (Bird) Hinckley, of Lebanon.

He represented Norwich in the General Assembly at four sessions, in 1752, 1753, and 1755. In 1755 he was appointed on the committee to examine all candidates for positions as surgeons. For his earnest advocacy of inoculation for the small-pox he encountered a storm of prejudice and even persecution. He was distinguished for classical attainments, as well as for professional skill, and for moral and social qualities. He died in Norwich West Farms, May 1, 1783, at the age of 71, leaving two sons and seven daughters. His widow died in Norwich, October 3, 1790, in her 63d year.

One of his sons, Philemon Tracy (honorary M.D., Y. C. 1817), practiced his father's profession for over fifty-five years with honor in his native town; he was the father of Judge Phineas L. Tracy (Y. C. 1806).

AUTHORITIES.

Caulkins, Hist. of Norwich, 2d ed., 204. Huntington Family, 94, 107. Hyde Genealogy, i, 60, 215. Norwich Jubilee, 288. *Woodward*, Hist. of Franklin, 63, 81.

STEPHEN WAKEMAN, son of Captain Joseph Wakeman, of Fairfield, Connecticut, and brother of Ebenezer Wakeman (Y. C. 1720), was baptized in Fairfield, March 10, 1716–17.

He was a farmer in Green's Farms, in Fairfield, now a parish in the town of Westport, where his first wife, Mary, died August 16, 1741, in her 24th year.

He married again, January 11, 1743–44, at Green's Farms, Sarah, sister of Dr. Ebenezer Jesup (Y. C. 1760), and daughter of Captain Edward and Sarah (Blackleach) Jessup, of Green's Farms. By this marriage there were two sons and four daughters, all of whom survived him; the elder son mysteriously disappeared, and it was supposed by the family that he had been made way with for the sake

of a sum of money which he was known to have had in his possession.

He died March 23, 1760, at the age of 43, leaving an estate inventoried at £4244. His second wife survived him, and married, June 2, 1768, Captain David Banks, of Greenfield Hill, in Fairfield; she survived him also, and died in 1805, in her 78th year.

He was known as Stephen Wakeman, 2d, or Junior, to distinguish him from another of the same name.

ELISHA WEBSTER, eldest child of Captain John, and grandson of John and Sarah (Mygatt) Webster, of West Hartford, Connecticut, was born, November 12, 1713. His mother was Abiel, daughter of Samuel Steel, of West Hartford, and he was thus a first cousin of Steel, of the preceding class. About 1730 his parents removed to Southington, then a parish in Farmington, Connecticut; he was admitted to the Southington Church, February 4, 1733.

He studied theology, and was ordained, October 1, 1740, over the church of eighteen members, just gathered in the new town of Canaan, in Litchfield County, Connecticut.

In the theological divisions which accompanied the "great awakening" in New England, he sided with the "Old Lights;" and was in consequence subject to the displeasure of the Rev. Joseph Bellamy and other New Light leaders in that vicinity; a memorandum of President Stiles (in 1789) implies that Bellamy contrived his dismission from the pastorate. This dismission probably happened late in 1746 or early in 1747.

He eventually returned to Southington, and died there, January 29, 1788, in his 75th year.

AUTHORITIES.

Rev. D. Farrand, MS. letter to Rev. Benj. Trumbull, 1798. N. E. Hist. and Geneal. Register, xxii, 192. *Pres. Stiles*, MS. Itinerary, v, 189. *Timlow*, Sketches of Southington, 225, 472, cclii.

JOSHUA WEST, the second child and eldest son of the Hon. Ebenezer West, of Lebanon, Connecticut, was born in that town, July 30, 1715. His father was an eminent citizen of Lebanon during his long life, dying in 1758 in his 83d year. His mother was Susanna, daughter of Nathaniel Wales, of Windham, and sister of the Rev. Eleazar Wales (Y. C. 1727). The son lived in Goshen parish, in Lebanon, and became a leading man in that neighborhood. As early as 1750 he was appointed a Justice of the Peace and Selectman, and in 1753 reached the rank of Captain in the militia. He was one of the representatives in the General Assembly at twenty-seven sessions between 1753 and 1777, and was often employed on important committees. He was also a Judge of the County Court, and (as his father before him) a Deacon in the Church.

In May, 1775, he was named by the General Assembly one of the first "Council of Safety," of nine members, to assist his fellow townsman Governor Trumbull in the general conduct of the war.

He died suddenly, after some months' illness, November 9, 1783, at the age of 68. His tombstone testifies that his "natural abilities and amiable disposition together with a liberal education rendered him much beloved and extensively useful." His estate was inventoried at £1393.

He married, April 16, 1741, Sarah Wattles, who bore him one son and one daughter, and died, January 20, 1743–44, at the age of 20. He next married Elizabeth, only daughter of Ebenezer and Mary (Veach) Williams, of Lebanon, June 24, 1745, by whom he had four daughters and seven sons; six sons and three daughters survived their father. She died May 15, 1791, aged 66 years.

AUTHORITIES.

Hine, Early Lebanon, 69, 114–16, 123, 173. Williams Family, 149, 151.

CHAUNCEY WHITTELSEY, the third child and second son of the Rev. Samuel Whittelsey (Y. C. 1705) and Sarah (Chauncey) Whittelsey, was born in Wallingford, Connecticut, October 8, 1717. His brother Samuel was graduated here in 1729.

For the year after graduation he resided at the College as Dean's Scholar, having passed the scholarship examination with remarkable credit, and at Commencement, 1739, he entered on the duties of the Tutorship. President Stiles says of him, in his Funeral Sermon:

"He availed himself of the advantages of an academic life, and amassed, by laborious reading, a great treasure of wisdom; and for literature he was in his day oracular at college; for he taught with facility and success in every branch of knowledge. He had a very happy talent at instruction and communicating the knowledge of the liberal arts and sciences. He resided in the Tutorship for six years; and was concerned in the instruction of four classes, one of which was that to which I belonged. . . . He was considered among the most learned and eminent Tutors of Yale-College."

In November, 1741, occurred the memorable expulsion of David Brainerd (then a Junior, 23½ years of age), for a rash reflection on Tutor Whittelsey's piety.

Mr. Whittelsey had begun the study of theology early, and was licensed to preach by the New Haven Association, September 30, 1740. Even before this date he had been solicited to become a candidate for settlement in the parish of Amity, now Woodbridge; and in September, 1742, the New Haven Association advised the First Church in New Haven to select him as a colleague to the Rev. Joseph Noyes (Y. C. 1709). He had also other opportunities for pastoral employment; but seems to have relinquished the design of such a settlement before resigning the Tutorship in 1745.

He then went into business in New Haven, and thus continued extensively engaged as an importer for ten or twelve years (during part of the time in company with John Hubbard, Y. C. 1744),—all the while preaching occasionally,

though engaged also in a variety of public trusts of a secular nature. Thus, in 1747, he was one of the managers appointed by the General Assembly for the lottery to raise money for building a new College; between 1751 and 1756 he attended nine sessions of the Assembly as Deputy from New Haven; and from 1753 to 1757 he held a commission as Justice of the Peace. In the autumn of 1753, he was invited to assist Dr. Samuel Johnson (Y. C. 1714) in the instruction of the students in the new Kings (now Columbia) College in New York City; the invitation, which he declined, was probably owing to Dr. Johnson's observation in the case of his own son, of Mr. Whittelsey's success in the Tutorship.

After his father's death (1752), a large number of the Society in Wallingford expressed a preference for this son of their late pastor as his successor; but lack of unanimity and some want of health led him to discourage the plan. At a later date, after hearing many candidates, when on September 5, 1757, a vote was taken, 48 out of 100 of the Society made choice of Mr. Whittelsey,—the next most popular candidate receiving 38 votes. Upon this showing of preferences, he refused the call; but in the ensuing winter the First Church of New Haven, with which he had worshiped for many years, invited him with entire unanimity to become a colleague with their pastor, the aged Mr. Noyes. Accordingly he laid down his secular employments, and was ordained to the ministry here on March 1, 1758, when already past his fortieth birthday.

Mr. Noyes died about three years later, and Mr. Whittelsey continued sole pastor until his death, after a very brief illness, on the 24th of July, 1787, in his 70th year.

President Stiles, in his Funeral Sermon, commends his "ardor, zeal, and assiduity in the duties of the pastoral office," his "singular talent at accommodating himself with ease to all characters, high and low, rich and poor," "his love of Liberty, civil and religious," and "his Catholicism and charity to his fellow christians." And his successor,

the Rev. Dr. Dana, has recorded his "affability and dignity of manners, philanthropy and integrity, joined to an accurate knowledge of men and the affairs of life."

A later successor, the Rev. Dr. Bacon, describes his ministry as "prosperous for the age in which he labored."

He married, September 23, 1745, Elizabeth, third daughter of the Hon. Joseph and Hannah (Trowbridge) Whiting, of New Haven, who died October 17, 1751, in her 35th year. Their children were three sons; of whom the eldest (and only one surviving infancy) was graduated at this College in 1764.

He next married, August 13, 1753, Martha Newton, a sister of his brother Samuel's wife, and daughter of the Hon. Col. Roger Newton, of Milford. She died, in New Haven, October 27, 1812, in her 83d year. Their children were six sons and five daughters, of whom three sons were graduated at this College, in 1773, 1779, and 1791, respectively; two daughters and one son died in infancy.

His estate was inventoried at about £3500; it included a library of over 200 volumes.

He published:—

1. A Description of an Orrery or Planetarium in the Library of Yale-College, lately projected and made by the Rev. Rector Clap. In the American Magazine for Jan., 1744. Boston. 8°, pp. 202–3. [*Y. C.*

2. A Sermon [from Matth. xxv, 29] preach'd at New-Haven on the Sabbath preceeding the Publick Commencement, September 9, 1744. N. London, 1744. 16°, pp. vi, 34. [*A. A. S. C. H. S. Y. C.*

This Sermon, preached to the graduating class by their Tutor, was published at their request and charge.

3. A brief Discourse [from Zech. i, 5] deliver'd at North-Haven, at the Funeral of the Rev. Mr. Isaac Stiles. New-Haven [1760]. 8°, pp. 16. [*C. H. S. Y. C.*

4. A Sermon [from Hebr. vi, 11, 12] Occasioned by the Death of Mrs. Abigail Noyes, Relict of the late Rev. Joseph Noyes. . . . Delivered the Lord's-Day after her Decease. N.-H. [1768]. 8°, pp. 32. [*C. H. S.*

5. A Sermon [from Eph. iv, 11, 12] Preach'd June 22, 1769, at the Ordination of the Rev. Mr. John Hubbard [Y. C. 1744], to the Pastoral Care of the Church of Christ in Meriden. N.-H. 8°, pp. 31. [*A. A. S. C. H. S. U. T. S. Y. C.*

6. A Discourse [from Luke x, 42], Occasioned by the Death, and Delivered at the Funeral, of Mary Clap, Relict of the late Rev. President Clap, who departed this Life Sept. 23, 1769. N.-H. 8°, pp. 24. [*M. H. S. Y. C.*

7. The importance of religion in the civil Ruler, considered. A Sermon [from 2 Sam. xxiii, 3, 4,], Preached before the General Assembly of the State of Connecticut, on the Day of the Anniversary Election, May 14, 1778. N.-H., 1778. 8°, pp. 23. [*A. A. S. C. H. S. M. H. S. U. T. S. Y. C.*

Many of his manuscript letters, addressed to President Stiles, are in the College Library.

AUTHORITIES.

Bacon, Historical Discourses, 221, 243–66. *Beardsley*, Life of S. Johnson, 99. *Chapman*, Trowbridge Family, 37. *Dana*, Sermon on the Death of Rev. Mr. Whittelsey; and Century Sermon, 1801, 60. *Davis*, Hist. of Wallingford, 165, 929–31. *Fowler*, Chauncey Memorials, 203–5. *Goodwin*, Genealogical Notes, 333. New Haven Colony Hist. Society Papers, iii, 609–10. *W. Smith*, Hist. of the Province of N. Y., ii, 233. *Sprague*, Annals of the Amer. Pulpit, i, 414–16. *Pres. Stiles*, MS. Diary, xiii, 54, 55, 61; and Sermon on the Death of Rev. Mr. Whittelsey. *Todd*, Faithful Narrative of Proceedings in Wallingford, 2–4. Whittlesey Family Memorial, 56, 57, 83.

DAVID WOOSTER, the seventh and youngest child of Abraham Wooster, a mason, of Derby, Connecticut, and grandson of Edward Wooster, one of the original settlers of that town, was born March 2, 1710–11, in that part of Stratford, Connecticut, which is now Huntington (where his father resided from about 1706 until about 1719). His mother was Mary, daughter of Jacob and Elizabeth (Wheeler, Blakeman) Walker, of Stratford. He entered College at the mature age of 23½ years.

During the war between England and Spain, in 1740, the Connecticut Assembly built a sloop of war, of about one hundred tons, to guard the commerce and sea-coast of

the Colony, and of this vessel, in May, 1741, Captain George Phillips was appointed Commander, and David Wooster, of New Haven, Lieutenant; in 1742, Wooster was advanced to the position of Captain.

In February, 1745, the Assembly ordered the raising of five hundred men for the expedition against Cape Breton; Wooster was a captain of one of the eight companies into which the force was divided, and at the siege of Louisburg won high reputation for intrepidity. He was then entrusted with the conveyance of a part of the prisoners to France for exchange, and thence went to England, where he was received with honor at court and was given a captain's commission in the regular service, in the regiment of which Sir William Pepperrell, the commander at the siege of Louisburg, was made colonel. He returned to New Haven on recruiting service, and was married there, March 6, 1745–46, to Mary, the elder daughter of President Clap, by his first wife, Mary Whiting.

After the peace in 1748, he retired to New Haven, living upon his half-pay, and being chiefly employed in his private affairs. It was at this time that he organized the first lodge of Free Masons in the Colony, in 1750, and became its first master.

In March, 1756, when the Assembly raised twenty-five hundred men, to send against Crown Point, he was appointed Colonel of the second regiment, with the command of a brigade, under his classmate Lyman as Commander in Chief. At the May session of the Assembly, in 1757, he appeared as one of the deputies from New Haven; and in 1758, 1759, and 1760, he served again and with distinction under Lyman in the attack on Ticonderoga and the other events of the Northern campaign.

After this he continued in a prosperous career as a merchant in New Haven, and also held office as his majesty's Collector of the Customs for the Port.

On the approach of war with Great Britain, he renounced his half-pay, and at a special session of the Connecticut

Assembly held at the end of April, 1775, on the news of the Lexington battle, was commissioned Major-General of the Colony forces, "from his approved abilities, well-known courage, and great experience." Meantime, he was occupied with other patriots in the project for the capture of Ticonderoga; and in June, when the Continental Congress organized an army and appointed Washington Commander, Wooster was the third in rank of the eight Brigadier-Generals appointed.

Honored with these commissions, he first commanded the troops sent to guard New York City from a threatened attack; and in the autumn went into Canada, and assisted prominently in the reduction of St. John's and Montreal, and after General Montgomery's death took the chief command in that province. Being recalled by Congress, in June, 1776, he immediately asked for an investigation of the reports that the miscarriage of the enterprise in Canada was owing to his incompetency; a Committee was raised, which reported on August 17, "that nothing censurable or blameworthy appears against Brigadier-General Wooster," and this report was accepted; though there was probably a general feeling that he had not been equal in enterprise and efficiency to the demands upon him. He then returned home, and in October was again appointed by the General Assembly Major-General and Commander in Chief of the Connecticut militia. For the whole of the ensuing winter he was at the head of a body of troops for the defence of the State and the neighhorhood, being stationed for most of the time in what is now Portchester, New York.

On the 26th of April, 1777, he received at New Haven, the news that two thousand of the enemy had landed between Norwalk and Fairfield the day before, with the object of capturing or destroying the military stores at Danbury, twenty miles inland. He started at once with General Benedict Arnold for the scene of action, and at Reading joined General Gold S. Silliman (Y. C. 1752), who had already

collected the militia within reach. On the morning of the 27th, part of the troops were sent off under Arnold and Silliman to intercept the British in front, on the return which they were now making from Danbury *via* Ridgefield; while Wooster with less than two hundred men was to hang upon and annoy their rear. While actively engaged in this duty, and in the act of rallying his undisciplined forces, in Ridgefield, on Sunday morning, April 27, his back-bone was broken by a musket-ball. He was removed to Danbury, and died there on Friday, May 2, in his 67th year. He was buried in the village graveyard, and Congress resolved the next month that a monument, costing five hundred dollars, should be erected to his memory "as an acknowledgment of his merit and services"; this resolve never having been carried out, a suitable monument was placed there in 1854 by the contributions of Connecticut citizens.

Having drawn largely on his private means for the supply of the needs of the troops whom he commanded, General Wooster left his widow penniless. She survived until June 6, 1807, when she died in New Haven, at the age of 78. They had four children, of whom two only survived infancy:—Thomas, who was graduated here in 1768, and Mary, who married the Rev. John Cosins Ogden (Coll. of N. J. 1770), an Episcopal clergyman.

President Dwight, in 1811, bears this testimony:—

"General Wooster was a brave, generous minded man; respectable for his understanding, and for his conduct, both in public and private life; ardent in his friendships, and his patriotism; diffusive in his charities, and stedfast in his principles. He was long a professor of religion; and adorned the profession by an irreproachable and exemplary life. He married the eldest daughter of President Clap; a lady distinguished for the first intelligence and virtue."

Specimens of his correspondence and other writings may be found in Force's American Archives; in Sparks's Correspondence of the Revolution, i; in the American Historical Record, iii, 229; in Documents relating to the

Colonial History of New York, viii, 664; in the Documentary History of New York, quarto edition, iv, 500; and in the Collections of the Massachusetts Historical Society, xii, 217.

AUTHORITIES.

Amer. Hist. Magazine, 3–9, 56–59, 78, 95. *Barber*, Conn. Hist. Collections, 407. Conn. Journal, May 14, 1777. *Dwight*, Travels in N. E. and N. Y., iii, 508; and Statistical Account of N. H., 75. *Hollister*, Hist. of Conn., ii, 303–07. *T. Jones*, Hist. of N. Y. during the Revolution, i, 178–80. *Kingsley*, Hist. Discourse at N. H., 68. *Lossing*, Field-Book of the Revolution, i, 123, 162, 190, 202, 402–10; ii, 589. *Orcutt and Beardsley*, Hist. of Derby, 667, 782–83. Proceedings at the Completion of the Wooster Monument, with Oration by H. C. Deming. *Savage*, Geneal. Dict. of N. E., iv, 649. *Sprague*, in Amer. Lit. Magazine, i, 131–36.

Annals, 1738–39

The Assembly, in October, 1738, on a memorial from the Trustees, renewed for three years the extra grant (of £100 a year) of 1735, and also granted the sum of £40, to defray the charges of laying out the College farms in Litchfield County.

At Commencement, 1739, Rector Williams, having seen the last of his sons graduate, signified the necessity for his speedy resignation, on account of impaired health; and provision was made for an early meeting of the Trustees to consider the matter. It is stated that so sedentary a life had caused obstinate headaches, which rendered him incapable of further service.

Sketches, Class of 1739

*Guilielmus Williams	*1741
*Samuel Andrew, A.M.	*1760
**Samuel Evans*, A.M.	
*Solomon Welles, A.M.	*1802
**Abrahamus Mead*	*1743
**Moses Mather*, A.M., S.T.D. Neo-Cæs. 1791, Socius	*1806
**Samuel Newell*, A.M.	*1789
**Thomas Canfield*, A.M.	*1794
**Cyrus Marsh*, A.M.	*1771
*Alexander Gaylord	*1764

SAMUEL ANDREW, only son of Samuel Andrew (Y. C. 1711) and Eunice (Hall) Andrew, was born in Milford, Connecticut, February 25, 1722. His grandfather, Rector Andrew, provided in his will (1737) for the completion of of this young man's education, and left him his library.

He resided in Milford, and studied law; he appears also to have been engaged in trade, but was unfortunate, so that at his decease his estate proved insolvent. He died in Milford, October 15, 1760, in his 39th year; his gravestone describes him as "*juris peritus, integer vitae, scelerisque purus.*"

He married, November 3, 1748, Elizabeth, eldest daughter of Dr. John (Jean) and Mary (Camp) Herpin, of Milford, and sister of John Herpin (Y. C. 1741). She survived him, with two daughters.

THOMAS CANFIELD, the eldest son of Thomas and Mary (Camp) Canfield, of Milford and Durham, Connecticut, and grandson of Thomas and Rebecca Canfield, of Milford, was born in Milford, August 6, 1720, and baptized the next day by the Rev. Samuel Andrew.

He studied theology with the Rev. Philemon Robbins (Harv. 1729), of Branford, and was admitted on profession of his faith to the church in Branford, December 28, 1740. He was licensed to preach on the 28th of Septem ber, 1742, by the New Haven Association, being then resident in Durham.

From December, 1742, till the end of October, 1743, he preached in that part of Farmington which is now Bristol; and then began (November 20) to preach in the parish (now the town) of Roxbury, in Woodbury, Connecticut. After sufficient trial of his gifts, that society gave him, April 16, 1744, a call to settle, providing for his eventually receiving a salary of £40 *per annum*. On June 13 he accepted the call, and on August 22 he was ordained, a church of twenty-seven members being gathered on the same day.

He spent a long life with this people, dying in office, on January 16, 1794, in the 74th year of his age and the 50th of his ministry. The uniform tradition represents him as a useful and beloved pastor. His estate was inventoried at £3049.

He married, October 29, 1744, Mary, daughter of Colonel John Russell (Y. C. 1704), of Branford, who died, October 4, 1790, at the age of 70. Their children were two daughters and three sons; the elder daughter married the Rev. Jehu Minor (Y. C. 1767), and the eldest son was graduated here in 1772.

AUTHORITIES.

Cothren, Hist. of Woodbury, 276–81, 530. *Hinman*, Genealogy of the Puritans, 483. Hist. of Litchfield Co., 515.

SAMUEL EVANS was a son of the Rev. David Evans (Y. C. 1713), of Great Valley, Chester County, Pennsylvania.

He put himself under the charge of the Presbytery of Philadelphia as a theological student, August 5, 1740, and was licensed by them to preach, January 8, 1741. At the meeting of Presbytery, May 27, 1741, the Great Valley Church (over which his father had been settled from 1720 till the latter part of 1740) presented a request that Mr. Samuel Evans might be ordained over them. The Presbytery detected some irregularity in the call, and while directing him to supply the church for the interval postponed further action until their next meeting in August. At that time another call for his services was received, from the church in Deerfield, in Cumberland County, New Jersey. The Presbytery judged the circumstances of the Great Valley Church to be more pressing, and directed him to supply it again, "with hopes that this appointment may have a uniting influence among that people." On the 7th of October he accepted their call, and on May 5, 1742, was ordained and installed, his father preaching the sermon. The uniting effect, however, did not follow. The "New Side" members, who had driven out his father two years before, seceded and formed another church. In the early part of 1747 he left his pastoral charge, without the consent of Presbytery, and about that time made two or more voyages to England. In May, 1751, his Presbytery referred his case to the Synod of Philadelphia for advice; and that body, on the ground of his disorderly action in abandoning his charge, and his "having in other things acted from time to time in a way unsuitable to his character as a gospel minister," disowned him as a member, until he should give "satisfaction by a return to his duty, and amend his life and conduct."

His later career is unknown. His name was unstarred until the Triennial of 1781; when President Stiles marked

him as dead, on information that "he had died 15 years before."

His son Israel was born in 1747, was graduated at the College of New Jersey in 1772, and was pastor of the Congregational Church in Concord, New Hampshire, from 1789 to 1797.

AUTHORITIES.

Patterson, Hist. of Great Valley Church, 25–27. Records of the Presbyterian Church, 1706–88, 189, 198. *Webster*, Hist. of Presbyterian Church in America, 467.

ALEXANDER GAYLORD, second son of John, and grandson of John and Mary (Clark) Gaylord, of the East parish in Windsor, Connecticut, was born in East Windsor, in November, 1715. His mother was Hannah, daughter of Samuel and Grace (Minor) Grant, of East Windsor.

He was prepared for College by his pastor, the Rev. Timothy Edwards, and spent his life in his native place.

He probably died early in 1764,—administration on his estate, which proved insolvent, being granted March 19, 1764. His wife was then living.

AUTHORITIES.

Edwards Memorial, 95. *Stiles*, Hist. of Windsor, 625. *Stoughton*, Windsor, 110.

CYRUS MARSH, son of William Marsh, Jr., of Plainfield, Connecticut, was born in Plainfield, March 14, 1718–19. His mother was Sarah, daughter of Matthias Button.

He studied theology, and was ordained over the church (of ten members) just gathered in the newly settled town of Kent, in Litchfield County, Connecticut, May 6, 1741. As a pastor he stood aloof from the "New Light" measures which were generally popular among the ministers of

his vicinity, and found occasion for special jealousy of the invasion of his parish by Moravian missionaries, who applied "New Light" methods to the conversion of the Indians of the Housatonic Valley.

He was also in difficulty from the smallness of his salary, which as he assured the Consociation in 1752 was barely half enough for his support. In February, 1754, the Consociation met at his request in Kent, to advise concerning his grievances; he then asked a dismission, but the Consociation thought best to decline his request.

His wife, Margaret, died in Kent, in childbed, at the age of 37, April 4, 1755, after having lived with him in wedlock fourteen years and ten months, lacking five days, (*i. e.*, married June 9, 1740); and on the 5th of August following, he married Mrs. Abigail Marvin, of Sharon, who died in childbed, March 15, 1756, in her 29th year.

On December 2, 1755, the Consociation met again in Kent for his trial on a charge of immorality; and after two days' session they voted that his usefulness in the ministry in that place was at an end, and that it was necessary to suspend him from all exercise of the ministerial office. At an adjourned meeting in the following month, he made a public confession of "frequent levity and foolishness of behavior," which seems to have been all that was proved against him. He seems to have returned for a time to his native town, where he married a third wife, Susanna Dow, of Plainfield, April 25, 1757. In February, 1759, being still of Plainfield, he was appointed administrator on his father's estate. He soon after returned to Kent, and in May, 1761, represented the town in the General Assembly and similarly appeared at twelve more sessions between that date and 1767. In 1764 he received for the first time a commission as Justice of the Peace, and appears to have been engaged mainly in legal business till his sudden death in Kent, on June 9, 1771, at the age of 52. He is buried in the village of North Kent, and his tombstone gives him the title of "Reverend."

At a meeting in Kent, in February, 1766, of the body which had deposed him from the ministry, Mr. Marsh applied to know if he might be relieved from suspension; and the Consociation expressed in reply their joy "at the opportunity to declare that by a long course of good conduct his character is retrieved, and he is hereby restored."

His will (dated March 17, 1771) mentions his wife Hannah, two sons, and four daughters. His estate was inventoried at £487, and included twenty-eight books.

AUTHORITIES.

W. G. Andrews, in Amer. Church Review, xxxii, 205, 208–10. Litchfield Consociation, MS. Records. *Pres. Ezra Stiles*, MS. Itinerary, v, 185.

MOSES MATHER, the youngest of five children of Timothy Mather, of Lyme, Connecticut, and grandson of Richard and Catharine (Wise) Mather, of Dorchester, Massachusetts, and Lyme, was born in Lyme, February 23, 1718–19. His mother was Sarah, daughter of the Rev. Moses Noyes (Harv. 1659), of Lyme, a Trustee of this College from 1703 till his death in 1729. He was a first cousin of Eleazar Mather, of the preceding class.

He studied theology, and in April, 1742, began preaching to a newly formed society in what was then Middlesex Parish (now the town of Darien), in Norwalk and Stamford, Connecticut. After a long probation, he was ordained by the Fairfield West Consociation, June 6, 1744. Here he remained a faithful and successful pastor until his death, September 21, 1806, in his 88th year,—having preached to the same people for over 64 years.

He was an earnest patriot, and thus made himself especially obnoxious to the Tories of his neighborhood; in August, 1779, he was taken from his own house, with four of his sons, and was held in captivity at New York for about five weeks; and in July, 1781, when the town was invaded

on a Sunday by the British, he was seized in his church, with about fifty of his congregation, and was confined for some months in the Provost prison in the City of New York and treated with great indignity.

He was a Fellow of Yale College from April, 1777, till his resignation in 1790. The College of New Jersey conferred on him the degree of Doctor of Divinity in 1791.

President Dwight describes him as "a man distinguished for learning and piety, a strong understanding, and a most exemplary life."

He was thrice married: first, on September 10, 1746, to Hannah Bell, of his own parish, by whom he had two sons and a daughter. She died, April 21 [or 23], 1755, aged 37 years; and he married, January 1, 1756, Elizabeth, daughter of Joseph and Abigail Whiting, also of Middlesex, who bore him one son, and died, December 18, 1757, aged 27. He next married, August 23, 1758, Rebecca, daughter of Samuel and Elizabeth (Hoyt) Raymond, of Norwalk, who had four sons, and died, January 23, 1786, aged 64 years.

He published:—

1. Divine Sovereignty displayed by Predestination: Or, The Doctrine of the Decrees Considered in its Proper Light, and Real Tendency. [A Sermon, from Romans ix 14, 15]. N.-H. 1763. 8°, pp. 44. [*A. C. A. U. T. S. Y. C.*

Reprinted, at Norwalk, in 1820.

2. The Visible Church, in Covenant with God: or, An Inquiry into the Constitution of the Visible Church of Christ. Wherein the Divine Right of Infant Baptism is defended; and, The Admission of Adults to compleat standing in the Visible Church, though destitute of a saving Faith, shown to be agreeable to the revealed Will of God. N.-Y., 1769. 8°, pp. 60.

[*B. Ath. C. H. S. M. H. S., imperfect. N. Y. H. S.*

Misdated on the title-page, 1759; it was replied to by Bellamy and by Hopkins.

3. The Visible Church, in Covenant with God; Further Illustrated. . . N.-H., 1770. 8°, pp. 84.

[*A. C. A. B. Ath. C. H. S., imperfect. Harv. U. T. S.*

Written in reply to Bellamy. (See above, pp. 528–9, nos. 17, 19.)

4. A Brief View of the Manner in which the Controversy about Terms of Communion in the Visible Church, has been conducted. N.-H., 1772. 8°, pp. 20. [*A. C. A. C. H. S. U. T. S.*

Later in life the author is said to have changed his views on this subject, and to have frankly owned his previous error.

5. A Sermon [from 2 Chron. ix, 8], preached in the Audience of the General Assembly of the State of Connecticut, on the Day of their Anniversary Election, May 10, 1781. N.-Lond., 1781. 8°, pp. 22.

[*A. A. S. A. C. A. C. H. S. U. T. S. Y. C.*

After his death were printed:

6. Two Sermons on the change of the Sabbath, from Hebr. x, 24, 25.

In vol. 4 of The American Preacher, edited by the Rev. David Austin (Y. C. 1779). N.-H., 1793. 8°, pp. 281–322.

7. A Systematic View of Divinity; or, the Ruin and Recovery of Man. Stamford, 1813. 12°, pp. 246.

[*Watkinson Library, Hartford. Y. C.*

8. He has also been thought to be the author of the following anonymous tract:

America's Appeal to The Impartial World. Wherein the Rights of the Americans, as Men, British Subjects, and as Colonists; the Equity of the Demand, and of the Manner in which it is made upon them by Great-Britain, are stated and considered. . . . Hartford, 1775. 8°, pp. 72.

[*John Carter Brown. Harv. N. Y. H. S. Y. C., imperfect.*

AUTHORITIES.

Barber, Conn. Hist. Collections, 376–79. Conn. General Conference Centennial Papers, 41–42. Conn. Journal, September 8, 1779; July 26, and October 18, 1781. *Dwight*, Travels in N. E. and N. Y., iii, 502. *Huntington*, Hist. of Stamford, 151, 211–12, 227, 404–06; and Stamford Registration, 74, 134. *Mather*, Genealogy of the Mather Family, 12, 65. N. E. Hist. and Geneal. Register, vi, 21. *Onderdonk*, Revolutionary Incidents of Queen's Co., 224. *Sprague*, Annals of the Amer. Pulpit, i, 425–27.

ABRAHAM MEAD, son of Ebenezer and Hannah Mead, of Greenwich, Connecticut, and grandson of Ebenezer and Sarah (Knapp) Mead, of Greenwich, was born in that town, June 15, 1721. A younger brother was graduated in 1748.

He studied theology, and was licensed to preach by the Fairfield West Association of Ministers, February 3, 1741–42. He died before he had received ordination, in East Hampton, Long Island (where he had been preaching), in the year 1743, at the age of 22.

AUTHORITIES.

Mead, Hist. of Greenwich, 282.

SAMUEL NEWELL, second son of Samuel Newell, of that part of Farmington, Connecticut, which is now Southington, and grandson of Samuel and Mary (Hart) Newell, was born March 1, 1714. By his mother, Sarah, daughter of John and Ruth (More) Norton, of Farmington, he was the first cousin of John Norton (Y. C. 1737).

He studied theology, and was preaching in East Hartford, Connecticut, 1741; again, in the fall of 1744 he was preaching as a candidate to the recently incorporated society of New Cambridge, now the town of Bristol, Connecticut, and was repeatedly invited in the next year to remain, but owing to some lack of unanimity, his ordination did not immediately follow. He was also proposed as a colleague-pastor (about 1746–7) to the Rev. Joseph Coit (Harv. 1697), in Plainfield, Connecticut, where he had preached for some time; but here also there was not a complete union in his favor. Finally, the call from New Cambridge was accepted, and he was ordained August 12, 1747,—a church having been gathered the week before.

He labored in this parish until his death, February 10, 1789, at the age of 75. A sermon preached at his funeral by his neighbor, the Rev. Timothy Pitkin (Y. C. 1747), of Farmington, says that he "was an open, plain hearted, honest man, spake his opinion freely and without flattery, gave every one his due; and [I] do not know that I ever saw the man who was a greater stranger to envy."

In the theological divisions of the time he sympathized with the "New Lights." His epitaph (probably written by Mr. Pitkin) styles him

"a gentleman of good genius; solid judgment; sound in the faith; a fervent, experimental preacher; of unaffected piety; kindest of husbands; tenderest of fathers; the best of friends; and an ornament of the ministry."

His connection with his people seems to have been harmonious and prosperous. He served as chaplain during the old French war, and for brief periods during the war of the Revolution. In 1783 he was attacked with paralysis, but recovered sufficiently to perform his duties till within a short time of his death.

He married, May 4, 1749, Mary, second daughter of Deacon John and Esther (Gridley) Hart, of Kensington Society (now in Berlin, then) in Farmington, and widow of Lieut. Timothy Root, Jr., of Farmington. She died, November 28, 1797, aged 81 years. Their children were two daughters and three sons: of the latter, one died in infancy, one while a member of this College (in 1771), and the youngest was graduated here in 1781.

AUTHORITIES.

Barber, Connecticut Hist. Collections, 70. *Goodwin*, East Hartford, 127. *Larned*, Hist. of Windham County, i, 452. Newell Genealogy, 17, 27–32, *Porter*, Historical Discourse at Farmington, 40, 70. *Pres. Stiles*, MS. Itinerary, iii, 113. *Timlow*, Sketches of Southington, 473–74, clxxxvi--vii.

SOLOMON WELLES, second and eldest surviving son and child of Captain Gideon Welles, of Wethersfield, Connecticut, and grandson of Captain Robert and Elizabeth (Goodrich) Welles, of Wethersfield, was born in that town, October 6, 1721. His mother was Hannah, fifth daughter of Major John and Hannah (Talcott) Chester, of Wethersfield.

He resided at College after graduation, on the Berkeley Scholarship, and spent his later life in his native town, where he died, September 28, 1802, at the age of 81. The inventory of his estate amounted to $4369.

He married, June [or January ?] 16, 1745, Sarah Welles, of Glastonbury, Connecticut, by whom he had seven daughters and five sons; one daughter married the Rev. John Eells (Y. C. 1755). The widow, with three sons and six daughters, survived him. She died February 11, 1811, aged 88 years.

AUTHORITIES.

Goodwin, Genealogical Notes, 15, 253. N. E. Hist. and Geneal. Register, xx, 132.

WILLIAM WILLIAMS, third son of Rector Elisha Williams, by his wife Eunice (Chester), was born in Newington Parish, in Wethersfield, Connecticut, November 20, 1722.

Like both his elder brothers (of the class of 1735), he remained in residence after graduation as one of the Berkeley Scholars. His health, however, failed early, and he died at his father's house, in Wethersfield, October 28, 1741, aged 18 years and 11 months. He is buried beside his parents in the Wethersfield cemetery.

AUTHORITIES.

Goodwin, Geneal. Notes, 19. N. E. Hist. and Geneal. Register, xx, 205. *Williams*, Williams Family, 190.

Annals, 1739–40

The Trustees met on the 30th of October, and after their meeting was organized, Rector Williams formally resigned his position and withdrew. The Rev. Samuel Whitman (the Senior Trustee present) was then chosen moderator, and the Board voted to accept "with great reluctancy" the Rector's resignation, "with hearty thankfulness for all his past good service in this capacity," and adjourned till the next morning. There can be no doubt that the testimony thus given was honest, and that Rector Williams deserves grateful remembrance for his dignified and prudent administration of the College affairs. Under his rectorship the College had grown steadily in numbers and reputation.

This may be the appropriate place to sum up the chief incidents in his later history. A rumor was started that his retirement from the rectorship was due to an ambition of being elected Governor,* but nothing of that nature followed. He returned, however, to his farm in Wethersfield and was sent again to the next session of the General Assembly, and at once elected Speaker of the House, and also placed on the Superior Court. He served as deputy to the Assembly pretty continuously for the rest of his life (except when out of the country), being present in this capacity at twenty-two sessions between 1740 and 1754,—at five of which he was chosen Speaker. He was also generally on the list of nominees for the Upper House, but never secured an election to that body. The judgeship of the Superior Court he retained for only three years; being passed over in 1743, probably on account of his known opposition to the course of the dominant party in limiting civil and religious liberty.

* See letter of Rev. Theophilus Morris, of West Haven, Oct. 28, 1740, in Conn. Church Documents, i, 172.

When the expedition to Cape Breton was proposed, in 1745, Jonathan Trumbull and Elisha Williams were the committee sent to Boston, on behalf of Connecticut, to confer with Gov. Shirley; and in the expedition when actually organized, Mr. Williams went as chaplain at the suggestion of Pepperrell, who had met him in this visit to Boston, and had been impressed by his conversation.*

As a recognition of their sense of his military capacity, the Assembly in 1746 appointed him Colonel and Commander in Chief of the Connecticut forces raised for the projected (but abortive) expedition against Canada. In December, 1749, he sailed for England, partly to solicit funds for the College of New Jersey, and mainly to obtain monies due from the government to himself and others, who had advanced pay to the soldiers in the Canada expeditions.

In prosecuting the former of these objects, he was brought into intimate relations with Whitefield, Doddridge, the Countess of Huntingdon, and other leading friends of evangelical religion; and when he received news, while abroad, of the death (on May 31, 1750) of his wife ("a sincere Christian of exemplary Meekness, Humility and Patience, full of Good Works and of Faith"), it was through an introduction by Dr. Doddridge that he met in London Miss Elizabeth Scott, a lady of superior accomplishments, the only daughter of the Rev. Thomas Scott, the commentator on the Bible, to whom he was married, at her home in Norwich, England, January 29, 1751.

They returned to Connecticut in 1752, and he again settled in Wethersfield, as a merchant.

In May, 1754, Colonel Williams was named one of the three delegates from Connecticut to the important intercolonial congress at Albany; and on the 24th of July, 1755, he died in Wethersfield, at the age of 61, from a scrofulous or cancerous affection which had troubled him for more than a year.

* Wolcott Memorial, 93.

The table-monument erected to his memory in the Wethersfield graveyard bears the following inscription :—

"The Hon^{bl} Col^{nl} Elisha Williams shin'd in excelling Gifts of Nature, Learning and Grace, in Benevolence universal, Firm in Friendship, in Conversation pleasant and Instructive, in Religion Sincere, Unaffected, Chearful; truly Humble, Patient, Fearless in the Cause of God and Truth; a Pattern of Conjugal and Parental Affection and Humanity, a Wise, Great and Good Man. 5 years he was an Hon^{r} to the Sacred Ministry in Newington, 13 years Yale College flourished under his Pious, Learned, Faithful Instruction and happy Govem^{t}, the Glory of y^{e} College and Ornament of his Country. He after filled and adorned several Civil and Military Caracters: Heaven claimed What was Immortal; that Glad obeyed; and drop'd here the Dust to rest till Jesus comes. Obiit 24to Julii 1755. Ætatis 61mo."

In the theological divisions connected with the Great Awakening, Rector Williams was classed as a moderate supporter of the "New Lights." An anonymous pamphlet was attributed to him, which was published at Boston in 1744 (8°, pp. 66), with the title:

"The essential Rights and Liberties of Protestants. A seasonable Plea for The Liberty of Conscience, and The Right of private Judgment, in Matters of Religion, without any Controul from human Authority. Being a Letter from a Gentleman in the Massachusetts-Bay to his Friend in Connecticut. Wherein Some Thoughts on the Origin, End, and Extent of the Civil Power, with brief Considerations on several late Laws in Connecticut, are humbly offered."

The argument is a searching arraignment of the Act of May, 1742, passed by the Connecticut Assembly (of which Rector Williams was a member), "for regulating Abuses and correcting Disorders"; and undoubtedly represents his sentiments on the subject of the extent of the civil magistrates' power concerning religion;* though the authorship is also (perhaps with more reason) attributed to his classmate, the Hon. Thomas Cushing, then Speaker of the Massachusetts House of Representatives.

* See a letter to him from his pupil, the Rev. Jonathan Parsons, in 1750, in N. E. Hist. and Geneal. Register, xii, 299. See also the New Englander, xxxv, 303--5; and Backus, Hist. of the Baptists, ed. 1871, ii, 60.

Rector Williams's agency in collecting subscriptions for the College of New Jersey is also an evidence of his sympathy with the "New Light" side; on the other hand, it is known that he shared the prejudices of his half-brothers against their cousin, Jonathan Edwards, in the quarrel at Northampton, and that at the time of his going to England he had begun a reply to Edwards's treatise on the qualifications for communion.*

The estimation in which he was generally held was expressed by Dr. Doddridge, who wrote of him (while in England):

"I look upon Col. Williams to be one of the most valuable men upon earth; he has, joined to an ardent sense of religion, solid learning, consummate prudence, great candor and sweetness of temper, and a certain nobleness of soul, capable of contriving and acting the greatest things, without seeming to be conscious of hi having done them."

Another comparative view of his character is given by the Rev. Charles Chauncy, of Boston (born 1705), in a letter to Dr. Ezra Stiles, in 1768:—

"Mr. Williams, of Hatfield, I am ready to think greater than any of his sons, though they were all men of more than common understanding. Rector Williams, and his brother Solomon, I give the preference to [over] the other sons; tho' they were all too apt to be governed in conduct by an undue regard to self, in one shape or another. This, as I imagine, was a family-foible, tho' one of the worst."

The College has his portrait, copied in 1795 by Moulthrop, from an original by Smibert, which is still in possession of the family.

By his first wife he had three sons, Elisha (Y. C. 1735), Samuel (1735), and William (1739), and three daughters. Of these only one son (Elisha) and one daughter (Mary) survived their father.

The Trustees met according to adjournment, on the 31st of October, and "proceeding after much deliberation

* Dwight's Life of Edwards, 309. 434. 456.

to the choice of a meet person to fill up the vacant Rectorate, by vote made choice of the Rev[d]. Mr. Thomas Clap of Windham." It was stated* at a later period that sundry votes were cast at this time for the Hon. Daniel Edwards (Y. C. 1720).

A committee was then appointed, to visit Mr. Clap and to treat with the Windham people. This committee performed their duty on the 10th of November, and a month later, December 10, a council met which dismissed Mr. Clap from his pastoral charge. He was inducted into the rectorship, April 2, 1740, when a meeting of the Trustees was held at the College, and the care of the students (about eighty undergraduates and a few graduates) was formally committed to him.

The new Rector was the second son of Deacon Stephen and Temperance Clap, of Scituate, Massachusetts, where he was born, June 26, 1703. He was graduated at Harvard College in 1722, and is said to have then studied theology with the Rev. James McSparran, an Episcopal missionary, of North Kingston, Rhode Island, who had partly superintended his preparation for College.

At the end of the year 1725, he visited the First Church in Windham as a supply, and on the 22d of February, 1726, was invited to settle as their pastor. He was ordained August 3d, over that large and active church, and on November 23, 1727, married Mary, the daughter of his predecessor, the Rev. Samuel Whiting, then only fifteen years of age. She died August 9, 1736; so that he was now a widower, with two young daughters.

He had become somewhat conspicuous among the ministry of the Colony for the stringency of his church discipline,† and his pronounced Calvinism; the latter position

* By Dr. Benjamin Gale (Y. C. 1733) in his anonymous "Reply to a Pamphlet" by President Clap, in 1755. This statement has been doubted, but I see no reason for questioning it. Dr. Gale's language is: "If I have not been misinformed, the Honorable Mr. Edwards had sundry suffrages, in their last election of a President." At the date when he wrote this, his father-in-law, Dr. Jared Eliot, who was one of the Trustees taking part in the election, was living by his side.

† Cf. Larned's Hist. of Windham County, i, 271, 285.

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can hardly have recommended him to a Board of Trustees who were on the whole inclined in the opposite direction, but his reputation for sound scholarship and his supposed capacity for good government led to his election.

The appointment gave public satisfaction, and the Assembly at its next session (May, 1740) appropriated £310 in bills of credit, to satisfy the demands of the people of Windham for the loss of their minister.

At the meeting of the Trustees at Commencement, the energy of the new Rector began to be felt. New laws regarding the use of the Library were enacted; more stringent rules were laid down for the regular attendance of undergraduates; and provision was made for an appeal to the Assembly for an addition to the College buildings. At the same meeting, the Rev. Benjamin Lord (Y. C. 1714), of Norwich, was chosen to a seat in the Corporation, in the place of the Rev. Eliphalet Adams, resigned. By Mr. Adams's resignation, the Rev. Samuel Whitman (elected in 1724) became the Senior Fellow, and so continued until 1746.

It had long been the custom for the College to print annual lists of the Latin *Theses** discussed at Commencement by the graduating class; and Rector Clap this year introduced a similar custom for the *Quæstiones*, handled on the like occasions by the Candidates for the Master's degree. The *Quæstiones* for the present year were almost exclusively theological or ethical,—the most marked exception being the following:—"*An Pecuniam chartaceam crediti immutabilis emittere possibile sit? Negat Respondens Nicholaus Hallam.*"

*The College Library has these for 1718 (imperfect; see above, p. 179), 1723, 1727, 1730, 1737-40, 1742-47, 1750–58, 1760, 1762–74, 1782–90, 1793–95, and 1797.

Sketches, Class of 1740

*Johannes Whiting, A.M., Tutor	*1786
*Augustus Eliot, A.M.	*1747
**Benjamin Woodbridge*, A.M.	*1785
*Nathanael Chauncey, A.M.	*1798
**Joel Evans*	*1743
**Johannes Graham*, A.M: 1759	*1796
*Johannes Woodward	*1741
*Ezra Clap, A.M. 1760	*1768
*Eliphalet Dyer, A.M. et Harv. 1744, LL.D. 1787, e Congr., Reip. Conn. Cur. Super. Jurid. Princ.	*1807
*Petrus Curtiss, A.M.	*1775
*Josephus Bryan, A.M.	*1751
**Christophorus Newton*, A.M.	*1787
*Johannes Worthington, A.M., LL.D. 1792, Tutor	*1800
**Thomas Strong*, A.M.	*1777
*Benjamin Stiles, A.M.	*1797
*Petrus Sweatland, A.M. 1744	*1792
*Josephus Adams, A.M.	*1782
**Jahacobus Johnson*, A.M. 1763	*1797
*Thomas Darling, A.M., Tutor	*1789
**Adonija Bidwell*, A.M.	*1784
*Johannes Diggins, A.M.	*1773

JOSEPH ADAMS, the fourth son and fifth child of John Adams, of Lebanon, Connecticut, was born in that town, August 26, 1717. His mother was Ruth, daughter of Deacon John and Sarah Loomis, of Windsor and Lebanon.

He studied theology, and in May, 1744, was recommended by the New Haven Association to the church in Oxford, Connecticut, as a candidate; also, the next month, by the Hartford North Association to the church in New Cambridge, now Bristol; and again, in Septem-

ber, 1745, by the New Haven Association to the church in New Milford.

He did not, however, follow this profession, but settled in New Haven as an innkeeper and attorney, as early as 1749, and here remained until his death, October 16, 1782, in his 66th year. He was admitted by letter from the church in Longmeadow, Massachusetts, to the White Haven Church (in New Haven), in July, 1769, but was excommunicated the year before his death. His will, made eleven days before his death, left his whole property to Lucy Hathaway, a member of his family, and to her three children. The estate, however, proved insolvent.

AUTHORITIES.

Loomis Female Genealogy, i, 332

ADONIJAH BIDWELL, the posthumous son of Thomas Bidwell, a merchant of Hartford, Connecticut, and grandson of John and Sarah (Welles) Bidwell, of Hartford, was born in that town, October 18, 1716. His mother was Prudence, daughter of Edward Scott, of New Haven.

He studied theology with the Rev. Benjamin Colton (Y. C. 1710), of West Hartford, and taught school both there and in Hartford.

He is said to have been ordained, October 5, 1744, and to have served for twenty weeks in the same year as chaplain on the Colony sloop of war, for the defence of the seacoast. In 1745 he accompanied as a chaplain the Connecticut fleet in its expedition against Cape Breton; and his diary (from April 14, 1745, to January 11, 1746) is printed in the New England Historical and Genealogical Register, volume xxvii, pages 153–59. Subsequently, he served again for eighteen weeks, in 1747, as chaplain on the sloop Defence. He also taught school,—in 1746 in Wintonbury, in 1747 in Simsbury, and in 1747–8 in

West Hartford. He preached to the settlers in West Simsbury (now Canton), Connecticut, for some time in 1747–50, and for more than half the year 1749 in Kinderhook, New York.

In 1750 he began preaching in the township later named Tyringham, now Monterey, in Berkshire County, Massachusetts; and on September 20 accepted a call to the pastorate there. A church of eight members was gathered September 25, and he was installed October 3. He died there, after a long and faithful service, June 2, 1784, in his 68th year.

He married, October 24, 1752, Theodosia, daughter of the Rev. Benjamin Colton (Y. C. 1710), who died June 8, 1759, aged 38 years, leaving no children. He next married, October 16, 1760, Jemima, daughter of the Rev. Ebenezer Devotion (Harv. 1707) of Suffield, Connecticut, and first cousin to his former wife. She died February 7, 1771, in her 44th year; of their four children, one son, Barnabas, was graduated here in 1785. He married, thirdly, October 28, 1772, Ruth, daughter of Dudley Kent, of Suffield, who survived him (without children), and next married, September 14, 1790, the Rev. Jonathan Judd (Y. C. 1741), of Southampton, Massachusetts; she died in Suffield, in December, 1815, in her 86th year.

AUTHORITIES.

Barber, Conn. Historical Collections, 100. Bidwell Genealogy, 46, 60–61 *Field*, Hist. of Berkshire County, 283. Judd Family, 17. N. E. Hist. and Geneal. Register, xxvii, 192. Tuttle Family, 119.

Joseph Bryan, Jr., son of Joseph and Mary Bryan, of Milford, Connecticut, was born in that town, May 14, 1721.

He was admitted to the church in Milford, May 10, 1741, having been previously received into the church in Ridgefield.

He married Mehitabel, daughter of Samuel Clark, Jr., of Milford, and later of New Haven (baptized March 11, 1722); and died in Milford, April 3, 1751, at the age of 30. His estate was insolvent. His wife with two sons and two daughters survived him; she was still living in Milford in November, 1754.

NATHANIEL CHAUNCEY, the fifth child and second son of the Rev. Nathaniel Chauncey (Y. C. 1702), of Durham, Connecticut, was born in that town, January 21, 1719–20.

He resided at Middletown Upper Houses, now Cromwell, Connecticut, "where he was much respected, as a gentleman of strong good sense, of much general information, and of strict integrity." He kept an inn, and from 1761 held a commission as Justice of the Peace. He died in Cromwell, September 3, 1798, in his 79th year.

He married, January 10, 1750, Mary Stocking, of Middletown, by whom he had two sons and four daughters; one of the daughters married the Rev. Elijah Parsons (Y. C. 1768). She died, March 9, 1774, aged 53, and he married the next year Susanna Gilbert, of Hebron, Connecticut, who died in 1795.

AUTHORITIES.

Fowler, Chauncey Memorials, 171. Tuttle Family, 103, 110.

EZRA CLAP, the youngest son of Captain Preserved Clap, of Northampton, Massachusetts, and grandson of Captain Preserved and Sarah (Newberry) Clap, was born in Northampton, May 20, 1716. His mother was Mehitabel, daughter of Daniel and Martha (Boltwood) Warner, of Hatfield.

For a time after graduating he was living in Hatfield, and later settled in Westfield, Massachusetts, where he was

a selectman in 1759. He died there, October 25, 1768, in his 53d year.

He married, October 13, 1743, Margaret (probably daughter of Thomas and Sarah) Ingersoll, of Westfield, who survived him, dying September 15, 1782, in her 55th year. Their children were five daughters and two sons; one of the daughters married Dr. David Shepard (Y. C. 1766); and another married Dr. Paul Whitney (Harv. 1772), and Rev. Martin Tuller (Y. C. 1777).

AUTHORITIES.

Clapp Family, 16, 26. *S. Clark*, Antiquities, &c., of Northampton, 287.

PETER CURTISS, ninth child and third son of Ensign John and Joanna Curtiss, of Woodbury, Connecticut, and grandson of Israel and Rebecca Curtiss, was born in Woodbury, January 1, 1716–17.

He resided in Woodbury, probably not following any profession, and died there in 1775, aged 58 years. He married, November 27, 1747, Mary, daughter of Josiah and Hannah (Sherman) Chittenden, of Guilford.

AUTHORITIES.

Chittenden Family, 16. *Cothren*, Hist. of Woodbury, i, 532–33; iii, 183.

THOMAS DARLING, son of Samuel and Susanna Darling, who removed from Newport, Rhode Island, to New Haven in 1722, was born in Newport, February 21, 1719–20. His father was originally a cordwainer, but was admitted to practice as an attorney, in New Haven, in 1737.

He studied theology, and was licensed to preach by the New Haven Association of Ministers, May 31, 1743. In the ensuing fall he entered on a tutorship in the College, which he held until his resignation, in July, 1745. He was

the sole instructor for these two years of the Class of 1746, in which was Ezra Stiles, the future President, between whom and Mr. Darling there existed a warm friendship.

On leaving the tutorship he married (July 23, 1745) Abigail, daughter of the Rev. Joseph Noyes (Y. C. 1709), of New Haven, and settled in this town as a merchant. He was for some years in partnership with Nathan Whiting (Y. C. 1743).

In 1758 he was commissioned as a Justice of the Peace; and in 1760 as Justice of the Peace and Quorum became one of the side Judges of the County Court. He was a deputy to the General Assembly in 1774.

He died in Woodbridge, a suburb of New Haven, November 30, 1789, in his 70th year. His widow died July 19, 1797, at the age of 73. Of their seven or eight children two sons were graduated here,—in 1769 and 1777, respectively. His estate was insolvent.

He is described, by one who knew him well, as "not more distinguished for the strength of his intellectual powers, than for modesty, candor, charity, and the strictest integrity." President Stiles, in noticing his death, writes:

"He was a man of large stature, of a strong reasoning mind, calm and judicious; of integrity and uprightness; of inoffensive behavior. He differed with his countrymen on the late Revolution —but never hurt the States, altho' in judgment strong for British government. He was of great prudence and judicious gravity. He was a firm believer of revelation, and distinguished for sensible and rational religion."

As a son-in-law and sympathizer of the Rev. Mr. Noyes, he was to led publish, anonymously, the following contribution to the theological controversies of his earlier life:—

Some Remarks on Mr. President Clap's History and Vindication of the Doctrines, &c., of the New-England Churches. N.-H., 1757. 8°, pp. 127. [*A. A. S. Bowdoin Coll. Harv. Y. C.*

AUTHORITIES.

Conn. Journal, Dec. 9, 1789, and July 26, 1797. *Holmes*, Life of Pres. Stiles, 11. N. H. Colony Hist. Soc. Papers, iii, 511. *Stiles*, MS. Diary, xiii, 283.

JOHN DIGGINS, son of Jeremiah Diggins (or Dickins), Junior, of East Windsor, Connecticut, was born in that parish in 1717, and was prepared for College by his pastor, the Rev. Timothy Edwards.

By 1747 he had settled in Hartford, and in 1753 he removed from Hartford to that part of Middletown, Connecticut, which is now the town of Portland. The title of "Captain" by which he was then known may imply that he had seen military service, or may point to a seafaring experience.

His wife Hannah died in Middletown, June 5, 1754, aged 24 years; and he himself died in Chatham (now Portland), August 20, 1773, at the age of 56.

His second wife, Ann, survived him, with one son and one daughter. She died April 23, 1813, in her 87th year.

AUTHORITIES.

Edwards Memorial, 94. *F. F. Starr*, Windsor Farmes, 95.
MS. letter, April 15, 1885. *Stoughton*.

ELIPHALET DYER was born in Windham, Connecticut, September 14, 1721. He was the second child and only son of Colonel Thomas Dyer, a native of Weymouth, Massachusetts, who settled in Windham about 1715, and was often Deputy to the General Assembly; and a grandson of Deacon Joseph and Hannah (Baxter) Dyer. His mother was Lydia, second daughter of John and Mary (Bingham) Backus, of Windham.

After graduation he studied law in Windham, was admitted to the bar in 1746, and settled in practice in his native town. He was already town-clerk; in 1745 had been appointed to a captaincy in the militia; and in 1746 was made a Justice of the Peace. He was chosen Deputy to the General Assembly in May, 1747, in October, 1749, and

at three sessions in 1752 and 53 ; and in the latter year was advanced to the rank of Major. " His real entry into public life was through his connection with the project of establishing a Connecticut Colony in the valley of the Susquehanna. He was an active and influential promoter of this enterprise, an original member of the Susquehanna Company formed in 1753, one of the committee to purchase the Indian title to the land selected for the proposed colony, at Wyoming, and one of the Company's agents to petition the General Assembly, in 1755, for permission to settle on these lands, which were then believed to be within the chartered limits of Connecticut. The operations of the Susquehanna Company were interrupted by the war with France. In August, 1755, Mr. Dyer was appointed lieutenant-colonel of one of the regiments sent by Connecticut to assist in the reduction of Crown Point." He was again in the Assembly in four sessions in 1756–58, and in March, 1758, was made Colonel of a regiment sent against Canada. In the same year he was for the first time put in nomination for the Upper House of Assistants, and after serving for two more sessions as Deputy, was elected an Assistant in 1762, and was continued in that office by annual re-election until 1784.

In August, 1763, he went to England, as agent of the Susquehanna Company, to obtain a confirmation from the Crown of the Company's title to the Wyoming region. He returned the next year, not having succeeded in his mission, though one personal result was his appointment in that year as Comptroller of the Port of New London.

In September, 1765, he was the first-named of the three Commissioners from Connecticut to the Stamp-Act Congress ; and a few days after the dissolution of this Congress, when the Connecticut Assistants met at Governor Fitch's call to assist in his taking the oath to carry out the provisions of the Stamp Act, Colonel Dyer with a majority of the council withdrew, rather than witness what they believed to be an abandonment of the rights of the colonists. At the

next election (May, 1766), the governor and those who had abetted him were left out of office; Colonel Dyer was promoted to a judgeship of the Superior Court, which he held until 1793,—being Chief Judge for the last four years. In October, 1766, as one of the ablest advocates in the Colony, he was appointed by the Assembly, a special agent, to proceed to England and conduct the case of the Mohegan Indians; but he declined the appointment.

He sat in the first Continental Congress, which met in September, 1774, and was the first named in the Connecticut delegation. He was re-elected to each succeeding Congress till 1783,—with the exception of those of 1776 and 1779. When not engaged in Congress, his time was largely occupied with the deliberations of the Governor's Council, and of the Committee of Safety,—on which committee he was placed at its formation, in May, 1775.

He was appointed Brigadier-General of the State Militia in December, 1776, but declined to serve on account of his civil engagements.

He withdrew from public life with his resignation from the bench at the age of 72; but his mental powers continued with unusual vigor until his death at Windham, after a brief illness, May 13, 1807, in his 86th year.

He married, May 9, 1745, Huldah, daughter of Colonel Jabez and Huldah Bowen, of Providence, Rhode Island, who died February 12, 1800, aged 70 years, and having borne issue five sons and one daughter.

Yale College conferred on him the degree of Doctor of Laws in 1787. His services as an earnest, prudent, christian patriot were invaluable; though he was neither brilliant nor eloquent. John Adams, in his caustic sketches of the Congress of 1775, says: "Dyer is long-winded and roundabout, obscure and cloudy, very talkative and very tedious, yet an honest, worthy man, means and judges well."

He published (over his initials merely):—

Remarks on Dr. Gale's Letter to J. W. Esq. 1769. 16°, pp. 27.
[*A. A. S. Libr. Co. of Philad.*

For the pamphlet to which this was a reply, see above, p. 479.

I have seen no other writings of his except two letters—one, of April, 1775, in the Collections of the Connecticut Historical Society, ii, 209, and one, of November, 1776, in Force's American Archives, 5th Series, iii, 475.

AUTHORITIES.

John Adams, Works, ii, 422. *A. Bradford*, N. England Biography, 156. *Caulkins*, Hist. of New London, 478. Conn. Hist. Society Collections. ii, 138, 142, 235, 239, 347, 350. Documentary Hist. of the Prot. Episc. Church in Conn., ii, 77. *Hinman*, Conn. in the Revolution, *passim*. *Larned*, Hist. of Windham County, i, 286, 561–63; ii, 49, 52, 174, 186, 215, 227, 411. *Miner*, Hist. of Wyoming, 81, 111. *Pease and Niles*, Gazetteer of Conn. and R. I., 206. Pennsylvania Magazine of History and Biography, iii, 174–77. *Reed*, Life of Jos. Reed, ii, 388–89. *Stuart*, Life of Gov. Trumbull, 86, 91. *Weaver*, Hist. of Ancient Windham, 61.

Augustus Eliot, third son of the Rev. Jared Eliot (Y. C. 1706), was born in Killingworth, now Clinton, Connecticut, June 18, 1720.

He studied medicine with his father and with his brother-in-law, Dr. Benjamin Gale (Y. C. 1733), and settled in Saybrook, Connecticut, where he died, unmarried, November 29, 1747, aged 27½ years. The inventory of his estate (which was distributed to his brothers and sister) amounted to about £2500. A sermon on the occasion of his death, by his father, was printed.

AUTHORITIES.

Eliot Genealogy, 68.

Joel Evans, a younger son of the Rev. David Evans (Y. C. 1713), of Great Valley, Chester County, Pennsylvania, and a brother of Samuel Evans, of the preceding Class, also studied theology, and was licensed to preach on the 17th of September, 1741, by the Presbytery of Philadelphia.

He served as supply to the Presbyterian churches in Woodbury and Deerfield, New Jersey; and in April, 1742, was applied for by the church in Apoquinimy, Delaware. He died, it is supposed at the last named place, shortly before May, 1743.

AUTHORITIES.

Records of the Presbyterian Church, in U. S., 1706–88, 163. *Webster*, Hist. of the Presbyterian Church in America, 349.

JOHN GRAHAM, the eldest son of the Rev. John Graham, a scion of the family of the Marquis of Montrose, who emigrated to America in 1718, was born in Exeter, New Hampshire, where his father was then settled, August 22, 1722. His mother was Love, third daughter of Jonathan and Elizabeth (Sherburne) Sanborn, of Hampton, New Hampshire. The year after his birth, his father was ordained pastor of the church in Stafford, Connecticut, where he remained until 1731; in 1733 he removed to what is now Southbury, in Woodbury, Connecticut, whence the son entered College.

He was fitted for College at an unusually early age by his father (who had graduated at the University of Glasgow in 1714, and had received in 1737 the honorary degree of Master of Arts from Yale), and probably studied both theology and medicine with him. He was licensed to preach by the Fairfield East Association, November 12, 1741. On the 22d of October, 1746, he was settled as the first pastor of the West parish in Suffield, then in Massachusetts, but since 1752 in Connecticut. For some years he practiced medicine, in conjunction with his pastoral duties; but as his strength proved inadequate to such multiplied exertions, he relinquished his medical practice, though continuing through his life to act as a surgeon. In 1762, he accompanied the expedition against Havana as

Chaplain, and in the American Revolution he was emphatic in his espousal of the popular side.

He died in West Suffield, April 20, 1796, in the 74th year of his age and the 50th of his ministry. His estate was inventoried at £1175.

He married, in 1748, Mary Sheldon, who bore him ten children, of whom one son, John A. Graham, was graduated here in 1768; she died May 14, 1776, at the age of 51. By his second wife, Ruth, who survived him, he had seven children, the youngest of whom was the Rev. Sylvester Graham, a lecturer on health and temperance, of "Graham bread" notoriety. She died in West Suffield, February 8, 1834, aged 79 years.

AUTHORITIES.

Cothren, Hist. of Woodbury, 547. *Fowler*, Chauncey Memorials, 229. *Sylvester Graham*, MS. letter, Nov. 2, 1849. 1849. *Sprague*, Annals, i, 315.

JACOB JOHNSON was a son of Jacob Johnson, of Plainfield, Connecticut, whose estate was settled by his widow Rebecca, in July, 1740; at that date, he chose his brother-in-law, Moses Cleaveland, as his guardian; he was still a minor in March, 1741.

He was elected to a Berkeley Scholarship at graduation, but if he resided at all on this foundation left soon, to complete his theological studies with the Rev. Jedidiah Mills (Y. C. 1722), of Ripton Parish, now Huntington, Connecticut. He was licensed to preach by the Fairfield East Association, April 29, 1742.

He sympathized strongly with the "New Lights," and early in 1743 preached to the seceders from the church in Milford, Connecticut, and was invited to become their pastor. He accepted, and on the 6th of April the Presbytery of New Brunswick, New Jersey, met to examine him, with a view to ordination. The Presbytery, however, advised instead a reconciliation with the First Church; and

the attempt to settle Mr. Johnson was abandoned. After this he was for a time a missionary to the Indians at Canajoharie, in the Province of New York.

On the 10th of March, 1749, the North Society in Groton, Connecticut, now the town of Ledyard, voted him terms of settlement, and on the 10th of June he was ordained there. While in this parish he devoted considerable attention to the thirty or forty families of Pequots in the neighborhood, and also undertook occasional missions to the Indians of the Six Nations, in New York, and to those in the Susquehanna Valley.

Probably the inconvenience caused by long absences on such service caused the ready acceptance of his proposal for a dismission from his parish, in October, 1772. He then engaged with ardor in the cause of the Connecticut Susquehanna Company, both as a preacher and as a champion of their rights. At a town-meeting in Westmoreland, now WilkesBarre, December 11, 1772, it was voted to give him fifty acres of land, in case of his settlement as their minister; and on the 23d of the following August a more formal call, at a salary of £60, was given him, which he accepted. After the massacre at Wyoming, in 1778, he fled with his family to Connecticut, but returned to the scene of his labors, early in 1781. He died in WilkesBarre, March 15, 1797, being then a little under 76 years of age.

While in North Groton, he married Mary, younger daughter of Captain Nathaniel and Mary (Williams) Giddings, of Preston, Connecticut, born November 28, 1730, by whom he had several children.

He published :—

1. Bound with John Bolles's "To Worship God in Spirit, and in Truth, is to Worship Him in the True Liberty of Conscience," Animadversions, With some Brief Remarks; by way of Answer, to John Bolles. 1756. 16°, pp. 30. [*Prince.*

This discusses the doctrines of Bolles on Civil Government, the Christian Sabbath, Baptism, and Oaths; and is printed by Bolles, in order to append to it his criticisms.

2. Zion's Memorial: of The present Work of God. The Two Witnesses. A Vission [*sic*] of Christ. An Essay on Vissions. Three Rules to know a Work. The present a Work of Grace. An Address to All. 1765. 4°, pp. 67. [*U. T. S.*

This gives, in somewhat fantastic form, an account of a recent revival of religion, in Groton and that neighborhood.

3. Honours due to the Memory and Remains of pious and good Men at Death; shewed and applied in a Sermon [from 2 Chron. xxiv, 16], Preached at the Funeral of Colonel Christopher Avery, Esq., late of Groton. N.-London, 1768. 8°, pp. 36.
[*A. C. A. C. H. S.*

4. Mr. Tuttle, who succeeded Mr. Johnson at North Groton in 1811, speaks of his having "published an account of the religious experience of a little daughter of his, who died at the age of eight years, in which there was something stated bordering on the marvelous."

5. Several letters and speeches of his, with reference to his mission-work among the New York Indians, in 1768, are printed in the Documentary History of N. Y., iv, 390–95. Another letter, of 1783, is in Hazard's Pennsylvania Archives, x, 34.

AUTHORITIES.

Caulkins, Hist. of N. London, 421. Giddings Family, 187. *Hodge*, Const. Hist. of Presbyterian Church in U. S., ii, 311. *W. Johnson*, Wyoming Memorial, Appendix. *Lambert*, Hist. of the Colony of N. H., 107. *Miner*, Hist. of Wyoming, 97, 143, 296, and Appendix, 63. *T. Tuttle*, Hist. of Church in Ledyard, 1859, 9–11. *Webster*, Hist. of the Presbyterian Church in America, 570.

CHRISTOPHER NEWTON, son of Ezekiel and Abigail Newton, of Milford, Connecticut, was baptized December 2, 1716.

He studied theology, was licensed to preach as a Congregationalist, and supplied several vacant parishes in Connecticut, as Oxford and Northford. In May, 1745, the Fairfield East Association were desired to advise respecting his acceptance of a call to North Stratford, now Trumbull, where he had been preaching for several months; but discouraged it, as there was not a clear majority in his

favor. He then preached for some time in Salem. Again, in June, 1747, the Hartford South Association advised the society in East Hampton (in the present town of Chatham) to apply to him; and in December, 1747, the New Haven County Association's Committee recommended him to Sharon. Later (about 1750–53) he appears to have engaged in business in his native town. Finally, in April, 1753, he conformed to the Episcopal Church, and after having served for nearly two years as lay-reader to the churchmen in Ripton Parish, in what is now Huntington, Connecticut, went to England in the spring of 1755 for ordination. There he received Deacon's orders on July 25, and Priest's orders on July 27, from Bishop Pearce, of Bangor, acting for the Bishop of London. He returned in August, as missionary of the Society for the Propagation of the Gospel to the congregation in Ripton which he had formerly served, and to other neighboring communities, on a salary of £20 a year.

He died in Ripton, February 6, 1787, according to his tombstone, "in the 68th year of his age and 34th of his ministry." The inventory of his estate amounted to £447 and included about forty volumes of books. One of his letters to the Secretary of the Propagation Society is printed in the Documents of the Protestant Episcopal Church in Connecticut, volume i, page 306.

He is called "an able, sound divine," by a writer in the Churchman's Magazine (ii, 245) in 1805. The inscription over his grave ascribes to him "piety in his life and fidelity in his office."

His widow, Elizabeth, died in Huntington, January 8, 1805, in her 84th year. One son and two daughters survived their father.

AUTHORITIES.

Beardsley, Hist. of the Church in Connecticut, i, 211.

BENJAMIN STILES, the fifth child and second son of Lieutenant Francis Stiles, of Southbury, then a parish in Woodbury, Connecticut, and a grandson of Benjamin and Elizabeth (Rogers) Stiles, was born in Southbury, February 11, 1719–20. His mother was Mary, daughter of Moses and Mary Johnson, of Woodbury. He was a third cousin of the Rev. Isaac Stiles (Y. C. 1722).

He settled in his native village as a lawyer, and continued to enjoy what was for those times an extensive practice until his death. He was also prominent as a land-surveyor, receiving official appointment as surveyor for Fairfield County in 1749, and again for Litchfield County, when that was formed in 1752. He also served as deputy to the General Assembly at twelve sessions between 1754 and 1771. In 1764 he was appointed a Captain in the militia.

On the approach of the Revolution he was conservative in his views, and was cited before the General Assembly in 1775 for speaking contemptuously of the government.

He died in Southbury, March 15, 1797, at the age of 77.

He married, in 1747, his second cousin, Ruth, second daughter of David and Phebe (Stiles) Judson, of Stratford, Connecticut, who died June 21, 1814, at the age of 88. Their children were seven sons and two daughters; one son was graduated at this College in 1776, and followed his father's profession in Southbury.

AUTHORITIES.

Cothren, Hist. of Woodbury, 395, 699, 770–1. *Force*, Amer. Archives, 4th Series, iii, 1024. *Goodwin*, Genealogical Notes, 141. *Stiles*, Hist. of Windsor, 804–05. Tuttle Family, 115.

THOMAS STRONG, the eighth of seventeen children of Jonathan Strong, of Northampton, Massachusetts, and a grandson of Elder Ebenezer and Hannah (Clapp) Strong, of Northampton, was born in that town in 1715 or 16. His mother was Mehitabel, daughter of Joseph Stebbins, of Springfield, Massachusetts. He was an uncle of Governor Caleb Strong.

He studied theology, and in 1742 preached as a candidate in Great Barrington, Massachusetts, but declined a call to settle. In the early part of 1743 he preached for some time in Canterbury, and later in the year was apparently employed in other Connecticut parishes. He then returned to Massachusetts, and after due probation accepted a call, on a salary of £50, with a small farm, to the pastorate of the newly settled town of New Marlborough, in what is now Berkshire County, where he was ordained, November 1, 1744, the day after a church of five members had been organized. He continued in this office until his death, August 23, 1777, in his 62d year.

He married, October 4, 1747, Elizabeth, daughter of Joseph and Elizabeth (Merrick) Barnard, of West Springfield, who died December 24, 1761, at the age of 39, having borne him five daughters and two sons. The eldest daughter married the Rev. Eliphalet Steele (Y. C. 1764), and the youngest married the Rev. Caleb Alexander (Y. C. 1777). Mr. Strong next married Elizabeth, youngest daughter of the Rev. Samuel Whitman (Harv. 1696), of Farmington, Connecticut, who died, December 27, 1795, at the age of 75; by this marriage he had no children.

AUTHORITIES.

Clark, Antiquities, etc., of Northampton, 93, 350. *Dwight*, Hist. of the Strong Family, ii, 1154, 1249. *Field*, Hist. of the County of Berkshire, 228, 292–93. *Holland*, Hist. of Western Mass., ii, 534. *Larned*, Hist. of Windham County, i, 404. N. E. Hist. and Geneal. Register, vi, 376; viii, 182. *Sprague*, Annals of the Amer. Pulpit, iii, 407. *Taylor*, Hist. of Great Barrington, 84, 88.

PETER SWEATLAND was born in Hebron, Connecticut, in 1716, and appears to have been the earliest Yale graduate from Tolland County.

He spent his life in Hebron, where he died November 10, 1792, in his 77th year.

He married, June 11, 1752, Ann Bond. He next married, June 19, 1759, Bethiah Youngs, of Southold, Long Island, by whom he had two sons.

JOHN WHITING, fifth child and eldest surviving son of Colonel Joseph Whiting, of New Haven, and a grandson of the Rev. John Whiting (Harv. 1653), of Hartford, was born in New Haven, March 1, 1721–22. His mother was Hannah, daughter of Thomas and Hannah (Nash, Ball) Trowbridge, of New Haven. A younger brother was graduated here in 1747. In 1740 the father was one of the Governor's Assistants and a Judge of the Superior Court, and thus the son was placed at the head of his class in family rank.

During the year 1741–42 he was the rector of the Hopkins Grammar School, in New Haven, and for the following year acted as the College Butler, and then for four years served as Tutor.

Before entering on the tutorship, as early as 1742, he became the Clerk of the New Haven Probate Court (of which his father was then, and until his death in 1748, the Judge), and this office he retained until in November, 1773, he was made Judge of the Court. In this last position he remained till his death. He represented New Haven in the General Assembly during nine sessions between 1758 and 1761. He was also during his later years one of the side Judges in the County Court. For thirty years before his death he was a deacon in the First Church.

He died here, after a long illness, June 21, 1786, in his 65th year.

He married, November 7, 1751, Sarah, youngest sister of the Rev. Jonathan Ingersoll (Y. C. 1736), who died, July 5, 1769, in her 43d year. Four sons and two daughters lived to maturity, of whom two sons were graduated at this College, in 1774 and 1780, respectively. He next married, May 24, 1770, Sarah, second daughter of his cousin, Lieutenant Stephen Trowbridge, of New Haven, who died, April 15, 1795, in her 73d year.

His epitaph truly says of him, that "the last and much the greater part of his life was spent in the service and to the acceptance of the public."

AUTHORITIES.

Conn. Journal, June 28, 1786. *Goodwin*, Genealogical Notes, 126, 333. N. H. Hist. Soc. Papers, iii, 607. Trowbridge Family, 29, 32, 38.

BENJAMIN WOODBRIDGE, the youngest of eight children of the Rev. John Woodbridge, Jr. (Harv. 1694), of West Springfield, Massachusetts, and grandson of the Rev. John and Abigail (Leete) Woodbridge, of Killingworth and Wethersfield, Connecticut, was born in West Springfield, June 15, 1712. His mother was Jemima Eliot, a granddaughter of the Apostle; a brother was graduated here in 1726.

During his Senior year, being of unusually mature age, and for the next two years (while he was studying theology), he held the office of College Butler. He was licensed to preach by the New Haven Association, on May 25, 1742, and immediately began to supply the pulpit at Amity, a parish in the northwestern part of New Haven. He proved acceptable to the people, and on the 3d of November following was ordained the first pastor of the church then gathered. Here he remained, honored and beloved,

until his death, from a cancer, December 24, 1785, aged 73½ years. A colleague-pastor had been settled, in December, 1783.

He was a staunch conservative in theology, and in 1759 was prosecuted for preaching illegally to the "Old Light" minority in the neighboring parish of Wallingford; but the General Assembly, on appeal, remitted the fine imposed.

He was also a conservative in politics, and in 1779 was openly charged by his people with a lack of proper patriotism; the division of feeling thus arising led, under the advice of the Consociation, when appealed to, to the settlement of a colleague; but that this feeling towards him did not indicate any essential lack of confidence is shown by the fact that, when the parish was chartered as a town in 1784, the name of Woodbridge was given to it, out of respect to the aged pastor.

He married, March 22, 1743–44, Mary, eldest daughter of Lieutenant Stephen and Thankful (Easton) Trowbridge, of New Haven, who died December 19, 1786, in her 72d year. Of their five children, three died in infancy, and two daughters survived; one of whom married John Whiting (Y. C. 1777), a son of her father's classmate.

His epitaph describes him as "an able Divine and terse Counsellor." The Rev. William B. Sprague, writing in 1825, says: "He was a man distinguished for prudence and equanimity, and had the affections and confidence of his people in an unusual degree."

AUTHORITIES.

Connecticut Colony Records, xi, 517. Conn. Journal, Jan. 4, 1786. *Davis*, Hist. of Wallingford, 190. Eliot Genealogy, 62. *Mitchell*, Woodbridge Record, 33. *Sprague*, Hist. Discourse at W. Springfield, 73. Trowbridge Family, 45.

JOHN WOODWARD, younger son of John Woodward, Jr., of Lebanon, Connecticut, was born March 28, 1718–19. His mother was Experience, eldest daughter of John and Experience (Abell) Baldwin, of Lebanon.

While still resident in Lebanon, he was drowned in the Connecticut River, September 8, 1741, in his 23d year, while crossing on his horse from East Haddam at Chapman's Ferry. His father's will, made in the following month, bequeaths to another child "a bed that my son John used at College."

AUTHORITIES.

Baldwin Genealogy, i, 270. *Bond*, Genealogies and Hist. of Watertown, 667. Boston Weekly Journal, September 17, 1741. *Hine*, Early Lebanon, 174.

JOHN WORTHINGTON, second and eldest surviving child of Lieutenant John Worthington, of Springfield, and grandson of Nicholas and Susanna Worthington, of Hatfield, Massachusetts, was born in Springfield, November 24, 1719. His mother was Mary, youngest daughter of John and Sarah (Jones) Pratt, of Saybrook, Connecticut.

He resided at the College after graduation as one of the Dean's Scholars, in the meantime studying theology; and for the years 1742–43 he held a tutorship, while also preaching occasionally; thus, in September, 1742, the Hartford North Association advised the church in East Hartford to apply to him as a candidate.

On leaving the tutorship he took up the study of law with Phineas Lyman (Y. C. 1738), of Suffield, then in Massachusetts; and in 1744 began practice in Springfield, where he resided till his death.

He early became prominent at the bar, and was at different dates High Sheriff and King's Attorney (*i. e.*, public prosecutor) for Hampshire County, and often deputy to

the General Court. The high esteem in which he was early held is seen from his appointment in 1754 as one of five commissioners from Massachusetts to the Albany Congress. He was also, as early as 1757, a Colonel in the militia. On the approach of the Revolution he adopted the view of the government officials,—although he had at an earlier period shown sympathy with the American side; thus, in 1766, he had assisted as a member of the House in the preparation of an Address of thanks to the King for the repeal of the Stamp Act. He declined, however, in 1765 an appointment as delegate to the Stamp Act Congress.

In 1767 and 1768, he served on the Governor's Council, and proved himself so serviceable that in 1769 Governor Bernard offered to make him Attorney-General for the Province; in August, 1774, when the King arbitrarily designated what were known as the "Mandamus Councilors," Colonel Worthington was among those who dared not accept the perilous honor. In the excited times which followed, he suffered the humiliation of being forced in the midst of a ring of Whigs in the open air in his native town, to kneel and ask forgiveness for his toryism.

The courts of justice were closed in Western Massachusetts, in August, 1774, and Colonel Worthington—when they were re-opened in 1778—made no attempt to resume professional business. He was occasionally employed in the public service, as in 1791 when he was placed upon the commission for ascertaining the boundary-line between Massachusetts and Connecticut; but he generally lived in retirement, enjoying the intercourse of his friends, and training a few students in his office. He died in Springfield, April 25, 1800, in his 81st year, leaving a large estate.

He married, January 10, 1759, Hannah, elder daughter of the Rev. Samuel Hopkins (Y. C. 1718), of West Springfield. She died November 25, 1766, aged nearly 36 years, having borne him two sons (who died in infancy) and four daughters. He next married, December 7, 1768, Mary,

eldest child of Colonel John Stoddard (Harv. 1701), of Northampton, who survived him, dying July 12, 1812, in her 80th year; the only child by this marriage died in infancy.

His eldest daughter married the Hon. Jonathan Bliss (Harv. 1763); the second married the Hon. Thomas Dwight (Harv. 1778); the third married the distinguished Fisher Ames (Harv. 1774); and the youngest married John Williams (Y. C. 1781).

The Hon. George Bliss (Y. C. 1784), who knew him well, wrote of him—

"His legal attainments were very respectable. . . His practice was very extensive. . . . His style was nervous, forcible, and uncommonly correct. He had a taste for general science, and his knowledge was not confined to law and politics."

President Dwight said of him, that "he was a lawyer of the first eminence, and a man who would have done honor to any town and any country." This College conferred on him the degree of LL.D. in 1792.

AUTHORITIES.

G. Bliss, Address to the Members of the Bar, 1826, 23, 26, 32–36, 39, 40, 46, 48. *Bond*, Genealogies and Hist. of Watertown, 738. *Chapman*, Pratt Family, 72. *Goodwin*, Geneal. Notes, 15, 54, 272. *Holland*, Hist. of Western Mass., ii, 135. N. E. Hist. and Geneal. Register, v, 25. *Sabine*, Loyalists of the Amer. Revolution, 2d ed., ii, 456. *Savage*, Geneal. Dict., iv, 653. Tuttle Family, 353. *Washburn*, Judicial Hist. of Mass., 228.

Annals, 1740–41

The College year opened with the news of a bequest from Anthony Nouguier, a wealthy French emigrant, who died in Fairfield, October 23, 1740, in his 86th year; by his will, dated October 7, the sum of £150 was left to the College towards the support of the Rector and Tutors; the legacy was to be paid after his widow's death, which event occurred in May, 1743. It was received in 1744 and netted only £27 sterling.

The building originally named "Yale College" had now been occupied for twenty-two years, and during the session of the General Assembly at New Haven in this same October, in response to a memorial from the Trustees, the question of repairing or supplementing it was fully considered by a committee of both Houses. They reported the need of new shingles for the roof, and other repairs; and in view of the fact that only forty-five of the eighty-five undergraduates in residence the last year could be accommodated in the building, they suggested the immediate erection of another dormitory, to be about 108 or 110 feet long and about 36 feet in width, to furnish lodgings for 50 or 60 scholars, and to be placed on the westerly side of the College grounds. As, however, this would require public aid, the Assembly decided to defer action, and contented themselves with ordering the needed repairs to the old building. At the next session, in May, 1741, a threatened famine, and the charges of the war with Spain, postponed the further consideration of a new dormitory.

Near the beginning of this year, Whitefield spent four or five days (October 23–27) in New Haven, and in his preaching, as his Journal records, "spoke very closely to the students, and shewed the dreadful ill consequences of an unconverted ministry." He lodged with Mr. James

Pierpont (Y. C. 1718), and dined one day at Rector Clap's. The winter which followed was remarkable for intense and long-continued cold. In February began a great religious awakening in the College, simultaneously with a similar revival throughout the land, leading to remarkable results. In March, Gilbert Tennent, then on a tour through New England, preached seventeen times in New Haven.

On the 19th of April, the Rev. Ebenezer Pemberton (Harv. 1721), pastor of the Presbyterian Church in New York City, and a zealous partisan of Whitefield, preached a sermon (from 1 Cor. ii, 2) in the College Hall, which was published at New London the same year (16°, pp. 30). Appended to this sermon is an interesting list of 100 subscribers, most of them students, who take from 3 to 12 copies each; in this list appear the names of all the members of the Senior and Sophomore Classes, and all but three (William P. Smith, Leverett and John Hubbard) of the other classes in College; it is probable that some or all of the three just named were not then in residence.

The alarm caused by the extravagances of some of the itinerant preachers led to the unanimous vote of the Association of Ministers of New Haven County, on May 26, 1741, "that in ordinary cases it is not well for any minister to preach in any parish which is not his own charge, unless with the countenance and approbation of the settled minister of the said parish first had and obtained." Spite of this caution the practice continued, and just before Commencement James Davenport (Y. C. 1732) scandalized almost the entire New Haven community by a series of protracted meetings, seasoned with wild denunciations of the parish minister, Mr. Noyes, as an unconverted hypocrite and devil incarnate.* Such extravagant utterances, and the fear of similar treatment of College authority, led to the passage of the following vote by the Trustees, at their meeting at Commencement:

* Bacon's Historical Discourses, 214.

"Voted, that if any Student of this College shall directly or indirectly say, that the Rector, either of the Trustees or Tutors are hypocrites, carnal or unconverted men, he shall for the first offence make a public confession in the Hall, and for the second offence be expelled."

This vote formed the basis of procedure a little later in the case of David Brainerd.

At the same time a bill of fare for the College Commons was drawn up, for the Steward's guidance, as follows:

"For Breakfast: one loaf of bread for 4 [persons], which (the dough) shall weigh one pound.

"For Dinner for 4: one loaf of bread, as aforesaid; 2½ pounds of beef, veal, or mutton, or 1¾ pounds of salt pork about twice a week in the summer time; one quart of beer; two pennyworth of sauce.

"For Supper for 4: two quarts of milk and one loaf of bread, when milk can conveniently be had; and when it cannot, then an apple-pie, which shall be made of 1¾ pounds of dough, ¼ pound hog's fat, two ounces sugar, and one peck of apples."

At the same Commencement the honorary degree of Master of Arts was conferred on Dr. Thomas Williams, a young physician of Deerfield, Massachusetts, and a brother of the future founder of Williams College; by the Treasurer's accounts he appears to have paid £9 for the degree.

The balance-sheet of the year shows that the Rector's salary was now advanced to £320, while each of the Tutors received £90, with an addition of £10 to the Senior Tutor as Librarian; the monitor's fee was £4; the rent of seats the students on Sundays at the parish church amounted to £9. 7s. 6d.; the Commencement dinner cost £50; and the mileage paid to the Trustees for their attendance was £4. 2s. The tuition money and room rent received from students amounted to £426. 1s. 6d.; besides this, there were paid by them in fees for the use of the library, £15. 13s. 4d.

Sketches, Class of 1741

*Guilielmus Livingston, A.M., LL.D. 1788, e Congr., Reipubl. Neo-Cæs. Gubernator	*1790
**Stephanus Williams*, A.M.	*1795
*Daniel Southmayd, A.M.	*1754
**Richardus Mansfield*, A.M., S.T.D. 1792	*1820
*Thomas Youngs, A.M.	*1793
**Samuel Hopkins*, A.M., S.T.D. Brun. 1790	*1803
**Samuel Buell*, A.M., S.T.D. Dartm. 1791	*1798
*Johannes Herpin, A.M.	*1791
*Simon Huntington, A.M.	*1801
**Jacobus Sproat*, A.M. 1757, S.T.D. Neo-Cæs. 1780	*1793
**Jonathan Judd*, A.M. 1745	*1803
**Noachus Welles*, A.M., S.T.D. Neo-Cæs. 1774, Tutor, Socius	*1776
*David Webster, A.M.	*1806
**Josephus Lamson*, A.M. et Columb. 1773	*1773
**Johannes Grant*, A.M.	*1753
**Thomas Lewis*, A.M. et Neo-Cæs. 1750	*1777
**Reuben Judd*	*1753
**David Youngs*	*1752
**Johannes Moore*	
*Jabez Huntington, A.M.	*1786

SAMUEL BUELL was born in Coventry, Connecticut, August 20, 1716, the eldest son of Captain Peter and Hannah (Welles) Buell, and grandson of Samuel and Deborah (Griswold) Buell, of Killingworth, Connecticut. A half-brother, Peter Buell, was graduated here in 1749.

His father was a well-to-do farmer, and intended him for the same calling; but under the influence of religious impressions (acquired in 1735) the son was moved with a desire to preach the gospel, and so began in his twenty-

first year the studies preparatory to admission to College, and within a year had entered Yale. His education was given him, in lieu of his claim (the double portion of an eldest son) on his father's estate.

On graduation his intention was to have spent a number of years in theological study with the Rev. Jonathan Edwards; but the special demand for zealous preachers, arising from the revival just taking place, led to his being advised, by those who knew his ardent piety, and fitness for the work, to apply immediately for license to preach. He was accordingly licensed by the Fairfield East Association of Ministers, October 7, 1741, and preached for the next year with great acceptance in various parts of New England. His success was so marked that the Eastern Consociation of Fairfield County, when assembled at New Fairfield for the ordination of Benajah Case (Y. C. 1733), on the 9th of November, 1742, ordained Mr. Buell, also, as an evangelist or itinerant preacher. In this capacity he labored for the next few years, until in November, 1745, when on his way to the Southern colonies, he was induced to turn aside and visit East Hampton, at the eastern end of Long Island, where the people were in want of a minister. His labors proved acceptable, and after a pressing call to the pastorate he was installed there, September 19, 1746; the sermon preached on the occasion by Jonathan Edwards was published.

In this situation of comparative retirement, he devoted himself with ardor to his studies, and to the spiritual advancement of his people. His successor in office, Dr. Lyman Beecher, bears this testimony to his career :—

"He possessed in an eminent degree the qualifications of a gospel minister—a liberal education—a sound judgment—a vivid imagination—glowing piety—a commanding voice—a penetrating eye, and unwearied zeal for the glory of God and the good of souls. . . The confidence reposed in him by his people, was great indeed, but it was not misplaced or abused. Thro' the perilous scenes of the war, at the hazard of his life, he stood by them; and was, under God, eminently their shield and protector. His suc-

cesses as an itinerant preacher, before he settled here, was [*sic*] great, but as a settled minister it was glorious. I do not recollect that I have ever met with an instance of so many revivals, and so many hopeful conversions under the ministry of any one man."

Mr. David Gardiner, in his Chronicles of East-Hampton, says of him :—

"In the pulpit, the decision and solemnity of his countenance was extraordinarily impressive; and the fervor and earnestness of his manner engaged and retained the solemn attention of his hearers. . . His colloquial powers were respectable, and having a lively wit and a warm fancy, his conversation on general topics was amusing and instructive."

The degree of Doctor of Divinity was conferred on him by Dartmouth College in 1791.

He died in East Hampton, after a very brief illness, July 19, 1798, in the 82d year of his age and the 52d of his pastorate. He had survived all who were members of his church at the date of his installation. A discourse by the Rev. Herman Daggett on occasion of his death was published.

He married, May 1, 1745, Jerusha, daughter of the Rev. Joseph Meacham (Harv. 1710), the first ministry of Coventry, who died, of consumption, June 16, 1759, aged 45 years, having borne him six children. In 1761 he married Mary, daughter of Elisha Mulford, of East Hampton, who died May 15, 1783, aged 47. On the 9th of November, 1785, being then in his 70th year, he married Mary, daughter of Jeremiah Miller, of East Hampton, a young lady of about 19. She survived him for nearly half a century, dying December 27, 1844; the only daughter by this marriage also survived her father. One of his daughters married David Gardiner (Y. C. 1759), and another married the Rev. Aaron Woolworth (Y. C. 1784). He buried eight of his ten children,—among them his only son, at the age of 16.

He published :—

1. Christ the grand Subject of Gospel-Preaching; the Power

of God, manifested in the Work of Faith; and Unbelief under the Gospel, lamented. A Sermon [from Isa. liii, i], preach'd at Brook-Haven, October 23, 1754. At the Ordination of Mr. Benjamin Tallmadge. N. Y., 1755. 4°, pp. 28. [*C. H. S. Y. C.*

Appended to the Sermon are, a Discourse on Ordination, by the Rev. Ebenezer Prime (Y. C. 1718), and other parts of the exercises.

2. The Divine Agency acknowledged in the Death of our dearest Friends. A Sermon [from Ps. lxxxviii, 18] occasioned by the Decease of Mrs. Esther Darbe, late Consort of John Darbe, M.A. New-York, 1757. 8°, pp. 34. [*C. H. S.*

3. The Happiness of the Blessed in Heaven; or the Saint with Christ in Glory. A Sermon [from John xviii, 24] occasioned by the Decease of Mrs. Catharine Davis, late Consort of Mr. John Davis. New-York, 1760. 8°, pp. viii, 29. [*C. H. S.*

The preface states that the youngest daughter of the author died within a few hours of Mrs. Davis (in April, 1759), and that his wife was also at that time near her end.

4. The Excellence and Importance of the saving Knowledge of the Lord Jesus Christ in the Gospel-Preacher, plainly and seriously represented and enforced: And Christ preached to the Gentiles in Obedience to the Call of God. A Sermon [from Gal. i, 16], preached at East-Hampton, August 29, 1759; at the Ordination of Mr. Samson Occum, a Missionary among the Indians. To which is prefixed, A Letter . . giving some Account of Mr. Occum's Education, &c. N.-Y., 1761. 8°, pp. xvi, viii, 38.

[*A. C. A. B. Publ. Brown Univ. C. H. S. Harv. U. T. S. Y. C.*

5. A Copy of a Letter from the Rev. Mr. Buell, of East-Hampton, on Long-Island, to the Rev. Mr. Barber, of Groton, Giving an Account of a most extraordinary Work of God, begun and carrying on in that Place. Lond., 1764. 8°, pp. 8.

[*Harv. U. T. S.*

6. A Faithful Narrative of the Remarkable Revival of Religion, in the Congregation of East-Hampton, in 1764. With Some Reflections. N. Y., 1766. 16°, pp. xvi, 87.

[*Harv. N. Y. H. S. U. T. S.*

This was republished after his death (Sag-Harbor, 1808, 12°, pp. 144), by his son-in-law, Mr. Woolworth, with Sketches of the author's life, and his portrait.

7. Intricate and mysterious Events of Providence, design'd to display Divine Glory: a Sermon [from Ez. x, 10–13] Occasioned by the much lamented Decease of the Rev. Mr. Charles-Jeffery Smith. New London [1771]. 8°, pp. viii, 42. [*C. H. S.*

8. A spiritual Knowledge of God in Christ, comprehensive of all Good and Blessedness: A Sermon [from Job xxii, 21] Preached at Enfield, May 14, 1771. New-London, 1771. 8°, pp. 67.
[*C. H. S.*

This was published at the repeated request of the hearers, the parishioners of the Rev. Elam Potter.

9. The best New-Year's Gift for Young People: Or, The Bloom of Youth immortal, by Piety and Glory. A Sermon [from Mark xvi, 5] Preached (summarily) at East-Hampton, on the Lord's Day, January 1, 1775 . . To which is affixed Youth's Triumph, a Poem or Vision. And made publick at the Desire of a Number of Young People. New-London [1775]. 8°, pp. 54, 13. [*C. H. S.*

The appended poem consists of sixty-seven stanzas, of which the first, as follows, is a fair specimen:—

"My Muse, now sing the rare, the happy Youth,
In the fair Bloom of Piety and Truth:
Divinely gay, divinely good and wise,
Peerless on Earth, the Darling of the Skies."

10. Useful Instructions and evangelical Consolations, for Mourners under the Loss of pious Relatives and Friends. A Sermon [from 1 Thess. iv, 18] Preached the Lord's-Day after the Funeral of [his daughter] Mrs. Jerusha Conkling . . ; who departed this Life, February 24, 1782, in the 33d Year of her Age. To which is added, Some Memoirs of her Life and Death, and Letters wrote by her. N.-London, 1782. 8°.
And 2d edition. N.-London, 1783. 8°. [*Y. C., imperfect.*

11. A Sermon [from Isaiah vi, 8], delivered at the Ordination of the Rev. Aaron Woolworth, to the Pastoral Charge of the Church in Bridge-Hampton, Aug. 30, 1787. Elizabeth-Town, 1788. 8°, pp. 46. [*A. C. A. C. H. S. U. T. S. Y. C.*

12. The import of the Saint's confession, that the Times of Men are in the hand of God: Exhibited to view in an Anniversary, Eucharistical, and Half-century Sermon [from Ps. xxxi, 15]; Delivered at East-Hampton, Jan. 1, 1792. New-London. 8°, pp. 52.
[*A. C. A. U. T. S.*

This sermon is largely autobiographical.

13. The Life of Christ as Lord and Redeemer, Lasting as Eternity, the Believers Consolation, and worthy of the greatest attention. Illustrated in a Sermon [from Rev. i, 18] Preached at Bridge-Hampton, on the Lord's Day, Sept. 14, 1794, Immediately after the Funeral of Samuel Buell Woolworth. Sagg Harbour. 8°. [*U. T. S., imperfect.*

14. Sincere Reigning Love to Christ, considered in its Nature, Influence and Usefulness, both with respect to the private Christian, and a Minister of the Gospel. A Sermon [from 2 Cor. v, 14] delivered at the Ordination of the Rev. Joseph Hazard, in Southold, June 7, 1797. New-London, 1797. 8°, pp. 30. [*C. H. S.*

AUTHORITIES.

L. Beecher, Sermon containing Hist. of East-Hampton, 23–28. Conn. Evangelical Magazine, ii, 147–51, 179–82. *Daggett*, Discourse on occasion of his Death. *Gardiner*, Chronicles of East-hampton, 89, 108, 111. *Hedges*, Address at East-Hampton, 17, 25, 50. *Prime*, Hist. of L. I., 176–80. *Sprague*, Annals of American Pulpit, iii, 102-13. *Thompson*, Hist. of L. I., 2d ed., i, 319–20. *Tracy*, Great Awakening, 206. *Webster*, Hist. of the Presbyterian Church in U. S., 592–99. *Welles*, Hist. of the Buell Family, 38, 59–62.

JOHN GRANT's birthplace and parentage are entirely unknown.

He studied theology, and supplied the church in Rahway, New Jersey, for a brief period. He was ordained, by the Presbytery of New York, over the Presbyterian church in Westfield, a small town seven or eight miles southwest from Elizabeth, New Jersey, in September, 1746. His ministry was highly acceptable, and he was much beloved by his people.

He died in office, "much lamented," September 16, 1753, aged about 37 years. The New York Mercury refers to the event, and describes him as "of an upright and unspotted life, amiable, and very profitable in conversation." His wife Phebe survived him.

AUTHORITIES.

Edgar, Hist. Sermon at Westfield, 11, 14. *Hatfield*, Hist. of Elizabeth, 582. *Huntting*, Historical Sermon at Westfield, 14. *Webster*, Hist. of Presbyterian Church in U. S., 576.

JOHN HERPIN, the oldest surviving son of Dr. Jean Herpin, or Harpin, an emigrant from Rochefort, France, and Mary (Camp) Herpin, of Milford, Connecticut, was born in Milford, April 22, 1722. In 1734 his father became a communicant in the Church of England, in Stratford.

He studied medicine with his father, and was associated with him in practice for some years. The elder Dr. Herpin died in 1765; but before that date his son had been engaged in trade (at least as early as 1762), and was also a licensed tavern-keeper. In 1746–47 he acted as Commissary for the Connecticut Regiment which was raised for an intended expedition to Canada.

He died in Milford, January 20, 1791, in his 69th year.

He married, September 4, 1745, Mary, daughter of Colonel John Read, Jr., elder son of the distinguished John Read, of Boston (Harv. 1697). She was a native of the parish of Reading, in Fairfield, Connecticut, and is said to have died in 1798. Five daughters survived him,—a son having died shortly before.

AUTHORITIES.

Connecticut Colony Records, xi, 281, 577. *Todd*, Hist. of Redding, 211. *Walworth*, Hyde Genealogy, i, 484–5.

SAMUEL HOPKINS, the oldest child of Captain Timothy Hopkins, of Waterbury, Connecticut, and grandson of John and Hannah (Strong) Hopkins, also of Waterbury, was born in that town, September 17, 1721. He was a nephew of the Rev. Samuel Hopkins (Y. C. 1718), of West Springfield, and two of his brothers were graduated here in 1758. By his mother, Mary, daughter of Deacon Thomas and Sarah (Freeman) Judd, of Waterbury, he was the first cousin of his classmate, Jonathan Judd.

He was sent to College to prepare for the ministry, and

in the last year of his course was specially aroused by the earnest preaching of Whitefield, Tennent, and Edwards, and by personal intercourse with his classmate Buell, David Brainerd, and others. He studied theology with Edwards, in Northampton, and on the 29th of April, 1742, was licensed to preach by the Fairfield East Association.

He returned to Northampton, and while continuing his studies preached as opportunity arose. Thus, from December, 1742, to May, 1743, he supplied the vacant pulpit in Simsbury, Connecticut, where he declined a call to settle. In July, 1743, he began to preach in Great Barrington (then the second parish in Sheffield), Massachusetts, in September was invited to settle, and on December 28 was ordained there,—a feeble church of five members being at that time gathered. The place was a border settlement, exposed to the outbreaks of the French and Indian wars, and the work to be done was mission work. His discouragements included a gradual divergence of opinion between his people and himself on the grounds of church communion (Mr. Hopkins sympathizing strongly with his preceptor, Edwards, in opposition to the "half-way covenant") and on the doctrines of theology generally; later, there was also a strong Tory sentiment in the town, while Mr. Hopkins was outspoken in adopting the American view in the Stamp-Act troubles. These causes led to great backwardness in providing his salary; and on this account an ecclesiastical council assembled on January 18, 1769, and advised that his connection with the church be severed.

In July, 1769, he was invited to preach in the vacant First Congregational Church in Newport, Rhode Island, and after five weeks' trial, received a call to settle. He was installed, April 11, 1770, the Rev. Ezra Stiles (Y. C. 1746), pastor of the Second Church, preaching the sermon, which was published. His ministry here continued, though interrupted by the Revolution, until his death. In December, 1776, the British took possession of the town, and Mr. Hopkins from that date until the spring of 1781 found

refuge and occupation elsewhere. He preached for considerable periods in Newburyport, Massachusetts, and in Canterbury, Stamford, and North Stamford, Connecticut. In January, 1799, he was stricken with paralysis, but was able, after an interval, to preach occasionally, though his speech was considerably affected. He occupied his pulpit for the last time on October 16, 1803, and died December 20, 1803, in his 83d year. The sermon delivered at his funeral, by the Rev. Levi Hart (Y. C. 1760), was published.

He married, January 13, 1748, Joanna, second daughter of Moses and Catharine Ingersoll of Great Barrington. She died, after twenty years of feebleness, during a visit at Great Barrington, August 31, 1793, in her 69th year. Their children were five sons and three daughters. He next married, September 14, 1794, Miss Elizabeth West, originally of Boston, who had been for over thirty years a member of his church in Newport, and the principal of a large boarding-school for young ladies. She died in Taunton, Massachusetts, April 9, 1814, aged seventy-five years.

Sketches of his life, written by himself, and published by the Rev. Stephen West, were printed in 1805; in 1830 appeared a small Memoir of him by the Rev. John Ferguson, and in 1843 Reminiscences of the late Dr. Hopkins, by the Rev. Dr. William Patten; and in 1852 an edition of his Works was published in Boston, containing an elaborate and most interesting Memoir by Professor E. A. Park. From these sources, and minor sketches, it is not difficult to form an estimate of his character and abilities. He undoubtedly deserves to rank, with the elder Edwards and Bellamy, as one of the three greatest theologians of New England in the eighteenth century. Though plain-spoken and uncompromising in his theological speculations, he was meek and gentle in his personal relations, and spent his days in self-denying labor. As a preacher he was extremely uninteresting in manner; as a writer, logical, comprehensive, and fearless. He received the degree of Doctor of Divinity from Brown University in 1790. He was in advance

of his generation in his zealous opposition to slavery and the slave-trade. His removal to Newport, where so much money was made by vessels engaged in transporting slaves, brought the subject especially to his notice, and he at once began to preach upon it.

He published :—

1. Sin, thro' Divine Interposition, an Advantage to the Universe. . . Three Sermons, from Rom. iii, 5-8. Bost., 1759. 8°, pp. iii, 66.
[*A. C. A. B. Ath. C. H. S. U. T. S. Y. C.*

Reprinted in Boston, 1793. 8°, pp. iii, 68, 8. [*Harv. Y. C.*

2. The Life and Character of the late Rev. Mr. Jonathan Edwards. With a number of his Sermons. Bost., 1765. 8°, pp. x, 98+viii, 279. [*A. A. S. B. Ath. Brown.*

The Life is anonymous. It was reprinted in Edinburgh, 1799, and in Northampton, 1804.

3. An Enquiry concerning The Promises of the Gospel; Whether any of them are made to the exercises and doings of persons in an Unregenerate State. Containing, Remarks on two sermons by Dr. Mayhew. Also, a brief enquiry into the Use of Means. Bost., 1765. 8°, pp. iv, viii, 145.
[*A. A. S. A. C. A. B. Ath. C. H. S. Prince. U. T. S.*

4. The Importance and Necessity of Christians considering Jesus Christ in the Extent of his High and Glorious Character. Sermon [from Hebr. iii, 1] preached at the South Church in Boston. Bost., 1768. 8°, pp. 35.
[*A. C. A. Andover Theol. Sem. B. Ath. C. H. S. M. H. S. U. T. S.*

5. Two Discourses, I. [from Rom. vii, 7] On the Necessity of the Knowledge of the Law of God, in order to the Knowledge of Sin. II. [from John i, 13] A particular Inquiry into that Change in which men are born of God. Bost., 1768. 8°, pp. 65.
[*A. A. S. A. C. A. B. Ath. C. H. S. Harv. M. H. S. Prince. U. T. S.*

A new edition. Bennington, 1793. 12°, pp. 120. [*Y. C.*

6. The True State and Character of the Unregenerate, stripped of all Misrepresentation and Disguise. A Reply to Mr. [Jedidiah] Mills's Inquiry, etc. N. H. 1769. 8°, pp. 184.
[*A. C. A. B. Ath. U. T. S.*

7. Animadversions on Mr. [William] Hart's late Dialogue; in a Letter to a Friend. N.-Lond., 1770. 8°, pp. 31.
[*A. C. A. B. Ath. C. H. S. M. H. S. U. T. S. Y. C.*

8. An Inquiry into the Nature of True Holiness. Newport, 1773. 8°, pp. viii, 220.

[*A. A. S. A. C. A. Andover Theol. Sem. B. Ath. U. T. S. Y. C.*

Reprinted in New York in 1791 (12°, pp. 220).

9. Answer to a Tract [by M. Hemmenway] entitled A Vindication. Newport, 1774. 8°.

10. A Dialogue concerning the Slavery of the Africans; shewing it to be the Duty and Interest of the American States to emancipate all their African Slaves. With an Address to the owners of such Slaves. . . . Norwich, 1776.

Anonymous. Reprinted in New York, 1785. 12°, pp. 71.

[*A. A. S. N. Y. State Libr.*

11. An Inquiry concering [*sic*] the future State of those who die in their Sins. Newport, 1783. 8°, pp. x, 194.

[*A. A. S. A. C. A. B. Ath. B. Publ. Bowdoin Coll. N. Y. State Libr. R. I. Hist. Soc. U. T. S. Y. C.*

12. A Discourse [from Mark xvi, 15] upon the Slave-Trade, and the Slavery of the Africans. Delivered in the Baptist Meeting-House at Providence, before the Providence Society for abolishing the Slave-Trade, &c. At their Annual Meeting, on May 17, 1793. Prov., 1793. 8°, pp. 28. [*C. H. S.*

13. The System of Doctrines, contained in Divine Revelation, explained and defended. . . To which is added [bound with vol. 2] a Treatise on the Millennium. Bost., 1793. 2 vols. 8°, pp. 607; and 480+158.

[*A. C. A. Andover Theol. Sem. Bowdoin Coll. Brown Univ. Harv. R. I. Hist. Soc. U. T. S. Y. C.*

14. The Life and Character of Miss Susanna Anthony, who died in Newport, June 23, 1791. Worcester, 1796. 12°, pp. 193.

[*B. Ath. U. T. S.*

Reprinted at Hartford, 1799. 12°, pp. 168. [*A. A. S.*

15. Memoirs of the Life of Mrs. Sarah Osborn. Worcester, 1799. 12°, pp. 380. *A. A. S. B. Publ.*

16. Twenty-one Sermons, on a variety of Interesting subjects, sentimental and practical. Salem, 1803. 8°, pp. 387.

[*A. C. A. Andover Theol. Sem. Harv. U. T. S.*

The closing sermon of this volume, "The Author's Farewell to the World," is a touching autobiographical contribution.

After his death were published, by the Rev. Stephen West :—

Sketches of the Life of the late Rev. Samuel Hopkins, D.D., written by himself . . : to which is added, a Dialogue [between a

Calvinist and a Semi-Calvinist], on the Nature and Extent of True Christian Submission; also, A Serious Address to Professing Christians. . . Hartford, 1805. 12°, pp. 240 and portrait.

He also published during his life many essays, in the Theological Magazine, the Connecticut Evangelical Magazine, and other periodicals.

His works have been collected and reprinted in three volumes. (Boston, 1852. 8°: pp. viii, 534; viii, 770; vi, 798.)

AUTHORITIES.

Alden, Epitaphs, iv, 48. *Bronson*, Hist. of Waterbury, 399–408, 502. *Channing*, Dedication Discourse at Newport, 36–39, 41–44. Congregational Quarterly, vi, 1–8. *Durfee*, Commemorative Discourse in Great Barrington, 14, 37–41. Mass. Missionary Magazine, i, 361–64. New Englander, x, 448–72. *Phelps*, Hist. of Simsbury, 72. *Savage*, Geneal. Dict. of N. E., ii, 462, 575. *Sprague*, Annals of Amer. Pulpit, i, 428–35. *Taylor*, Hist. of Great Barrington, 89–99, 138–41, 157–58, 184–94, 322, 325, 384–87. University Quarterly, iii, 93–115.

JABEZ HUNTINGTON, the oldest child of Joshua, and grandson of Deacon Simon and Lydia (Gager) Huntington, of Norwich, Connecticut, was born in Norwich, August 2, 1719. His mother was Hannah, eldest daughter of Jabez and Hannah (Lathrop) Perkins, of Norwich.

Early after graduation he established himself in the West India trade in his native town, and by an honorable and energetic business career laid the foundations of what was for the time a very ample fortune. On the approach of the Revolution he found himself in danger of heavy loss, as the owner of a large amount of shipping; but patriotism prevailed over commercial and personal ambition, and he cheerfully adopted the cause of independence. As early as 1745 he had been made an officer in the Colony militia, and in May, 1750, he was for the first time elected to the Assembly. After serving as a Deputy to the Assembly in twenty-nine sessions,—at ten of them (1757–60) as Clerk, and at ten more (1760–63) as Speaker,—he was elected in 1764 to the

House of Assistants, in which he continued until obliged to retire by ill-health in 1781.

During the war of the Revolution he was one of the most active of the Committee of Safety for the State, and in December, 1775, was appointed one of two Major-Generals of the militia of Connecticut,—David Wooster being the other.

In February, 1779, he was seized with a nervous disorder inourred by his exertions for his country, especially as one of the Committee of Safety. He was obliged in consequence to retire from all public duties, and after more than seven years of declining health, died in Norwich, October 5, 1786, in his 68th year. His estate was inventoried at £11919. A sermon preached at his funeral by the Rev. Levi Hart (Y. C. 1760) was published.

He married, January 20, 1741–42, Elizabeth, daughter of Samuel and Elizabeth (Tracy) Backus, of Norwich, and an elder sister of the Baptist historian, Isaac Backus; she died on July 1, 1745, in her 25th year, leaving two sons. He next married, July 10, 1746, Hannah, the youngest child of the Rev. Ebenezer Williams (Harv. 1709), of Pomfret, and sister of the Rev. Chester Williams (Y. C. 1735); she died March 25, 1807, in her 81st year, having borne him three sons and three daughters. Four of the sons were engaged in the Revolution,—the most distinguished being Generals Jedidiah and Ebenezer Huntington, one of whom was graduated from Harvard in 1763, and the other from Yale in 1775. Of the two daughters who survived childhood, one married Colonel John Chester (Y. C. 1766), and the other the Rev. Joseph Strong (Y. C. 1772).

AUTHORITIES.

Caulkins, Hist. of Norwich, 2d ed., 415–16. *Gilman*, Historical Address at Norwich, 43–7. *Goodwin*, Genealogical Notes, 14. *Hart*, Funeral Sermon. *Hinman*, Conn. in the Revolution, *passim*. Huntington Family Memoir, 107–10. N. E. Hist. and Geneal. Register, xiv, 115.

SIMON HUNTINGTON, the second child and only son of Ebenezer Huntington, of Norwich, Connecticut, and a first cousin of the preceding, was born in Norwich, September 12, 1719. His mother was Sarah, daughter of Deacon Thomas and Lydia (Tracy) Leffingwell, of Norwich.

He studied theology, and was licensed to preach, but the failure of his health forced him to abandon the profession. Accordingly, he settled in Norwich, and engaged in business. He was also employed in civil office; he was, for instance, the senior selectman of the town in 1755. In 1764, on his father's resignation of the office of deacon, he was chosen his successor,—the fourth in lineal descent to fill that office in the same church; he held the position till his death. He died in Norwich, December 27, 1801, in his 83d year.

He married, January 17, 1751, Hannah, only daughter of Daniel and Abigail Tracy, of Norwich, who died July 30, 1753, at the age of 26, leaving one son and one daughter. He next married, January 24, 1759, Zipporah, daughter of Captain Ebenezer Lathrop, of Norwich, who died March 16, 1814, in her 81st year. She had four sons. All of the children except one son survived their father. The youngest son was graduated here in 1791; and the only daughter married the Rev. Eliphalet Lyman (Y. C. 1776).

AUTHORITIES.

Huntington Family Memoir, 106–7.

JONATHAN JUDD, fourth child and third son of Captain William Judd, and grandson of Deacon Thomas and Sarah (Freeman) Judd, of Waterbury, Connecticut, was born October 4, 1719. His mother was Mary, daughter of Stephen and Sarah (Wadsworth) Root, of Farmington.

He studied theology, and was licensed to preach by the Fairfield East Association, April 29, 1742. After brief

engagements in various places, he went to Southampton (then the second Precinct in Northampton), Massachusetts, in March, 1743, and in April received a call to settle in the work of the ministry. He accepted the call, and was ordained there June 8, a church of 32 members being gathered at the same time. The ordination sermon, by Jonathan Edwards, was printed.

Mr. Judd was much beloved, during an unusually prolonged ministry, by his people. On account of his infirmities, a colleague was settled in August, 1801. Mr. Judd died in Southampton, July 28, 1803, aged nearly 84 years.

In theology he sympathized with the most of the ministers of his locality; he upheld the half-way covenant, and was a member of the council which dismissed Edwards, voting with the majority; he is said, however, to have been always mild and conciliatory in the expression of his views.

He married, November 28, 1743, Silence, daughter of Capt. Jonathan and Mary (Southwell) Sheldon, of Suffield, who died October 25, 1783, in her 63d year. Their children were four sons and three daughters; the oldest son was graduated here in 1765; the second son was the father of Sylvester Judd, the genealogist, and grandfather of the Rev. Sylvester Judd (Y. C. 1836).

He married next, September 14, 1790, Ruth, widow of the Rev. Adonijah Bidwell (Y. C. 1740), of Monterey, who survived him and died at her brother's in Suffield, in December, 1815, in her 86th year.

He published:—

Soldiers directed and urged, to inlist under Jesus Christ, the Captain of the Lord's Host. A Sermon [from Joshua v, 14] Preached in Southampton, on the Sabbath, P. M. May 28, 1758. To a Number of Soldiers, just before their March against the Enemy. Boston, 1759, 8°, pp. 24. [*C. H. S.*

AUTHORITIES.

Amer. Quarterly Register, x, 382, 396. *Bridgman*, Northampton Epitaphs, 166. *Bronson*, Hist. of Waterbury, 421, 508. *S. Clark*, Antiquities of Northampton, 220, 320. *B. B. Edwards*, Centennial Address at Southampton, 16–30, 48. Judd Genealogy, 15, 17, 109.

REUBEN JUDD, the third son of Joseph Judd, of Farmington, Connecticut, and grandson of Lieutenant John and Mary (Hawkins) Judd, of Farmington, was born September 16, 1716. His mother was Sarah Winchell, of Windsor, Connecticut. He was the second cousin of the father of his classmate, Jonathan Judd.

He studied theology, and was licensed to preach at Danbury, Connecticut (together with David Brainerd), on July 29, 1742, by the Fairfield East Association of Ministers; and at the same time was recommended as a candidate for settlement in Judea Society, a parish constituted the year before in the northwestern part of the town of Woodbury, Connecticut. He was so favorably received by the inhabitants of that parish (now the town of Washington), that on the 1st of September following, he was ordained by the Fairfield East Consociation as their pastor,—a church of thirteen members being organized at the same time; the ordination sermon was preached by the Rev. Joseph Bellamy.

He was dismissed, May 6, 1747, by the same Consociation,—"on account of continued and growing bodily indisposition," say their records; there is a tradition in the town that there were some charges against his character.

He is supposed to have died in Fairfield, Connecticut, early in 1753; administration on the (insolvent) estate of "Mr. Reuben Judd, late of Fairfield," was granted to his widow Martha, March 6, 1753; later in the same year she was living in Derby, Connecticut.

AUTHORITIES.

Cothren, Hist. of Woodbury, i, 261. Judd Genealogy, 53–55.

JOSEPH LAMSON, the eldest child of William Lamson, of Malden, Massachusetts, and Stratford, Connecticut, was born in Stratford, March 28, 1718. His mother was Elizabeth Burch, probably daughter of Jeremiah Burch.

On April 3, 1743, he was received to the communion of the Church of England by the Rev. Samuel Johnson (Y. C. 1714), and was at once reported to the Society for the Propagation of the Gospel as a candidate for holy orders.

In June, 1744, he embarked for England, in company with Richardson Miner (Y. C. 1726), to obtain orders. They were unfortunately captured by the French; and on their way to London, after release from a French prison, Mr. Miner died. Mr. Lamson received orders in the winter of 1744–45, and was commissioned by the Venerable Society, as assistant to the Rev. James Wetmore (Y. C. 1714), missionary to Rye, New York, and the neighborhood. He began his duties in June, 1745, the special charge of Bedford and North-Castle, New York, and Ridgefield, Connecticut, being committed to him. Early in 1747 he was transferred to Fairfield, Connecticut, as successor to the Rev. Henry Caner (Y. C. 1724), being also in charge of the Church of England families in Norwalk and Stratfield. He also added to his other duties, the practice of medicine among his people.

He died in Fairfield in the summer of 1773, aged 55 years. His will bears date on the 1st of June, and is proved on the 7th of September.

He married, July 26, 1747, Alethea, eldest daughter of the Rev. James Wetmore. She died February 8, 1766, aged 44 years. Their children were four daughters and two sons, all of whom survived him.

He was again married; and his widow, Mrs. Mary Lamson, died very suddenly, January 26, 1788, aged 66 years.

The inventory of his estate amounted to about £860; it contained about one hundred and seventy volumes, of which a considerable number related to medicine.

AUTHORITIES.

Beardsley, Hist. of the Episc. Church in Conn., i, 142, 153–5, 242, 277. *Bolton*, Hist. of the Church in Westchester Co., N. Y., 532–35, 622. Connecticut Church Documents, i, 186, 193, 228. *Cornwall*, Historical Discourse at Fairfield, 22–29. *Cothren*, Hist. of Woodbury, iii, 667. Dwight Genealogy, i, 501. *Perry*, Old Burying Ground of Fairfield, 93–94.

THOMAS LEWIS, sixth child and third son of Deacon Joseph Lewis, a wealthy cloth-weaver of Waterbury, Connecticut, and grandson of Joseph and Elizabeth (Case) Lewis, of Windsor and Simsbury, was born in Waterbury, August 6, 1716. His mother was Sarah, fourth daughter of Abraham and Rebecca (Carrington) Andrews, of Waterbury.

During the year after graduation he taught school in Canterbury, Connecticut, at the same time studying theology; and on the 12th of October, 1742, he was licensed to preach by the Windham Association. In the summer of 1743 he was preaching in the new township of Salisbury, Connecticut. In May, 1743, the Fairfield East Association had advised the inhabitants of the northern part of the town of New Fairfield, who had recently been set off as a separate parish, to apply to him as a permanent supply; he went there accordingly on leaving Salisbury, and after due delay was ordained by the Fairfield East Consociation, March 28, 1744,—a church being gathered at the same time. In this parish (now the town of Sherman) he labored for two years, taking an active interest in the revival measures of that period; but becoming discouraged about his support, he was dismissed on the 7th of October, 1746. He then went to West New Jersey, and after supplying the Presbyterian churches in Oxford and Bethlehem, accepted a call (October 14, 1747) to the latter place (now in Alexandria township), on the Delaware River. In the fall of 1752, Kingwood, a settlement seven miles to the northeast, was put under his charge; but dissatisfaction arose from this division of his labors, and in May, 1754, he was released from Bethlehem. Two years later (May 25, 1756) he was dismissed from Kingwood also. The Rev. James Davenport (Y. C. 1732), pastor of the Presbyterian congregation of Hopewell, New Jersey, died in November, 1757; and Mr. Lewis was called by this congregation on June 13, 1758, and dismissed from them on May 20, 1760.

He is next heard of in Smithtown, Long Island, where he served as pastor of the Presbyterian Church from 1763 till his installation in the spring of 1769 over the Presbyterian Church in Mendham, New Jersey. He died in office in Mendham, August 20, 1777, at the age of 61.

He married Joanna, eldest child of David and Anne (Mills) Booth, who survived him and removed to Stratford, Connecticut, her birthplace.

One son and five daughters also survived him.

AUTHORITIES.

Bronson, Hist. of Waterbury, 167, 518. *Church*, Centennial Address at Salisbury, 24. *Fisher*, Discourse on Hist. of Church in Yale College, 62. *Hale*, Hist. of Presb. Church of Hopewell, 116. Historical Magazine, xv, 251. N. E. Hist. and Geneal. Register, xix, 73. *Phœnix*, Whitney Family of Conn., i, 342½. *Thompson*, Hist. of L. I., 2d ed., i. 463. *Webster*, Hist. of Presbyterian Church in America, 572.

WILLIAM LIVINGSTON, the seventh child of the Hon. Philip and Catharine (VanBrugh) Livingston, of Livingston Manor and Albany, was born in Albany, in November (probably on the 30th day), and was baptized December 8, 1723. His older brothers had graduated here in 1731, 1733, and 1737, respectively.

On leaving College he was entered as a student of law in the office of James Alexander, of New York City, one of the most eminent lawyers of the Province; but before finishing his apprenticeship, in the spring of 1746, he quitted Mr. Alexander's office (owing to some disagreement), and went into that of William Smith (Y. C. 1719).

In October, 1748, he was admitted to the bar as an attorney, and rapidly attained an unusual degree of professional success. He was especially brought into notice by his publication, in 1752, of a compilation of the Laws of the Province. In the same year appeared the first number of a miscellaneous journal, published anonymously un-

der his direction, and entitled, "The Independent Reflector," in which he found full scope for his fearless independence of thought on all the political and moral issues of the day. The Reflector vigorously opposed the establishment of an American Episcopate, and the incorporation of an Episcopal College in New York; fifty-two numbers were issued. A little later, he took an active part in legislation, by serving as a member of the Provincial Assembly from 1759 to 1762.

His position at the bar was already assured; but after Mr. Alexander's death (in 1756), and William Smith's elevation to the bench (in 1763), he easily maintained himself in the very foremost rank. As early as 1760, however, he had purchased a piece of land in the vicinity of Elizabethtown, New Jersey, for a country seat, and after gradually reducing his professional business he removed thither, in May, 1772. His retirement was soon interrupted by the progress of public events; in July, 1774, he was elected one of the deputies from the Province of New Jersey to the First Continental Congress. In January, 1775, he was re-elected to the Second Congress; and in February, 1776, received the same appointment for a third time. On June 5, 1776, he left Congress for Elizabethtown, to assume the duties of Brigadier-General and Commander-in-Chief of the New Jersey Militia, an invasion by the British being apprehended. This engagement prevented his return to Philadelphia, and explains the absence of his name from the list of Signers of the Declaration of Independence.

On the 31st of August following, he was elected to the governorship of the new state of New Jersey, and in consequence resigned his military command. The governorship he held until his death, at Elizabethtown, of dropsy, July 25, 1790, in his 67th year.

Abundant evidence remains,—for instance, in the writings of Washington,—of his usefulness in the office of Governor during the occupation of New Jersey by hostile

troops. If his subsequent duties were lighter, they were no less thoroughly approved.

In 1785 he declined an appointment as Minister Plenipotentiary to Holland. In 1787 he was one of the delegates representing New Jersey in the Federal Convention, which framed the present Constitution of the United States. In 1788 the degree of Doctor of Laws was conferred upon him by this College.

President Dwight gives this estimate of him :—

"The talents of Governor Livingston were very various. His imagination was brilliant, his wit sprightly and pungent, his understanding powerful, his taste refined, and his conceptions bold and masterly. His views of political subjects were expansive, clear, and just. Of freedom, both civil and religious, he was a distinguished champion. To his other excellencies, Governor Livingston added that of piety."

The opinion of a venomously hostile critic is recorded as follows, in Judge Thomas Jones's History of New York during the Revolutionary War (i, 3) :—

"Of this young triumvirate [Livingston, Wm. Smith, Jr., and John Morin Scott], then first verging upon the stage of life, William Livingston bore the character of a sensible, cunning, shrewd fellow; well versed in the law, though a very indifferent speaker; of an ill-natured, morose, sullen disposition; satirical and abusive in his writings; violent in his conversation; a bigot in religion; wanton, cruel, and unfeeling in his temper; ungenerous in his sentiments; uncouth in his manners; impatient of contradiction; and of a savage, persecuting spirit."

He married, in 1745, Susanna, daughter of Philip French, and granddaughter of Major Anthony Brockholls, formerly Governor of New York. At the time of her marriage she was residing in New York. She died July 17, 1789.

They had thirteen children, of whom seven survived him. The fifth son, Brockholst, was graduated at the College of New Jersey in 1774, and became an Associate Judge of the Supreme Court of the United States. The fourth daughter married the distinguished John Jay.

He published:—

1. Philosophic Solitude: or, the choice of a Rural Life. A Poem. By a Gentleman educated at Yale College. N.-Y., 1747. 8°, pp. 44. [*M. H. S.*

This has been often reprinted; *e. g.*, in Boston in 1762 (46 pp. 8°), and in New York in 1769 (40 pp. 8°); an edition described as the 13th was printed in New York in 1790.

2. The Independent Reflector: or, Weekly Essays on Sundry Important Subjects. More particularly adapted to the Province of New York. N. Y., 1752–53. folio.
[*N. Y. H. S. N. Y. State Library. Y. C.*

3. An Address to His Excellency Sir Charles Hardy, Kn't. By the Author of a Weekly Paper, entitled, "The Watch-Tower." N. Y., 1755. fol., pp. xiii. [*N. Y. H. S.*

The object is to lay before the new Governor a general account of the political state of the inhabitants of the Province; the pamphlet is largely occupied with the College affairs.

4. A Review of the Military Operations in North-America; from the Commencement of the French Hostilities on the Frontiers of Virginia in 1753, to the Surrender of Oswego, on 14. Aug., 1756. Interspersed with various Observations, Characters, and Anecdotes. . . . In a Letter to a Nobleman. Lond., 1757. 4°, pp. 144.
[*B. Ath. John Carter Brown. Harv. N. Y. State Libr.*

This anonymous work was reprinted (with additions) at Dublin in the same year (8°, pp. 276), also in America in 1758 and 1770, and in vol. vii of the Collections of the Mass. Hist. Society, in 1801.

5. A Funeral Elogium on the Rev. Mr. Aaron Burr. N.-Y., 1757. 4°, pp. 22. [*C. H. S. M. H. S.*

This was reprinted in Boston in 1758. 8°, pp. 23.
[*Harv. N. Y. State Libr.*

6. A Letter to the Right Reverend Father in God, John [Ewer], Lord Bishop of Landaff; Occasioned by Some Passages in his Lordship's Sermon, on 20 Febr., 1767, in which the American Colonies are loaded with great and undeserved Reproach. N.-Y., 1768. 8°, pp. iii, 25. [*N. Y. H. S. Philad. U. S. Y. C.*

Reprinted in Boston the same year (8°, pp. 26), and also in London. It relates to the proposed American Episcopate.

7. A Soliloquy.

The only copy I have seen is of the 2d edition. N.-Y., 1770. 4°, pp. 15. [*N. Y. H. S.*

It is an anonymous invective against Lieut. Governor Colden, written as if a soliloquy from his own mouth.

8. Observations on Government; including some Animadversions on Mr. Adams's Defence of the Constitutions and Government of the United States of America, and on DeLolme's Remarks on the Constitution of England. By a Farmer of New Jersey. N. Y., 1787. 8°, pp. 56. [*Bowdoin Coll.*

An edition of this anonymous work was published in French in London and Paris in 1789, with the title:—

Examen du gouvernement d'Angleterre, comparé aux constitutions des États-Unis. Par un Cultivateur de New-Jersey. Ouvrage traduit de l'anglois, et accompagné de Notes. Londres, 1789. 8°, pp. viii, 291. [*John Carter Brown. Harv. N. Y. State Libr.*

Besides these publications, he wrote much for the newspapers: especially may be noted a series of papers called 'The Watch-Tower,' published in the New York Mercury, in 1754–5; another series, entitled 'The Sentinel,' published in Holt's New York Weekly Post-Boy, in 1765; and another, called 'The American Whig,' in the New York Gazette, in 1768–9. Numerous contributions from his pen also appeared in the New Jersey Gazette (1777–86), in the United States Magazine (1779), and the American Museum (1788–90).

Here should be mentioned also his digest, in connection with William Smith, Jun. (Y. C. 1745), of the Laws of New-York, 1691–1762. N.-Y., 1752–62. 2 vols. fol., pp. 488, 268.

[*N. Y. H. S. N. Y. Soc. Libr. Y. C.*

Many of his letters are published in the full and interesting Memoir of his Life by Theodore Sedgwick, Jun. (N.-Y., 1833. 8°, pp. 449, 7.)

AUTHORITIES.

Amer. Quarterly Review, xiv, 1–24. *Barber and Howe*, Hist. Collections of N. J., 162. *Beardsley*, Life of Samuel Johnson, 100, 191, 195. *Clarkson*, Biographical Hist. of Clermont, 290–312. *Disosway*, Earliest Churches of N. Y., 376–7. *Dwight*, Travels in N. E. and N. Y., iii, 479–80. *Elmer*, Reminiscences of N. J., 56–76. *Hatfield*, Hist. of Elizabeth, 370, 552, 557. *Kettell*, Specimens of Amer. Poetry, i, 139–45. *Lamb*, Hist. of City of N. Y., i, 598–9, 642–5, 678, 751, 758; ii, 80–82, 102, 157–8, 175, 218, 304, 312, 418, 441. Magazine of Amer. History, ii, 484–8. *Miller*, Hist. of the 18th Century, ii, 369. *F. Moore*, Amer. Eloquence, i, 82–90. *Murray*, Notes concerning Elizabethtown, 82–4. *Thomas*, Hist. of Printing in America, 2d ed., ii, 125.

RICHARD MANSFIELD, the youngest child of Jonathan and Sarah (Alling) Mansfield, of New Haven, and brother of Moses Mansfield (Y. C. 1730), was born October 1, 1723.

He resided at College for a year after graduation, and was then for five years Rector of the New Haven Hopkins Grammar School, of which his father was a trustee. Though the son of a Congregational deacon, he conformed as early as 1744 to the Episcopal church, and on proceeding to England for orders was ordained Deacon and Priest, on August 7, 1748, by Archbishop Herring. He was appointed a missionary of the Venerable Society, on a salary of £20 a year, to the villages of Derby, West Haven, Waterbury, and Northfield, Connecticut, and in the same fall took up his residence in Derby. After a few years his field of labor was limited to that town, where he continued rector of St. James' Church for over seventy years, or until his death, April 12, 1820, at the age of 96½. He was obliged by the failure of his voice to cease preaching some twenty years before his death, but otherwise his faculties remained unimpaired to the last.

He was remarkable through his prolonged life for his benignity and courtesy, his cheerfulness and serenity under all adversities. No citizen of the town was ever more beloved or respected. The degree of D. D. was conferred on him by this College in 1792, it being the first time that an Episcopal clergyman was thus honored here.

At the approach of the Revolution, he suffered the usual fate of clergymen of his church, for sympathy with the mother country. A letter which he wrote to Governor Tryon, of New York, including suggestions as to the manner of reducing Connecticut to subjection and obedience, was reported, and he was obliged in consequence (in December, 1775) to seek a temporary asylum on Long Island.

In 1787, when it was proposed to secure a coadjutor to Bishop Seabury, Dr. Mansfield was the second person

chosen by the Connecticut clergy, but he shrank from the burden as too heavy to be borne. Ten months before his death, he presided at the meeting of the clergy assembled for the election of Bishop Brownell. For two years before his death (or, after the death of the Rev. Nathan Birdseye, of the Class of 1736), he was the oldest living graduate of the College: and his life extended to a later date than that of any other graduate commemorated in this volume.

He was married, October 10, 1751, by the Rev. Samuel Johnson, to Anne, daughter of Joseph Hull, of Derby, an aunt of General William Hull. She died, August 20, 1776, aged 40. Nine of their thirteen children lived to maturity; one son was graduated at this College in 1784.

He published:—

1. A Funeral Sermon [from 2 Tim. iv, 7, 8] upon the Decease of the Rev. John Beach. N.-H. [1782.] 4°, pp. 20. [*Y. C.*

2. A Discourse [from 2 Cor. vi, 1] concerning the grace of God, in the dispensation of the gospel, and the obligations we are under to make a good improvement of it. A Summary, likewise, of some of many irrefragable proofs of the truths of christianity, and cautions against error. N.-H. 8°, pp. 37.

[*B. Ath. C. H. S. Y. C.*

AUTHORITIES.

L. W. Bacon, Hist. Discourse at Hopkins Grammar School, 58. *Beardsley*, Hist. of the Church in Conn., i, 148, 156–7, 162, 272, 308–10. 398, 423; ii, 125, 184, 243; and Life of Seabury, 72, 74, 293, 439. *Bronson*, Hist. of Waterbury, 293. Christian Journal, v, 353–7. Churchman's Magazine, iv, 131. Conn. Church Documents, i, 309; ii, 198–203, 306. Conn. Journal, Apr. 3 and 17, 1776. The Evergreen, iv, 161–4. *Orcutt and Beardsley*, Hist. of Derby, 618–24, 745, 821. *Sabine*, Amer. Loyalists, 2d ed., ii, 46. *Sprague*, Annals of the Amer. Pulpit, v, 131–4. Tuttle Family, 669.

JOHN MOORE has been supposed to have been a native of Windsor, Connecticut, but this is doubtful. On Easter Day in his Sophomore year (April 22, 1739), the Rev. Samuel Johnson enters him on his roll of communicants of the church of England, in Stratford.

In the year after graduation, he was employed by the Society for the Propagation of the Gospel, as a school-teacher, at Jamaica, Long Island, on an annual stipend of £15. He was mentioned, in the Abstract of the Society's Report for 1742–3, as designing to go to England for orders, if he should be encouraged by the Society. His name does not again appear in the Reports. In the Triennial Catalogue of 1745, his name is in italics, which would signify that he was believed to be in holy orders.

His name is not starred in the Catalogue until 1799.

AUTHORITIES.

Regents of Univ. of State of N. Y., 83d Annual Report, 1870, 657, 661.

DANIEL SOUTHMAYD, the youngest child of the Rev. John Southmayd (Harv. 1697), minister of Waterbury, Connecticut, from 1699 to 1738, and grandson of William and Esther (Hamlin) Southmayd, of New London, was born in Waterbury, April 19, 1717. His mother was Susanna, daughter of William and Phebe Ward, of Middletown, Connecticut.

On leaving College, he returned to his native town, and gave his attention to farming and to public business. He became a selectman, a moderator of town-meetings, a Captain of the Militia (in 1747), a Justice of the Peace (in 1752), etc. For eight sessions, from 1748 till his death, he was a deputy to the General Assembly. He was much beloved for the qualities of his heart, and greatly respected for soundness of mind and force of character. He was vastly popular, and in the opinion of his contemporaries and immediate successors had extraordinary talents. Long after his early death, it was a common remark that he was the greatest man ever born or reared in Waterbury.

He died January 12, 1754, in his 37th year, after three

days' illness. A sermon on the occasion of his death, by the Rev. Mark Leavenworth (Y. C. 1737), was published.

He married, March 24, 1749, Hannah, daughter of Samuel Brown, who bore him one daughter and two sons.

She next married General Joseph Spencer, of East Haddam.

AUTHORITIES.

Bronson, Hist. of Waterbury, 188, 434-35.

JAMES SPROAT, son of Lieutenant Ebenezer and Experience Sproat, and grandson of Robert and Elizabeth (Sampson) Sproat, of Scituate, Massachusetts, was born April 11, 1722, in Middleboro', Massachusetts, to which town his parents had removed about 1710. His father died in 1726, and in 1731 his mother was married a second time, to Francis Miller, of Middleboro'. His choice of a Connecticut College was perhaps the result of an elder sister's marriage (in 1729) to the Rev. John Wadsworth, pastor of Canterbury, Connecticut, from 1729 to 1741. He was admitted a member of the First Church in Middleboro', August 16, 1741.

The powerful sermons preached by Gilbert Tennent in New Haven, in March of James Sproat's Senior year, gave a new direction to his thoughts and led to his adopting the ministry as a profession.

He studied theology, and was licensed to preach at a very early age. On the 8th of October, 1742, it appears from the records of the Fourth Society in Guilford, Connecticut, he was requested to continue preaching for them, having already been employed for some time for that service. On the 14th of December, they gave him a formal invitation to be settled as their pastor. While the acceptance of this call was pending, a committee of the Separate Church in New Haven, on January 18, 1742–3, applied to the County Court that Mr. Sproat "might be admitted to take

oaths and make subscription, according to the Act of Toleration," in order to be allowed to preach to them ; but the request was refused.

He accepted the call to Guilford, and was ordained there, August 23, 1743. He threw himself at once into the revival movements of the day, and by his zeal and eloquence secured very gratifying progress in his church. In 1757 he received a call from the Congregational Church in Plymouth, Massachusetts, which he would have accepted but for the objections of his people. In 1767 came another call, from Newburyport, which was refused for the same reason. In the next year, August 30, the Second Presbyterian Church in Philadelphia, of which Gilbert Tennent had been the first pastor, called him to its pulpit, and on the 18th of October, the New Haven Consociation on being consulted, advised him to accept. He was accordingly dismissed on October 28, and removed to Philadelphia in November, to the great dissatisfaction of his Guilford congregation,* and was installed on March 30, 1769.

A colleague-pastor was settled in May, 1787. In 1793 the city was visited with the yellow fever in its most malignant form. After Dr. Sproat had buried a son and a daughter he fell a victim to the same disease, on the 18th of October, in the 72d year of his age. His wife, Sarah, died on the 14th of November, of the same fever, in her 72d year. She was the daughter of Major William Henry and Hannah (Cooper) Smith, of Brookhaven, Long Island, and a sister of the Rev. Caleb Smith (Y. C. 1743).

The degree of Doctor of Divinity was conferred on him by the College of New Jersey in 1780. He published :—

A Discourse [from Acts xi, 24], occasioned by the Death of the Rev. George Whitefield; Delivered October 14, 1770. Philad., 1771. 8°, pp. 25. [*B. Ath. Pa. Hist. Soc.*

On the title-page the author's name is given as *Sproutt*, which probably represents the contemporary pronunciation.

* An abusive pamphlet was printed in this connection, in 1769, entitled "Two Letters to a Friend, on the Removal of the Rev. Mr. J——s S——t, from a Church in G—lf—d, to One in P——lp—a," [*U. T. S.*

A Sermon occasioned by his death, delivered on November 17, 1793, by his colleague, the Rev. Ashbel Green, D.D., was printed; and in connection with some extracts from it, there were printed parts of his diary during the four months before his death, in the General Assembly's Missionary Magazine (volume 1) for 1805; the same volume contains his engraved portrait.

AUTHORITIES.

Alden, Amer. Epitaphs, i, 173. *Bacon*, Historical Discourses, at New Haven, 222. *Deane*, Hist. of Scituate, 340. *Dutton*, Hist. of the North Church in New Haven, 46. Mass. Hist. Society's Collections, x, 95. *Putnam*, Hist. of 1st Church, Middleboro', 54, 85, 90. *R. D. Smyth*, Hist. of Guilford, 100–102. *Sprague*, Annals of the Amer. Pulpit, iii, 125–29. *Stearns*, Hist. Discourse at Newburyport, 39, 61.

DAVID WEBSTER, son of Jonathan Webster, of Glastonbury, Connecticut, was born January 29, 1720–21. His mother was Esther, youngest daughter of Benjamin and Mary (Lewis) Judd, of Farmington.

He removed from Glastonbury to Newington parish in Wethersfield, about 1750–55. He became a lawyer in Wethersfield, and afterwards in Berlin, Connecticut, where he died May 12, 1806, at the age of 85. His estate only amounted to $600.

He married, June 20, 1750, Lydia, youngest daughter of Caleb and Mary (Gillet) Andrus, of Wethersfield, by whom he had a son and a daughter. She died April 13, 1761, in her 31st year, and he married, December 19, 1761, Zerviah, daughter of Hezekiah and Martha (Beckley) Hart, of Berlin, and widow of John Allis, of Wethersfield. She died January 17, 1786, aged 57 years, having borne him two daughters and two sons. He next married, November 22, 1786, Widow Olive Smith, who survived him.

AUTHORITIES.

Glastenbury Centennial, 197. Hart Family, 381. Judd Genealogy, 60. N. E. Hist. and Geneal. Register, xv, 242; xx, 321. *Welles*, Annals of Newington, 84, 106.

NOAH WELLES, second son and third child of Noah Welles, Jr., of Colchester, Connecticut, was born September 25, 1718. His mother was Sarah, daughter of Israel and Sarah (Pratt) Wyatt, of Colchester.

He remained at College for a year after graduation, as Dean's Scholar, and then took charge of the Hopkins Grammar School in Hartford, in the meantime studying theology. So rapid was his progress that in October, 1742, the Hartford North Association of Ministers recommended him, among other candidates, to the church in East Hartford seeking a colleague-pastor. In the early part of 1745 he was preaching in New Milford, Connecticut, and a majority of the society desired to settle him, but the movement was not sufficiently unanimous. For a year from September, 1745, he held a tutorship in the College. On the 18th of June, 1746, he was recommended by the Fairfield West Association to the Church in Stamford, Connecticut, as a suitable candidate for their vacant pulpit. He was at once employed, and in September received a call from the society. He accepted and was ordained on the last day of the year, the sermon on the occasion by the Rev. Noah Hobart (Harv. 1724) being published. He died in office, after just thirty years of faithful ministry, December 31, 1776, at the age of 58, from jail-fever, contracted while serving as chaplain to British prisoners in the American Army.

Outside of the discharge of his parochial duties, he first became generally known by his appearances in print in the controversy with the Episcopalians, in which his early friend and classmate, William Livingston, was so conspicuous. On the resignation of President Clap in 1766, Mr. Welles was a prominent candidate for the succession. In the Stamp-Act troubles, and again on the outbreak of the Revolution, he advocated from his pulpit with no uncertain voice the duty of resistance to oppression. He was chosen a Fellow of the College in September, 1774, and in

the same year received the degree of Doctor of Divinity from the College of New Jersey.

President Dwight, his nephew by marriage, pays him this tribute :—

"Dr. Welles was early distinguished for his talents. His imagination was vivid and poetical; his intellect vigorous, and his learning extensive. His manners, at the same time, were an unusual happy compound of politeness and dignity. . . He was an excellent minister of the Gospel, exemplary in all the virtues of the Christian life, an able preacher, a wise ruler of the church, and an eminently discreet manager of its important concerns."

He married, September 17, 1751, Abigail, daughter of the Rev. Benjamin Woolsey (Y. C. 1709), of Oyster Bay, Long Island. She died October 28, 1812, at the age of 81. Their children were six daughters and seven sons; the eldest son was a graduate of this College in 1775, and the second daughter married the Hon. John Davenport (Y. C. 1770).

He published :—

1. The Real Advantages which Ministers and People may enjoy especially in the Colonies, by Conforming to the Church of England. [Boston,] 1762. 8°, pp. 47.
[*A. A. S. A. C. A. B. Ath. Harv. M. H. S. U. T. S. Y. C.*

This clever anonymous attack on the Episcopal party produced a great commotion. It has also been attributed to the Rev. Noah Hobart (Harv. 1724), of Fairfield.

2. The Divine Right of Presbyterian Ordination asserted, and The Ministerial Authority, claimed and exercised in the established Churches of New-England, vindicated and proved: in a Discourse [from 2 Cor. x, 8] delivered at Stanford, April 10, 1763. N.-Y., 1763. 8°, pp. 78. [*C. H. S. U. T. S. Y. C.*

3. Patriotism Described and recommended, in a Sermon [from Luke vii, 5] Preached before the General Assembly of the Colony of Connecticut, on the Day of the Anniversary Election, May 10, 1764. New-London, 1764. 8°, pp. 30.
[*A. A. S. B. Ath. C. H. S. M. H. S. Y. C.*

An earnest plea for liberty and love of country.

4. A Vindication of the validity and divine right of Presbyterian Ordination, as set forth in Dr. Chauncy's Sermon, and Mr

Welle's Discourse, in Answer to the Exceptions of Mr. Jeremiah Leaming. . . New-Haven, 1767. 8°, pp. 159.
[*A. C. A. B. Ath. C. H. S. Harv. M. H. S. U. T. S. Y. C.*

This was soon after reprinted in Litchfield.

5. A Discourse [from Hebr. xiii, 7] Delivered at Fairfield, at the Funeral of the Rev. Noah Hobart. N.-Y., 1774. 8°, pp. 27.
[*B. Publ. C. H. S. M. H. S.*

AUTHORITIES.

Alvord, Hist. Address at Stamford, 20. *Beardsley*, Life of S. Johnson, 272–74. *Dwight*, Travels in N. E. and N. Y., iii, 499. *Goodwin*, Genealogical Notes, 306. *Huntington*, Hist. of Stamford, 140–41, 203, 433–4; and Stamford Registration, 133. *Judd*, Hist. of Hadley, 593. N. Y. Geneal. Record, v, 24–5. *Orcutt and Beardsley*, Hist. of New Milford, 147. *Sprague*, Annals of Amer. Pulpit, i, 461–2. *Taintor*, Extracts from Colchester Records, 84, 106.

STEPHEN WILLIAMS, the second son of the Rev. Dr. Stephen Williams (Harv. 1713), of Longmeadow, and grandson of the Rev. John Williams (Harv. 1683), of Deerfield, Massachusetts, the "Redeemed Captive," was born in Longmeadow, January 26, 1721–22. His mother was Abigail, eldest daughter of the Rev. John Davenport (Harv. 1687), of Stamford, Connecticut. Two of his brothers were graduated here, in 1745 and 1755 respectively.

He studied theology with his father, and in February, 1744, was recommended by the Hartford North Association to the society in what is now the town of Granby, as a candidate for their pulpit; and again, in January, 1745, the Fairfield East Association advised the church in what is now Trumbull to apply to him. Late in the same year he accepted a call to the church in East Hartford, but for some (now unknown) reason the plan was not carried into effect. Early in 1746 he began to preach to the villagers in New Roxbury, or West Woodstock, a newly constituted parish in Woodstock, Connecticut, where he received a formal call to settle, on the 8th of July. On the 24th of June, 1747, he was ordained over the church (called the

Second Church in Woodstock), which was gathered in the same connection.

He continued in this position through his life, sustaining "a very amiable and worthy character," and died there, May 6, 1795, in his 74th year.

He married, October 18, 1748, his second cousin, Martha, eldest child of Captain Jonathan and Thankful (Strong) Hunt, of Northampton, Massachusetts, who died a few years before him. They had three daughters and four sons; the younger sons were graduated here in 1783 and 1785 respectively.

AUTHORITIES.

Ammidown, Hist. Collections, i, 354-5. *Clark*, Antiquities of Northampton, 220. Congregational Quarterly, iii, 355. Davenport Family, 2d ed., 223. *Goodwin*, East Hartford, 127-8. Hunt Genealogy, 178. *Larned*. Hist. of Windham Co., i, 378-9; ii, 371. *Sprague*, Annals of Amer. Pulpit, i, 287. *Storrs*, Longmeadow Centennial, appendix, 92-93. Williams Family, 84-86.

David Youngs, son of Judge Benjamin Youngs, and a great-grandson of the Rev. John Youngs, the first pastor of Southold, Long Island, by his youngest son, Christopher, was born in that town in 1719.

The Rev. James Davenport (Y. C. 1732) was settled in Southold in 1738, and the influence of his revival preaching may have conspired with the influences which Youngs came under in his Senior year, to make him, like his classmate Buell, pass almost immediately from College to the pulpit. Another classmate (Hopkins) has left emphatic testimony to Youngs' zeal for the conversion of others, while still in New Haven.

On the 29th of May, 1742, the Presbyterian Church of the village of Setauket, in the township of Brookhaven, Long Island, applied to the Presbytery of New Brunswick to ordain him over them; the Presbytery did so on October 12, and he remained in that pastorate until his early

death. The records of the Presbytery of Suffolk, to which he then belonged, show that he died between their meetings of September, 1751, and May, 1752, at the age of 33.

AUTHORITIES.

Prime, Hist. of L. I., 224. *Thompson*, Hist. of L. I., 2d ed., i, 424. *Webster*, Hist. of Presbyterian Church in America, 494–95. *West*, Sketches of Life of S. Hopkins, 33. *Whitaker*, Hist. of Southold, 270–1.

THOMAS YOUNGS, son of Judge Joshua and Mary (Mayhew) Youngs, and grandson of Zerubbabel Youngs, who was a grandson of the first pastor of Southold, Long Island, was born in that town in 1719.

He settled in that (northeastern) part of Southold which was then called Stirling, and he owned about his house some 500 acres of land, east of Greenport and extending from Long Island Sound to Gardiner's Bay. Late in life he became a Judge of the Court of Common Pleas for Suffolk County, and from 1784 to 1786 he was a member of the State Legislature.

He died February 19, 1793, in his 74th year. He married Rhoda Budd, who died January 9, 1798, in her 77th year. They had five sons and five daughters.

AUTHORITIES.

Thompson, Hist. of L. I., 2d ed., i, 393. *Whitaker*, Hist. of Southold, 269–70.

Annals, 1741–42

The year 1741–42 was characterized by growing excitement in regard to religious matters. Rector Clap identified himself explicitly with the opposition to the new measures. For instance, he was the chairman of a committee of five brethren of the New Haven Church, who, on September 21, 1741, had an interview with the itinerant revivalist, James Davenport (Y. C. 1732), to call him to account for finding fault with the Rev. Joseph Noyes (Y. C. 1709), their pastor. On the 8th of the next month Clap headed a request from six ministers for a meeting of a General Consociation of the churches of the Colony; and his influence was seen in the passage by that Consociation, on its meeting, November 24, at Guilford, of a requirement that the District Associations should exact a pledge hereafter from every candidate for licensure that he would use his license regularly. Almost simultaneously with this last date came the Rector's expulsion of David Brainerd for refusing to make a public confession of wrong-doing in denouncing Tutor Chauncey Whittelsey (Y. C. 1738), and for disobedience to the College law against attending a "separate" meeting. The intercessions of Jonathan Dickinson, Jonathan Edwards, Aaron Burr, and other friends, and the ample apology of Brainerd himself (in May, 1742), were powerless to turn Clap from his decision.

Quite in accord with the attitude of the Rector and Trustees, was the important "Act for regulating Abuses and correcting Disorders in Ecclesiastical Affairs," passed by the General Assembly of Connecticut, in May, 1742, the object of which was to give each minister the absolute control over all preaching and exhorting within his parish limits, and to restrict each ministerial Association to the cognizance of affairs within its own territory.

At Commencement, in September, 1742, John Worthington (Y. C. 1740) was appointed Tutor, in the place of Phineas Lyman; apparently Lyman had retired and Worthington had taken his place in the previous spring.

At the same meeting of the Trustees, thanks were ordered to the wife of the Rector (Mary, widow of Captain Rosewell Saltonstall, of Branford, whom he had married February 5, 1741) for the gift of a new bell, which was placed on the College building.

At this Commencement, Ezra Stiles, in his fifteenth year, entered College as a Freshman, a boy of distinguished promise, and destined to be of great service to the institution.

Sketches, Class of 1742

*Josephus Eliot, A.M. 1746	*1762
*Guilielmus Peartree Smith, A.M.	*1801
*Henricus Johannes Hansen, et Harv. 1742, A.M. et Harv.	*1755
*Josephus Hawley, A.M.	*1788
*Josias Wolcott, A.M.	*1802
*Samuel Fitch, A.M. et Harv. 1766	*1784
*Elizur Hale, A.M.	*1790
**Ashurus Rosseter*, A.M.	*1781
*Jared Ingersoll, A.M.	*1781
**Nehemias Barker*, A.M.	*1772
**Edvardus Dorr*, A.M.	*1772
**Nathan Strong*, A.M.	*1795
**Isaacus Jones*, A.M.	*1784
**Jonathan Lyman*, A.M.	*1763
**Jonathan Lee*, A.M. 1747	*1788
**Jacobus Cogswell*, A.M., S.T.D. 1790	*1807
**Timotheus Griffith*, A.M.	*1754

NEHEMIAH BARKER, son of John Barker, Jr., of Marshfield, Massachusetts, and Norwich, Connecticut, was born in Marshfield, in 1719 or 20, and entered College from Norwich. His mother was Bethiah, daughter of Michael and Bethiah (Hatch) Ford, of Marshfield.

He was a brother of Bethiah Barker, who married Captain Ebenezer Baldwin, of Norwich, and had sons, Ebenezer (Y. C. 1763) and Simeon (Y. C. 1781).

He studied theology, and the first notice of him after graduation is the advice of Fairfield East Association to the society in Unity, now Trumbull, Connecticut, to apply to "Mr. Barker of Lebanon or thereabouts," in March, 1743–4, as a candidate for settlement; he was accordingly invited to supply that pulpit, and preached for some months, but did not receive a call to settle. In 1745 he was preaching to the new parish of New Roxbury, or West Woodstock, in Woodstock, Connecticut, and on December 20, a vote was passed (30 to 14) to invite him to settle; probably the lack of unanimity prevented his acceptance. By his stay in West Woodstock he formed the acquaintance of the lady whom he married on the 16th of October in the following year,—Elizabeth, only daughter of Joshua and Elizabeth (Cutler) Chandler, of that village. In the same year (1746) he accepted a call from a society recently formed on "Breakneck Hill" in South Killingly, Connecticut, and was ordained over the church gathered to receive him. The spread of "separate" principles in that neighborhood so weakened and distracted the feeble enterprise, that after a disheartening struggle of nine years he sought and obtained dismission by a council. In April, 1756, he was invited to settle over the church in Ashford, Connecticut, but declined.

He removed to the eastern end of Long Island, and in June, 1756, took charge of the Presbyterian congregations in Cutchogue and Mattituck, two settlements some four miles apart in the western part of Southold; ten years later

he was relieved from the care of the Cutchogue parish. He died at Mattituck, March 10, 1772, aged 52 years.

His widow married, December 18, 1775, the Rev. John Davenport (Coll. of N. J. 1769), a son of the Rev. James Davenport (Y. C. 1732), and the successor of Mr. Barker in the Mattituck pulpit. Notwithstanding the disparity of ages (he being 23, and she being 55) they lived happily together for many years. By her first marriage she had four daughters.

AUTHORITIES.

Chandler Family, 2d ed., 124, 257–59. Congregational Quarterly, ii, 183. Davenport Family, 2d ed., 228. *Larned*, Hist. of Windham Co., i, 378, 531, 550. *Prime*, Hist. of L. I., 143. Records of the Presbyterian Church, 1706–88, 425, *Sprague*, Annals of Amer. Pulpit, i. 636.

JAMES COGSWELL, the youngest of eight children of Samuel Cogswell, and grandson of Samuel and Susanna (Haven) Cogswell, of Saybrook, Connecticut, was born in Saybrook, January 6, 1719–20. His mother was Ann, daughter of Captain John and Abigail Mason, of Norwich, Connecticut, and widow of John Denison, Jr. In 1724 his parents removed to Lebanon, Connecticut, and there, after graduating, he studied theology with the Rev. Solomon Williams (Harv. 1719). On May 15, 1744, he was licensed to preach by the Windham County Association, and about that time was recommended to the church in Canterbury, by the Windham (Old Light) Consociation, and also by a special (New Light) council, as a fit candidate for settlement. He proved acceptable to a great majority of the congregation and to a minority of the church, but not to the revivalist element in the latter body. He was voted a call to settle in September, in consequence of which the major part of the church seceded and set up "separate" worship. The Consociation met, December 26, 1744, as an ordaining council, and having decided that the

separating majority had by voting to reject the Saybrook for the Cambridge Platform, made themselves into another church, proceeded on December 28 to ordain him.

After a pastorate of a quarter of a century, the parish was divided, in 1769, by the erection of a new society (Westminster) in the western part of the town; the consequent weakening of the resources of the First Society, and the failure to raise what Mr. Cogswell thought needful for his support, led him to ask a dismission, which was granted, November 5, 1771.

The minister of Scotland (in Windham), the next parish to the westward, had died in the previous July, and Mr. Cogswell now received a unanimous call from that church and society, with the offer of £60 settlement, and £80 annual salary. He accepted, and was installed February 19, 1772.

He remained with this people until so overcome with the infirmities of age that he was removed in December, 1804, to the house of his only surviving son, in Hartford, Connecticut, where he died January 2, 1807, at the age of 87 years.

The sermon delivered at his funeral, by the Rev. Nathan Strong (Y. C. 1769), of Hartford, was published.

In his religious views he was a decided "Old Light," observing to the last the half-way covenant, and alarmed at the growth of "Hopkinsianism." His natural mildness and geniality of manner were aided by respectable natural talents and good literary attainments. He was thought of by some of the alumni as a candidate for President Clap's place in 1766; the degree of Doctor of Divinity was conferred on him by the Corporation in 1790.

He married, April 24, 1745, Alice, daughter of Dr. Jabez and Lydia (Gale) Fitch, and granddaughter of Major James Fitch, of Canterbury, who died in April, 1772, in her 48th year. He married the next year, Mrs. Martha (Lothrop) Devotion, widow of the Rev. Ebenezer Devotion (Y. C. 1732), his predecessor in the Scotland

pulpit. She died suddenly, of paralysis, December 6, 1795, in her 80th year; and he next married, May 5, 1797, Irene, widow of Nathaniel Hebard, and daughter of David and Lydia (Carey) Ripley, all of Scotland. She died February 24, 1804.

By his first marriage he had four sons and one daughter. Two sons were graduated here, in 1777 and 1780 respectively. He published:—

1. The Danger of disregarding the Works of God: a Sermon [from Ps. xxviii, 5], Delivered at Canterbury, Nov. 23, 1755, Being the next Sabbath after the late surprizing Earthquake. N.-H. 8°, pp. 24. [*C. H. S.*

2. The Necessity of Piety, Wisdom and Labour, in order to Acceptance with God in the Work of the Gospel Ministry. A Sermon [from 2 Tim. ii, 15] delivered at the Ordination of the Rev. Mr. Josiah Whitney, at Brooklyn in Pomfret, 4. Febr., 1756. New-Haven, 1757. 8°, pp. 27. [*C. H. S. Y. C.*

3. God the Pious Soldier's Strength and Instruction: a Sermon [from Ps. cxliv, 1] deliver'd at Brooklyn in Pomfret, to the Military Company, under the Command of Capt. Israel Putnam, on 13. April, 1757. Bost., 1757. 8°, pp. 32. [*B. Ath. M. H. S.*

4. A Sermon [from Jer. xviii, 7–10], Preached before the General Assembly of the Colony of Connecticut, on the Day of the Anniversary Election, May 9, 1771. New-London, 1771. 8°, pp. 49.
[*A. A. S. A. C. A. B. Ath. C. H. S. M. H. S. U. T. S. Y. C.*

5. Faithfulness in the Service of Christ, encouraged and inforced, by a Consideration of the final glorious Reward promised by Christ to all faithful Christians, and especially to faithful ministers. Being a Sermon [from Rev. ii, 10], Preached at Lebanon, March 4, 1776, at the Funeral of the Rev. Solomon Williams, D.D. Norwich, 1776. 4°, pp. 20.
[*A. A. S. A. C. A., C. H. S. M. H. S. U. T. S.*

A second edition was printed at Hartford in 1806.

6. The Character and Duty of Preachers, as Ministers of Christ and Stewards of the Mysteries of God delineated; and the Duty of People to receive and treat them as such, inforced. In a Sermon [from 1 Cor. iv, 1], Delivered at Norwich, Apr. 2, 1784, at the Furneal [*sic*] of the Rev. Benjamin Lord. Norwich. 8°, pp. 32.
[*A. C. A. Harv. Y. C.*

7. A Funeral Sermon [from Hebr. xii, 5], Delivered at Brooklyn, on the 29th October, 1789. At the Interment of Mrs. Lois Whitney, Consort of the Rev. Josiah Whitney. Norwich, 1790. 8°, pp. 22. [*U. T. S. Y. C.*

8. The blessedness of the Godly in a future state, especially as it consists in a total deliverance from all evil, and a gracious reward of their obedience and love to God in the present state. Illustrated in a Sermon [from Rev. iv, 13] Delivered at Hampton, 28. July, 1791, at the Interment of the Rev. Samuel Mosely. Windham, 1762. 8°, pp. 28. [*C. H. S.*

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Edward Dorr, second son of Edmund Dorr, a clothdresser, of Lyme, Connecticut, and grandson of Edward and Elizabeth (Hawley) Dorr, of Roxbury, Massachusetts, was born in Lyme, November 2, 1722. By his mother, Mary, daughter of Matthew and Phebe (Hyde) Griswold, of Lyme, he was a nephew of the Rev. George Griswold (Y. C. 1717).

He united with the church in Lyme, June 7, 1741, under the inspiring ministry of the Rev. Jonathan Parsons.

He studied theology, and was licensed to preach by the New Haven Association, May 29, 1744. For more than two years (1744–46) he preached in Kensington Society, in what is now Berlin, Connecticut; but difficulties about the salary, and the recovery of the minister whose colleague he was expected to be, prevented his settlement.

Before midsummer, 1747, he had begun to supply the pulpit of the Rev. Daniel Wadsworth (Y. C. 1726), pastor of the First Church in Hartford, Connecticut, and after Mr. Wadsworth's death a committee was appointed (De-

cember 10) to consult the Association on the propriety of settling Mr. Dorr. A call was given him, January 20, 1748, and on the 27th of April, he was ordained over this church, where he remained until his death, after many months of paralytic disability, October 20, 1772, at the age of 50. The sermon at his funeral, by the Rev. Elnathan Whitman (Y. C. 1726), was printed.

He married Helena, youngest daughter of Governor Joseph Talcott, of Hartford, and sister of the wife of his predecessor. They had no children. His name was perpetuated in the name of his sister's son, the Rev. Edward Dorr Griffin (Y. C. 1790). The widow next married the Rev. Robert Breck (Harv. 1730), of Springfield, Massachusetts, November 2, 1773. After his death (April 23, 1784) she returned to Hartford, where she died July 9, 1797, in her 78th year.

The period of his ministry was one of general declension, but, says his latest successor in office, "the tokens that survive of him give him not only a fair but an honorable place in the ministry of this church." He published :—

1. The Duty of Civil Rulers to be nursing Fathers to the Church of Christ. A Sermon [from Isa. xlix, 23] Preached before the General Assembly of the Colony of Connecticut; on the Day of the Anniversary Election; May ix, 1765. Hartford. 8°, pp. 34.
[*A. A. S. A. C. A. B. Ath. Brown Univ. C. H. S. Harv. M. H. S. U. S. U. T. S. Y. C.*

This sermon is remarkable for a special plea for missionary efforts among the Indians.

2. A Discourse [from Matth. xxv, 21], Occasioned by the Much lamented Death, of the Hon. Daniel Edwards. Hartf'd [1765] 4°, pp. 23. [*A. C. A. B. Ath. C. H. S. U. T. S. Y. C.*

His published sermons show him to have been of more than average eloquence and power.

AUTHORITIES.

Andrews, Eccl. Hist. of New Britain, 47–49. First Church in Hartford, 250th Anniversary, 80–83. Magazine of Amer. Hist., xi, 151. Talcott Pedigree, 39, 88. *Walker*, Hist. of the First Church, Hartford, 311–32. *Walworth*, Hyde Genealogy, i, 54.

JOSEPH ELIOT, fourth son of the Rev. Jared Eliot (Y. C. 1706), of Killingworth, now Clinton, Connecticut, was born in that town, January 8, 1722–3.

He became a merchant in his native village, and represented the town during three sessions in the General Assembly, viz., in 1752, 1760, and 1762. He died in Killingworth, August 1, 1762, in his 41st year, leaving an estate which was inventoried at about £3000.

He married, June 7, 1748, Sarah, daughter of Isaac and Sarah (Marshall) Walker, of Boston, born July 4, 1727. She died November 18, 1769. Their surviving children were one son and one daughter; the latter was successively the wife of the Rev. Eliphalet Huntington (Y. C. 1759) and the Rev. Achilles Mansfield (Y. C. 1770).

AUTHORITIES.

Eliot Genealogy, 68, 71.

SAMUEL FITCH, the eldest child of Joseph Fitch, of Lebanon, Connecticut, by his second wife, Anne, eldest daughter of the Rev. Samuel and Elizabeth (Adams) Whiting, of Windham, Connecticut, was born in Lebanon, January 16, 1723–4. He was a brother of Eleazer Fitch (Y. C. 1743), and a half-brother of Mason Fitch (Y. C. 1729).

In June, 1746, he was appointed 1st Lieutenant of Captain William Whiting's company of foot in the intended expedition against Canada. Later he removed to Boston, where he received a commission as Justice of the Peace in January, 1762. He there married Miss Elizabeth Lloyd. He was admitted to a degree of Master of Arts (*ad eundem*) at Harvard in 1766. John Adams in his Diary for 1765 gives a pleasant account of a club of young lawyers, of which Fitch was one of the founders.

In 1768 he began to be employed as *pro tempore* Advocate General for the Crown in the Court of Admiralty.

In 1774 he was one of the "Protesters" against the "Solemn League and Covenant" to suspend commercial intercourse with England and forego the use of British goods. In March, 1776, with his family (seven persons in all) he fled to Halifax, on the evacuation of Boston; in the descriptive list of the refugees, he is styled a lawyer, and Sabine says that he held the office of solicitor to the Board of Commissioners. He was among the persons who were proscribed and banished in 1778. From Halifax he went to England, by 1779. He died in London in 1784.

President Stiles was informed that after his arrival in London he received a pension of £150 sterling a year from the crown, besides £70 for his wife, and £50 for each of his four children.

AUTHORITIES.

John Adams, Works, ii, 146–47, 149, 212; ix, 628; x, 40. *Curwen*, Journal, 404. *Goodwin*, Genealogical Notes, 334. Mass. Hist. Soc. Proceedings, xviii, 267. N. E. Hist. and Geneal. Register, xv, 121. *Sabine*, Amer. Loyalists, 2d ed., i, 425. *Pres. Stiles*, MS. Itinerary, v. 239.

TIMOTHY GRIFFITH is believed to have been a son of Timothy Griffith, an elder in the Presbyterian Church in the Welsh settlement of Great Valley, Chester County, Pennsylvania, of which the Rev. David Evans (Y. C. 1713) was pastor from 1720 to 1740. In 1737, before entering College, he was teaching a classical school in Philadelphia.

In 1743 he was ordained by the Newcastle Presbytery as pastor of the Church in Pencader, Delaware, just over the border from Pennsylvania, in the same "Welsh Tract" in which his boyhood had been spent.

About 1748 he removed to the southward to a farm in Apoquinimy, Delaware, on which he lived until his death,

which occurred shortly before the meeting of the Synod of Philadelphia in May, 1754. During this latter period of his life, he appears to have supplied the feeble Presbyterian churches in that neighborhood, and also to have done missionary work in Virginia. The records of the Synod show that he was often intrusted with important duties, and give the impression that he was regarded as one of the weighty men of his generation.

AUTHORITIES.

Patterson, Hist. of the Church in Great Valley, 27-8. Records of the Presbyterian Church, 1706–88, 184, 210. *Webster*, Hist. of Presb. Church, 483–4.

ELIZUR HALE, son of Captain Jonathan Hale, and grandson of Lieutenant Samuel and Mary (Welles) Hale, of Glastonbury, Connecticut, was born in that town, January 15, 1724–25. His mother was Sarah, eldest daughter of Deacon Benjamin and Sarah (Hollister) Talcott, of Glastonbury.

He studied medicine and surgery, and settled in practice in 1746 in his native town, where he became a very respectable physician. He is said to have been of dignified though rough exterior, witty and sarcastic, but benevolent and very useful. Family tradition represents him as abundant in kind deeds, and generous in the use of his property as well as in counsel to the needy.

He died in Glastonbury, May 27, 1790, in his 66th year.

He married, March 23, 1749, Abigail, daughter of Joseph and Martha (White) Hollister, of Glastonbury, who died October 9, 1807, aged 79 years; by her he had five sons. The Rev. Albert Hale (Y. C. 1827) is a grandson.

AUTHORITIES.

Chapin, Glastenbury Centennial, 214. *Talcott*, Talcott Pedigree, 146. *Rev. A. F. Hale*, MS. letter, June, 1884.

HENDRICK HANS HANSEN was probably the eldest child of Hans Hansen, merchant, and subsequently Mayor of Albany; and born there in 1723 (baptized October 20). His mother was Sara Cuyler, of Albany. He was admitted to the first and second degrees (*ad eundem*) at Harvard College, as well as here. He was not living at the date of his father's will, in March, 1756, which mentions "my granddaughter Sarah Hansen, only child of my eldest son Hendrick Hansen, deceased." His name was first starred in the Triennial Catalogue of graduates issued in 1757.

He is perhaps to be identified with Henry Hansen, an extensive merchant of New York City, who died after a very short illness, on the fifth of October, 1755.

AUTHORITIES.

Pearson, Genealogies of Albany Settlers, 59.

JOSEPH HAWLEY, the eldest child of Lieutenant Joseph Hawley, and grandson of Captain Joseph Hawley (Harv. 1674), of Northampton, Massachusetts, was born in that town, October 8, 1723. His mother was Rebecca, daughter of the Rev. Solomon Stoddard (Harv. 1662).

On leaving College he began the study of theology with his first cousin, Jonathan Edwards (Y. C. 1720). He served as chaplain with the provincial forces on the expedition for the capture of Louisburg in 1746.

After this experience he abandoned the ministerial profession, and undertook the study of law with Phineas Lyman (Y. C. 1738), of Suffield. He settled in practice in his native town, as early as May, 1749.

The next year was rendered memorable in Northampton by the dismission of Jonathan Edwards; and Mr. Haw-

ley, though so near a relative, was a principal leader and chief spokesman of the members of the church in compassing this unfortunate result. Ten years later, in 1760, he wrote a remarkable confession of his fault in this course (published in Dwight's Life of Edwards, 421–27); in 1762 he was elected a deacon in the church,—an office which he retained till his death.

For the first 25 years of his professional life, he enjoyed a very extensive practice, and was justly eminent for fidelity and integrity. For over thirty years (with a few intermissions on account of ill health) he served as a representative in the General Court of the Province. In 1769, he was elected to a seat in the Governor's Council, but declined. During his service in the General Court he was usually a member of all important committees, and was regarded as the pillar of the party of resistance to Great Britain for Western Massachusetts, as was Samuel Adams for the Eastern section. It has been said that, while in the legislature, no vote on any public measure either was, or could have been, carried without his assent. "The almost unexampled influence acquired by Major Hawley, was owing not only to his great talents, but still more perhaps to his high-minded, unsullied, unimpeachable integrity."* Unfortunately, however, for the hopes which rested on him, he was the victim of an hereditary tendency to despondency and melancholy, which caused his almost entire withdrawal from public employment after the year 1776, and finally led to something like insanity. Occasionally, however, as in the case of Shays' Rebellion, in 1786, he was aroused to take an active part in defence of government with all his old force.

He was elected to the first Senate chosen under the Constitution of the State in 1780, but declined to serve.

While Massachusetts was still a Royal Province, his great influence on the whig side led to an attempt to silence

* Tudor's Life of Otis.

him as a lawyer. There was printed in the Boston Evening-Post of January 5, 1767, a distorted account of a notable trial of certain persons charged with riotous conduct in connection with the Stamp Act disturbances in November, 1765, in which trial Hawley was of the counsel for the defence. He published in the same paper, July 6 and 13, 1767, a corrected version of the affair, criticizing the action of the Chief Justice in influencing the jury and implying that the Court's sentence was unjustly severe. These articles were produced before the Superior Court at its session in Springfield in September, 1767, and the Court ordered that his name be struck out of the rolls of the barristers and attornies practicing before them; but he was restored at the next term.

His remarkable foresight in regard to the struggle for independence is shown by an extraordinary paper of "Broken Hints," which he drew up, in the summer of 1774, to communicate to the Massachusetts delegates to Congress; this paper, beginning with the ominous declaration, "We must fight, if we cannot otherwise rid ourselves of British taxation," is printed at the end of volume 9 of John Adams' Works, and is to be read in connection with an earlier letter, on page 342 of the same volume. Twelve other letters of his, on the political situation, in 1775 and 1776, are in print, in Force's American Archives.

He died in Northampton, March 10, 1788, at the age of 64. His wife, Mercy, daughter of Joseph and Abigail (Lewis) Lyman, of Northampton, whom he married in 1752, died November 27, 1806, at the age of 77. They had no children.

His townsman, President Dwight (a grandson of his first cousin), says of him, writing in 1796:—

"The late Hon. Joseph Hawley was one of the most influential in Massachusetts Bay for a considerable period before the revolution: an event in which few men had more efficiency. This gentleman was a very able advocate. Many men have spoken with more elegance and grace—I never heard one speak with more

force. His mind, like his eloquence, was grave, austere, and powerful. At times he was deeply hypochondriacal."

AUTHORITIES.

John Adams, Works, i, 85, 107, 144, 146, 149, 204; ii, 213, 310; x, 238, 278, 287. *Alden*, American Epitaphs, iii, 78–81. *Allen*, Second Century Address, at Northampton, 25–6, 48. *Amory*, Life of Sullivan, i, 92–3. *Bancroft*, Hist. of U. S., Centennial ed., iv, 24–5, 69, 374, 391; v, 83. Bibliotheca Sacra, i, 579–91. *G. Bliss*, Address to Members of the Bar, 36–40. *Bradford*, New England Biography, 222–3. *Bridgman*, Northampton Epitaphs, 24. *Clark*, Antiquities of Northampton, 73–4, 90, 170–4, 267–8, 310. *Dwight*, Travels in N. E. and N. Y., i, 335. *Fisher*, Commemorative Discourse at Y. C., 60, 61. *Holland*, Hist. of Western Mass., i, 183–5; ii, 252–3. *Hutchinson*, Hist. of Mass. Bay, iii, 293, 295–6. *Savage*, Geneal. Dict. of N. E., ii, 384. *Tudor*, Life of J. Otis, 253–60. *E. Washburn*, Judicial Hist. of Mass., 229–31. *Wells*, Life of S. Adams, i, 126–8, 391; ii, 31.

JARED INGERSOLL, the sixth child and third son of Jonathan and Sarah Ingersoll, of Milford, Connecticut, was baptized in that town, June 3, 1722. The Rev. Jonathan Ingersoll (Y. C. 1736) was his brother.

During the year after graduation, he resided at College as one of the Berkeley scholars. On the 1st of August, 1743, he married (at Branford) Hannah, eldest child of the Hon. Joseph and Hannah (Trowbridge) Whiting, of New Haven. He settled in New Haven as a lawyer, and within a dozen years had attained a prominent position at the bar of the County. As early as 1757 he held the office of King's Attorney, and in May of the next year he was appointed by the General Assembly Agent for the Colony at the Court of Great Britain.

He arrived in London in January, 1759, and relinquished the agency at the end of May, 1760; his special service was in connection with the prosecution of the claims of the Colony for reimbursement of expenses in the recent campaigns. He returned to America in the summer of 1761; and the measure of public respect in which he was then held is shown by his receiving in the fall of 1762 a nomination to the Upper House of the General Assembly.

In October, 1764, he went again to England, on private business, relating to a contract he had made with the Commissioners of the Navy to supply a load of masts from the Connecticut River; he was also desired to assist with his advice his successor in the office of Agent. At this time, he had, he himself says, the strongest prejudices against the Parliamentary authority in the case of Stamp duties; he was persuaded, however, while in England to accept the office of Stamp Distributor for Connecticut under the new Act. Of his motives, President Dwight (who was in College at the time) writes—in 1811:

"For this acceptance he was not a little censured by his countrymen; more, I think, than justice would warrant. The office was urged upon him; and he appears to have accepted it, only from a desire to render its operations less burdensome and oppressive, than they would probably be in the hands of a foreigner. The acceptance was unwise, but not accompanied with any ill design, on his part, against his country."

He landed in Boston on the 30th of July, 1765; but the force of public opinion in Connecticut,—expressed, for instance, by his being hung in effigy in several towns in August—obliged him to resign his office, which he did under pressure from a mob, on September 19, at Wethersfield, while on his way from New Haven to seek the protection of the General Assembly at Hartford.

In compensation for this ill-treatment, he was appointed Judge of the Court of Vice-Admiralty in the Middle Colonies, with a salary of £600 sterling. His commission arrived in January, 1769, and as his duties required residence in Philadelphia, he removed his family to that city, in April, 1771. The Revolution put an end to his judicial employment; he incurred the displeasure of the Provincial Council of Pennsylvania, and was obliged by them to return to Connecticut, in September, 1777. He died in New Haven, August 25, 1781, at the age of 59, and lies buried under the Center Church.

His wife died here, October 8, 1779, aged 66 years; and

on the 6th of January next, he married Hannah, daughter of Captain Samuel and Sarah Miles, of New Haven, and widow of Enos Alling (Y. C. 1746); after Mr. Ingersoll's death she married, in April, 1786, Captain Joseph Bradley, of New Haven, and died December 3, 1786, in her 54th year. By his first marriage Mr. Ingersoll had four children, three of whom died in infancy, the only survivor being the Hon. Jared Ingersoll (Y. C. 1766).

President Dwight says of his career as an advocate :—

"Few men have excelled him in clear and comprehensive thought, and strong powers of reasoning; and few men ever managed a cause with more skill. . . . His eloquence was remarkably calm and dispassionate: but was exhibited with so much candour and fairness, as to be remarkably persuasive. Indeed, of the eloquence which is designed to convince, it was almost a perfect pattern. The same candour and fairness appeared in all his deportment."

He published :—

Letters relating to the Stamp-Act. N.-H., 1766. 4°, pp. iv, 68.
[*A. A. S. B. Ath. M. H. S. N. Y. State Libr. Y. C.*

This well-written pamphlet contains twelve letters (all but one by himself), dated 1764--66, relating to the political situation and to the Stamp Act, and connected by a copious, judicious narrative in defence of the author's line of conduct. Another letter of his, of the same period, to be read in connection with these, is printed in the Historical Magazine, vi, 138.

The College Library has a manuscript copy of eight extended letters written by him to Dr. Benjamin Gale (Y. C. 1733), in 1779--81, on the subject of the Scripture prophecies.

AUTHORITIES.

Beardsley, Life of W. S. Johnson, 14-26, 30, 46, 88, 118. *Chapman*, Trowbridge Family, 36-7. Colony Records of Conn., xii, 256, 300, 411. *Dwight*, Statist. Account of N. H., 73. *Goodwin*, Genealogical Notes, 125, 333. *Hollister*, Hist. of Conn., ii, 123-39. N. H. Colony Hist. Soc. Papers, iii, 497, 543. *Pease and Niles*, Gazetteer of Ct. and R. I., 110. *Sabine*, Amer. Loyalists, 2d ed., i, 561-62. *Pres. Stiles*, MS. Diary, x, 320.

ISAAC JONES is supposed to have been a son of Thomas and Mary (Meacham) Jones, of Enfield, Massachusetts (or Connecticut, after 1752), and grandson of Benjamin Jones. He was born in 1717.

He was an earnest Christian in College, and afterwards studied theology, and on the 30th of January, 1744–45, was ordained pastor of the Congregational Church lately organized in Western, now Warren, Worcester County, Massachusetts; the invitation to settle there was given on the 20th of the preceding July. He continued in the ministry with this people until his death, July 31, 1784, in his 67th year.

He is said to have been a useful and respectable man, and to have been prosperous in worldly goods. The inscription over his grave commemorates him as "the faithful and affectionate pastor of Christ's flock in this town, employing at suitable times his lively powers in useful studies, in fervent prayer, in earnest preaching, in pathetic persuasion, and improving discourse, for the edification, comfort, and salvation of his people."

His wife, Elizabeth, died April 18, 1778, in her 56th year; and he next married, November 30, 1779, Elizabeth, widow of Captain Isaac Coit, of Plainfield, Connecticut (who died in 1776). She was previously the wife of the Rev. Nathan Webb (Harv. 1725), of Uxbridge, Worcester County, Massachusetts; and died in Warren, June 25, 1786, in her 56th year.

AUTHORITIES.

Amer. Quarterly Register, x, 129, 142. *Chapman*, Coit Family, 35. *Fisher*, Commemorative Discourse at Y. C., 59. *Rev. J. F. Forbes*, MS. letter, Aug. 20, 1884.

JONATHAN LEE, the youngest of seven children of David Lee, of Coventry, and grandson of John and Mary (Hart) Lee, of Farmington, Connecticut, was born in Coventry, July 10, 1718. His mother was Lydia, daughter of Jedediah and Freedom (Woodward) Strong, of Northampton.

When he was about 11 years old, his family removed to Lebanon, Connecticut, and there during the year after graduation he studied theology with his pastor, the Rev. Solomon Williams (Harv. 1719). He was licensed to preach in July, 1743, and on the 3d of January, 1744, received a call for settlement in the new town of Salisbury, Connecticut. After some hesitation he accepted on August 19, the proposals made to him, and on November 23 was ordained the first pastor of the church. This church was formed on the principles of the Cambridge platform, and therefore it called a select council to ordain its pastor, instead of committing this service to the Consociation; in consequence, several of the ordainers were suspended from membership in their several County Associations.

Mr. Lee was an animated and popular preacher, and exerted an important influence in the Connecticut churches during his long ministry. As the circumstances of his ordination indicated, he sided with the "New Lights" in theology. In March, 1756, he was appointed one of the chaplains in the intended expedition against Crown Point. He became one of the wealthier ministers in Connecticut, though his annual salary remained at £45, as when he was settled. He died in office, October 8, 1788, in his 71st year.

He married, September 3, 1744, Elizabeth, sixth daughter of the Rev. Joseph Metcalf (Harv. 1703), of Falmouth, Massachusetts. Her father died in 1723, and her mother removed to Lebanon; thence this daughter came to New Haven, in the family of Rector Clap, whose wife was her first cousin. By this marriage Mr. Lee had four sons and four daughters; the first and third sons were graduated at this College, in 1763 and 1777 respectively.

Mrs. Lee died February 22, 1762, and he next married, November 22, 1762, Love, widow of John Brinkerhoff, of Fishkill, New York, and youngest daughter of the Rev. John Graham, of Southbury. By her he had two sons and one daughter; the elder son (Chauncey) was graduated here in 1784, and became an eminent minister; the daughter married the Rev. Aaron C. Collins (Y. C. 1786). Mrs. Lee survived her husband, and died in Colebrook, Connecticut, December 20, 1820, at the age of 88.

He published:—

1. A Sermon, from Eccl. ix, 5, entitled, Death the Work of God, preached at the Funeral of Joseph Bird. 1755.

2. A Sermon [from 2 Cor. v, 11], Preached at the Ordination of Mr. Joel Bordwell, in Kent, Oct. 18, 1758. N.-H., 1759. 8°, pp. 23. [*C. H. S. U. T. S.*

3. A Sermon [from Prov. viii, 19], Delivered before the General Assembly of the Colony of Connecticut; on the Day of the Anniversary Election, May 8, 1766. New-London, 1766. 8°, pp. 27. [*A. A. S. A. C. A. C. H. S. M. H. S. N. Y. H. S. Y. C.*

4. A Funeral Discourse on Abigail Spencer. 1787.

AUTHORITIES.

Barber, Conn. Historical Collections, 490. *Church*, Centennial Address at Salisbury, 24–27. Conn. Gazette, Aug. 30, Sept. 6–27, Dec. 27, 1765; Jan. 10, 1766. *Dwight*, Hist. of the Strong Family, ii, 958–60. *Fowler*, Chauncey Memorials, 230. John Lee and his Descendants, 113–16. N. E. Hist. and Geneal. Register, ix, 128; xxviii, 397, 400–1. N. H. Gazette, Oct. 30, 1788. Rockwell Family, 75. *Sprague*, Annals of Am. Pulpit, ii, 288. *Trumbull*, Hist. of Conn., ii, 196.

JONATHAN LYMAN, third son of Noah and Elizabeth Lyman, of Durham, Connecticut, was baptized in that town, April 21, 1717. He was a brother of General Phineas Lyman (Y. C. 1738).

He studied theology, and on May 29, 1744, was licensed to preach by the New Haven Association. After trial of

his gifts elsewhere, the Association which had licensed him recommended him, on May 28, 1745, to Oxford society,—then part of Derby, Connecticut, now a separate town,—as a candidate for settlement. He subsequently accepted a call from the society, and was ordained their pastor, January 9, 1745–46, a church being gathered at the same time. Here he labored until his sudden death, in his 47th year. "Riding out in the parish towards evening, on the 19th of October, 1763, he was found dead the next morning by the side of the road; it was supposed that he died in a fit."

He married Abigail Russell, who survived him, with three sons and three daughters. His estate was inventoried at £263.

AUTHORITIES.

Rev. D. Brownson, MS. letter to Rev. B. Trumbull, Aug. 5, 1771. *Coleman*, Lyman Genealogy, 206. *Fowler*, Hist. of Durham, 255. *Orcutt and Beardsley*, Hist. of Derby, 148, 230.

ASHER ROSSETER, son of Timothy Rosseter, and grandson of the Hon. Josiah and Sarah (Sherman) Rosseter, all of Guilford, Connecticut, was born in that town, October 16, 1715, though his father subsequently removed to the adjoining town of Durham. His mother was Abigail, daughter of Samuel Penfield, of Guilford. He was a nephew of the Rev. Ebenezer Rosseter (Y. C. 1718).

He studied theology, and was able, by reason of his advanced age, to begin preaching in the winter after graduating, to the Congregational society in Preston, Connecticut. In March, 1743, they invited him to settle, but he left them for six months, to gain experience by travel, previous to giving an answer. He returned in October, accepted the call, and was ordained March 14, 1744,—the old pastor, Salmon Treat, being dismissed at the same time. There was, however, a large dissatisfied element in the par-

ish, which complained that in his absence he had lost his zeal, and which immediately on his ordination set up a "separate" meeting, which prospered rapidly. Mr. Rosseter fellowshiped with the "Old Lights," and considerable dissatisfaction was manifested within a few years, on account of his adhering to the practice of the "half-way covenant." The church dwindled during his ministry, till the membership was reduced to seventeen.

He died in office, November 17, 1781, at the age of 66. The inventory of his estate amounted to £419.

His first wife, Mrs. Abigail [Sherman?] Rosseter, died in Preston, September 2, 1776, in her 61st year. His second wife, Mrs. Keziah Rosseter, died in Preston, April 23, 1792, in her 68th year.

AUTHORITIES.

N. E. Hist. and Geneal. Register, ix, 337. *Rev. L. Tyler*, MS. letter to Rev. B. Trumbull, December 25, 1793.

WILLIAM PEARTREE SMITH, the only child of Captain William and Catharine (Harris) Smith, of New York City, and grandson of the Hon. William and Frances (Peartree) Smith, was born in New York in 1723. The father, who was the first cousin of William Smith (Y. C. 1719), died in the year of the son's birth, leaving him an ample fortune.

He studied law, but did not devote himself to the profession. On the 12th of May, 1745, he married Mary, eldest daughter of William and Eleanor Bryant, of New York, a lady of eminent piety; she had crossed the Atlantic in early life with her father, a noted captain in the merchant service between New York and London, and had for some time resided in the latter city.

Mr. Smith was a prominent member of the First Presbyterian Church in New York. He was one of the projectors of the College of New Jersey, was named a Trustee

at its incorporation, in 1748, and held the office until his resignation at the age of 70, on account of infirmity.

He was one of the collaborators of his friend, William Livingston (Y. C. 1741), in the publication of the "Independent Reflector," in 1752–53, and the "Watch-Tower," in 1755 (see above, pp. 683, 685–6).

After the death of his friend, Governor Belcher, in August, 1757, he purchased and removed to the late Governor's residence, in Elizabeth, New Jersey. For several years he was Mayor of the borough, and during the Revolution he served the state as a member of the Council of Safety. He represented Elizabeth in the Provincial Congress of New Jersey in 1775, as well as in the Provincial Convention of the year before.

Soon after the establishment of peace, he was appointed and for many years continued to be, one of the Judges of the Court of Common Pleas for Essex County. The last years of his life were spent with his only surviving child, Mrs. Elias Boudinot, of Newark, New Jersey.

He died in Newark, November 20, 1801, aged 78 years, and his widow died there, August 16, 1811, in her 92d year. Of their ten children, only two survived infancy,—Mrs. Boudinot, and a son who died at the age of 35, having already attained eminence as a physician.

AUTHORITIES.

Alden, American Epitaphs, i, 81-94, 203-8. Amer. Historical Record, iii, 215, 326. *Hatfield*, Hist. of Elizabeth, 410, 418, 515, 553. *Maclean*, Hist. of College of N. J., i, 108. N. Y. Geneal. Record, x, 32–4. *Whitehead*, Contributions to Hist. of Perth Amboy, &c., 146.

NATHAN STRONG, the third child and eldest son of Elnathan Strong, a farmer in that part of Woodbury which is now Southbury, Connecticut, and grandson of Thomas and Rachel (Holton) Strong, of Northampton, Massachusetts, was born there, April 12, 1717. His mother was

Patience, daughter of Samuel, and Hannah Jenner, of Woodbury; after her husband's death (in 1727) she married Jonathan Law, of Killingworth, Connecticut.

He studied theology briefly, with the Rev. John Graham, of Southbury, and being so mature was licensed to preach on the 10th of November succeeding his graduation, by that very "new-light" body, Fairfield East Association.

He preached for a short time in Rahway, New Jersey, and late in 1744 began preaching in the new North or second parish in Coventry, Connecticut, as a candidate for settlement. On the 8th of February, 1745, this society invited him to become their minister, and having accepted he was ordained, October 9, 1745, over a church gathered the preceding day. The sermon preached on the occasion, by the Rev. John Graham, was printed (Boston, 1746. 16°, pp. 55).

Here he remained for over half a century, till his death, November 7, 1795, in his 79th year, although not able to preach for the last two years of his life.

He married, October 12, 1746, Esther, daughter of the Rev. Joseph Meacham (Harv. 1710) and Esther (Williams) Meacham, of Coventry, who died October 19, 1793, aged 68 years. Their children were three sons and three daughters, of whom two sons and one daughter survived their parents. The sons both became clergymen, having graduated at this College in 1769 and 1772, respectively, and being settled for long pastorates in Hartford and Norwich.

Mr. Strong's successor in North Coventry (after an interval of 23 years), the Rev. George A. Calhoun, says of him:—"He was a man of strong intellectual powers, and of great decision of character. . . He was a plain, sound, instructive preacher." The half-way covenant remained in use by his church during his entire ministry. He eked out a slender salary by farming, and by instructing pupils; so that he was accounted in his later years one of the wealthier ministers in the state. Dr. Nathaniel Emmons (Y. C. 1767) was partly instructed by him in theology.

He published:—

A Sermon [from 2 Tim. iv, 5], preached at the Ordination of the Rev. Nathan Strong, Pastor of a Church in Hartford. Hartford [1774]. 12°, pp. 36. [*C. H. S.*

The Charge which he delivered at the ordination of his younger son, in 1778, was also printed (pp. 21–24), with the Sermon on the same occasion by the elder son (Norwich, 1778. 8°).

[*C. H. S. Y. C.*

AUTHORITIES.

Calhoun, Hist. Address in North Coventry, 1845, 19–26. *Cothren*, Hist. of Woodbury, i, 703. *Dwight*, Strong Family, i, 744. *Hatfield*, Hist. of Elizabeth, N. J., 629. *Sprague*, Annals of Amer. Pulpit, ii, 34. *Pres. Stiles*, MS. Itinerary, v, 190.

JOSIAH WOLCOTT, sixth child and youngest son of Captain Samuel and Abigail (Collins) Wolcott, of Wethersfield, and grandson of Samuel and Judith (Appleton) Wolcott, of Windsor and Wethersfield, Connecticut, was born in Wethersfield, March 27, 1719–20. His mother was Abigail, daughter of the Rev. Nathaniel Collins (Harv. 1660), of Middletown.

He studied theology, and was licensed to preach by the Hartford South Association, October 2, 1744; but was prevented by feeble health from laboring in his profession. He married Lois, daughter of Captain Gideon and Sarah Goodrich, of Rocky Hill parish, in Wethersfield, and lived in retirement in Rocky Hill, where he died March 28, 1773, aged 53 years, leaving an insolvent estate. His children were two sons and two daughters. His widow survived him.

AUTHORITIES.

Wolcott Memorial, 124, 199.

Annals, 1742–43

The College year passed without essential changes. At the meeting of the Trustees at Commencement, September 13, 1743, Thomas Darling (Y. C. 1740) was chosen a Tutor, taking John Worthington's place; and the Rev. Daniel Wadsworth (Y. C. 1726), of Hartford, was chosen a Trustee, in place of the Rev. Samuel Woodbridge, of East Hartford, resigned. Authority was given to the "Standing Committee" to employ a third Tutor, if circumstances should make it feasible. A distinct vote was passed, requiring all undergraduates living in the College building to board in Commons. The rate of tuition was fixed at six shillings a quarter, or twenty-four shillings a year. A revised table of fees for the use of the library was sanctioned, this revision resulting from the fact that earlier in this year there was published, from the New-London press, "A Catalogue of the Library of Yale-College in New-Haven." (16°, pp. iv, 48). Bound with it, as preliminary to the Catalogue, was

"An Introduction to the Study of Philosophy, Exhibiting a General View of all the Arts and Sciences, for the Use of Pupils. With a Catalogue of some of the most valuable Authors necessary to be read in order to instruct them in a thorough Knowledge of each of them. By a Gentleman Educated at Yale-College."

This introduction (pp. iv, 31), by the Rev. Samuel Johnson (Y. C. 1714), is interesting as showing how that stanch Churchman was still helpful to his Alma Mater, and how even rigid Rector Clap was willing to accept help from such a quarter. In an advertisement prefixed to the Catalogue proper, the Rector advises the students to pursue a regular course of academical studies by the help of this Catalogue, in the following order:

"In the First Year to Study principally the Tongues, Arithmetic and Algebra; the Second, Logic, Rhetoric and Geometry; the Third, Mathematics and Natural Philosophy; and the Fourth, Ethics and Divinity."

The classified Catalogue shows that the Library at this date contained about twenty-six hundred volumes, and that it was exceptionally good in the solid parts of classics, theology, and science, and fairly good in English literature, considering the difficulties in the way of acquiring books. It contained, for instance, Shakspeare, Spenser, Chaucer, Paradise Lost, Hudibras, Dryden's translations and Fables, Pope's Homer and Dunciad, Swift's and Pope's Miscellanies, the plays of Rowe, Steele, Ben Jonson, and Wycherley, Addison's works, the Spectator, Tatler, and Guardian, the poems of Cowley, Waller, Gay, and Prior, Shaftesbury's Characteristics, the works of Bacon, Locke, Hooker, Cudworth, Tillotson, and Sir William Temple, the sermons of South and Baxter, and the historical works of Burnet, Clarendon, Strype, Ralegh, and Ussher.

In foreign literature, outside of classics and theology (in which were included the Koran, and occasionally a stray modern author like Fénelon), there were few representatives; among the few were Montaigne, Bayle, Machiavelli, and Don Quixote.

Sketches, Class of 1743

*Nathan Whiting, A.M.	*1771
*Elnathan Chauncey, A.M.	*1796
*Solomon Williáms	*1743
**Eliphalet Williams*, A.M. et Harv. 1771, S.T.D. 1782, Socius	*1803
*Samuel Fisk, A.M., Tutor	*1749
*David Burr, A.M.	*1773
*Daniel Farrand, A.M.	
**Caleb Smith*, A.M.	*1762
*Eleazarus Fitch, A.M.	*1796
*Josua Lathrop, A.M.	*1807
**Stephanus Johnson*, A.M., Socius	*1786
*Myndert Lansing, A.M.	
*Gershom Clark, A.M.	*1752
**Guilielmus Throop*, A.M. et Neo-Cæs. 1755	*1756
*Samuel Huntington, A.M.	*1797
**Josephus Fowler*, A.M.	*1771
**Job Prudden*, A.M. 1763	*1774
**Josua Belden*, A.M.	*1813
**Ichabod Camp*, A.M.	*1786
*Israel Bunnel, A.M.	*1781
**David Sherman Rowland*, A.M. et Dartm. 1773	*1794
**Aaron Richards*, A.M. 1747	*1793
*Nathan Dewolf, A.M.	
**Thomas Arthur*, A.M.	*1751

THOMAS ARTHUR, from his position at the foot of his class, appears to have been of an obscure family, probably from New Jersey. He was born in 1724.

He remained at College after graduation, on the Berkeley foundation, and engaged in theological studies. In 1745 he was licensed to preach by the New Haven Asso-

ciation, and in the following year was ordained and installed by the Presbytery of New York over the Presbyterian Church in New Brunswick, New Jersey; where after a very brief illness he died in office, February 2, 1750–51, in his 27th year. An obituary notice in the New York Gazette of the next week characterizes him as "a good scholar, a graceful orator, a finish'd preacher, an exemplary Christian."

He was one of the trustees named in the act incorporating the College of New Jersey, in 1748.

He published:—

A Sermon [from Col. iv, 17] Preach'd at the Ordination of the Rev. Mr. Daniel Thane, at Connecticut-Farms, in New-Jersey, Aug. 29, 1750. With an Exhortation to the People, by C. Smith. N.-Y., 1750. 16°, pp. 48. [*C. H. S. Libr. Co. of Philad.*

The Sermon occupies thirty-eight pages.

He married September 16, 1746, Sarah Burr, of Fairfield, Connecticut, who was probably the eldest child of Thaddeus and Abigail (Sturges) Burr; she died a few days before her husband.

AUTHORITIES.

Todd, Burr Family, 155. *Webster*, Hist. of Presb. Church in America, 504.

JOSHUA BELDEN, second son of Silas Belding, and grandson of Deacon Jonathan and Mary (Wright) Belding, of Wethersfield, Connecticut, was born in that town, July 19, 1724. His mother was Abigail, daughter of Captain Joshua and Elizabeth Robbins, of Wethersfield.

He was one of the converts made in College at the time of the great revival, and subsequently studied theology; and on the 1st of October, 1745, being then of Canaan, Connecticut, to which town his father had removed just before his death in 1741, was licensed to preach by the Hartford North Association.

After he had preached for a short time to the people of Newington Parish, in Wethersfield, he received, June 15, 1747, a call to settle as their minister; he accepted the call, and was ordained November 11, 1747. He discharged the duties of his office for fifty-six years, till November, 1803, when the infirmities of age compelled him to retire. After ten years of increasing feebleness, he died in Newington, July 23, 1813, at the age of 89. The colleague-pastor of these latter years has testified of him that he was "sound in the faith, dignified and circumspect in his conversation, a conscientious, holy, praying man." None of his writings were published, except the Charge prepared to be delivered to his successor (in Dr. Brace's Half-Century Discourse). A sketch of his life, in the Connecticut Evangelical Magazine, gives an attractive picture of a thoroughly pious man.

He married, November 30, 1749, Anne, daughter of Lieutenant Ebenezer and Mary (Talcott) Belding, of Wethersfield, who bore him nine daughters and one son, and died after a long illness, October 29, 1773, in her 47th year. One daughter married the Rev. Nathaniel Gaylord (Y. C. 1774); the son was graduated here in 1787.

Mr. Belden next married, November 14, 1774, Honor, widow of Captain Charles Whiting, of Norwich, Connecticut, and only daughter of Hezekiah and Honor (Deming) Goodrich, of Wethersfield. She had one son, and died August 21, 1803, aged 71 years.

He altered the spelling of his name (from Belding to Belden) in middle life, being convinced that the latter form was the original one in this country.

AUTHORITIES.

Brace, Half-Century Discourse at Newington, 15–19, 63–65. Conn. Evangelical Magazine, 2d Series, vi, 429–37. *Goodwin*, Genealogical Notes, 78. *Hinman*, Genealogy of the Puritans, 181. N. E. Hist. and Geneal. Register, xv, 295–97. Newington Centennial Celebration, 26. *Welles*, Annals of Newington, 55–79, 122.

ISRAEL BUNNEL, son of Captain Israel Bunnel, of West Haven and Branford, Connecticut, and grandson of Benjamin and Rebecca (Mallory) Bunnel, of New Haven, was born in this town, November 17, 1715, and entered College at the age of 24. His mother was Hope, daughter of John and Grace (Winston) Smith, of New Haven. A younger brother had been graduated in 1735.

He studied theology, and was licensed to preach by the New Haven Association, May 28, 1745. He did not, however pursue this profession, and the only later notice we have of him is as a schoolmaster in New Haven, in the years from 1765 to 1769. He died in January, 1781, at the age of 65.

He married his second cousin, Sarah, daughter of Daniel and Abigail Mallory, of New Haven. They had a son, who was taken prisoner by the British during the Revolutionary war.

AUTHORITIES.

Conn. Gazette, May 16, 1767, and March 3, 1769. N. H. Colony Hist. Soc. Papers, iii, 502. *Pres. Stiles*, MS. Diary, iii, 425, 446.

DAVID BURR, eldest son of Colonel Andrew Burr, and grandson of John and Elizabeth Burr, of Fairfield, Connecticut, was born in that town, July 5, 1722. His mother was Sarah, daughter of Jonathan and Jerusha Sturgis, of Fairfield.

He settled in his native town, and in June, 1746, was appointed 2d Lieutenant of a company raised for the expedition into Canada; he was promoted to the rank of Captain in 1764, and finally to that of Colonel.

He married, December 11, 1731, Eunice, daughter of Samuel Osborn, of Fairfield, and had a family of four sons and five daughters.

He was employed as Clerk of the County Court, and was generally a representative in the Colony legislature from 1760 to 1771.

He died in Fairfield, December 31, 1773, aged 51½ years. His estate was valued at about £1000. His widow died December 1, 1789, in her 64th year.

AUTHORITIES.

Perry, Old Burying Ground of Fairfield, 60–61. *Todd*, Burr Family, 156, 167.

ICHABOD CAMP, son of John Camp, of Durham, and grandson of Samuel Camp, of Milford and Durham, Connecticut, was born in Durham, February 15, 1725–26, and baptized five days later.

He studied theology, and was licensed to preach by the New Haven Association, May 27, 1746, and in the next year was preaching in Sharon, Connecticut. By the last of May, 1748, however, he had abandoned the Congregational ministry, and was acting as lay-reader to the churchmen in Middletown, Connecticut, with the hope of being in due time sent to England to obtain orders. He continued in this service in Middletown and in Wallingford, until encouragement was given him by the Society for the Propagation of the Gospel to cross the ocean, which he did late in the year 1751.

On March 22, 1752, the Sunday before Easter, he was ordained to the office of Deacon, and three days later to that of Priest, in London, by Dr. John Thomas, Bishop of Lincoln. On March 26 he was licensed to execute his office in America by Dr. Sherlock, Bishop of London, and he immediately returned to this country with a commission from the Propagation Society as missionary to Middletown, Wallingford, and Cheshire; the first service which he held was at Wallingford on July 12.

He had already been married, to Content Ward, on the

26th of November, 1749; and in August, 1754, he established his family in his own house at Middletown. There his wife died, on the 29th of the following December, and on the sixth of June, 1757, he was married in Boston by the Rev. Henry Caner (Y. C. 1724) to Ann Oliver, of Boston, who was probably the daughter of Antoine and Marie Olivier (French Huguenots), and born at Annapolis, Nova Scotia, December 31, 1727.

He continued in Middletown until June, 1760, when he was induced by Governor Dobbs, of North Carolina, to remove to Wilmington in that Province. His health, however, was impaired by the change, and he would have been glad to return to Middletown, but his old parishioners were so displeased at his having left them, that they declined to invite him again.

In June, 1761, he settled in Cornwall parish, Lunenburgh County, in southern Virginia, and in March of the next year removed to Amherst parish, in Amherst County, fixing his residence at the glebe-house, near the present village of New Glasgow.

After sixteen years in this parish, he was attracted by the proposals for establishing an English colony in the neighborhood of Natchez (see above, page 606), and left Amherst on the 1st of June, 1778, for the Mississippi. He took with him his wife, one son, seventeen years of age, and five daughters, aged from fifteen to eight years, besides a number of negro slaves, some of whom were sent in advance to the Monongahela to build flat-boats for the journey. The family proceeded down the Monongahela to Fort Pitt, and thence down the Ohio and Mississippi, for part of the way in company with Colonel George Rogers Clark's expedition against the British at Kaskaskia, the former capital of the French during their occupancy of the Illinois country.

On arriving at Natchez they found the situation unhealthy and the Land Company not as prosperous as had been represented. The eldest daughter sickened and died, in Feb-

ruary, 1779, and after that Mr. Camp determined to leave the settlement, and ascend the river to Kaskaskia, in the southern part of the present State of Illinois. On account of danger from the Indians, the family were obliged to wait for a military convoy from New Orleans, but they reached the village of Kaskaskia about the 1st of May, 1779, and there made a pleasant home for themselves.

One of Mr. Camp's daughters married, early in 1785, a Canadian Frenchman named Guion, who proved to be very passionate and unkind to his wife. She sought a refuge from him in her father's house, whither Guion followed her; and while Mr. Camp stood in his door remonstrating, or preparing to remonstrate, with the infuriated man, Guion shot and killed him. This tragedy occurred on the 20th of April, 1786. Another daughter had recently married in St. Louis, and thither the rest of the family, consisting of the widow and three daughters, immediately removed. Mrs. Camp resided in St. Louis till her death, in October, 1803; though a Protestant, she was interred in the Roman Catholic cemetery, on the 27th of that month.

Mr. Camp's daughter and son by his first marriage survived him; the two sons by his second marriage and two of the six daughters died before their father. Only one descendant of Mr. Camp is known to have graduated at Yale,—Beverly Jones, a great-great-grandson, in 1869.

As Mr. Camp styles himself in a draft of his will which is in the possession of his family, "Doctor of Divinity and Physic," it is probable that he united the practice of medicine with his calling as a minister.

AUTHORITIES.

Beardsley, Hist. of the Episcopal Church in Conn., i, 159, 161, 164, 197; and Life of S. Johnson, 170. *Bolton*, Hist. of Church in Westchester Co., 291. *Dana*, Century Discourse at Wallingford, 42. *Davis*, Hist. of Wallingford, 245. Documents relating to the Colonial Hist. of N. Y., vii, 439, 496. *Field*, Centennial Address at Middletown, 175; and Statistical Account of Middlesex Co., 137. *Fowler*, Hist. of Durham, 111, 261. *Meade*, Old Churches of Va., ii, 57. *Sedgwick*, Hist. of Sharon, 27. *Trumbull*, Century Sermon at North-Haven, 23; and Hist. of Conn., ii, 537. *Miss M. M. Wherry*, MS. letters, Nov., 1884.

ELNATHAN CHAUNCEY, the youngest son of the Rev. Nathaniel Chauncey (Y. C. 1702), was born in Durham, Connecticut, September 10, 1724.

Having studied divinity with his father, he was licensed to preach by the New Haven Association, September 24, 1745. In the summer of 1746 he was a candidate for settlement in North Guilford, Connecticut, but a majority of the church were opposed to him, from fear that he was not sound in doctrine. He was also a candidate in Sharon, Connecticut.

Eventually, his father's health began to fail, and from filial piety he relinquished his professional hopes and remained at home. He also had a severe illness, in consequence of over-exertion in the field, from the effects of which he never fully recovered.

He married, February 6, 1760, Elizabeth, daughter of the Rev. William Worthington (Y. C. 1716), of Saybrook, Connecticut, and widow of Colonel Samuel Gale, of Goshen, New York; she died February 10, 1793, aged 63 years.

He entered into civil life, and held a commission of Lieutenant in the militia from 1755, and was raised to the rank of Captain in 1763. In the last years of his life he resumed the work of preaching as he had opportunity. He died in Durham, May 4, 1796, in his 72d year. His children were three sons and one daughter,—the latter being the mother of Professor William C. Fowler (Y. C. 1816).

AUTHORITIES.

Contributions to Eccl. Hist. of Conn., 453. *Dwight*, Strong Family, ii, 1288, 1290. *Fowler*, Chauncey Memorials, 175–8; and Hist. of Durham, 110. Tuttle Family, 111.

GERSHOM CLARK, the eldest child of Captain Gershom and Esther (Strong) Clark, of Lebanon, Connecticut, and grandson of Captain William and Mary (Smith) Clark, among the earliest settlers in Lebanon, was born in that town, September 25, 1726.

His father was one of the principal inhabitants of Lebanon, and often a Deputy to the General Assembly. He died in August, 1747, and the next month his son Gershom was appointed his successor in the offices of town-clerk and treasurer.. These offices he held until his death, November 2, 1752, at the age of 26.

He was unmarried, and gave by his last will (dated September 26, 1752) from his estate (valued at £1049 sterling) £500 old tenor to the First Society in Lebanon for the maintenance of a school, and a like amount "to the President and Fellows of the College in New Haven to be let out by them and the interest of said money applied according to the best discretion of said President and Fellows and their successors for ever towards the support of a Professor of Divinity in said College." This yielded only £33. 10 s. sterling (including one year's interest), which was received in November, 1755. The Rev. Solomon Williams, of Lebanon, one of the Trustees of the College, was a witness to the will, and Jonathan Trumbull was one of the executors.

AUTHORITIES.

Clap, Annals of Y. C., 67. *A. H. Wright*, MS. letter, September, 1884.

NATHAN DEWOLF was the son of Josiah Dewolf, and grandson of Simon and Sarah (Lay) Dewolf, all of Lyme, Connecticut. His mother was Anne, youngest daughter of Thomas and Miriam (Tracy) Waterman, of Norwich. A younger brother was graduated here in 1747. Nathan joined

the church in Lyme, at the same time with his father, in June, 1741.

This was probably the Nathan Dewolf, of Saybrook, who enlisted as a private soldier and served as commissary in the expedition against Crown Point in 1755.

He married Lydia, daughter of John and Lydia (Belden) Kirtland, of Saybrook, and the births of five children are on record (1752–60) there.

In 1761, with others of his kindred, he took advantage of the inducements lately offered by the government of Nova Scotia, and removed to a tract of five hundred acres granted him in Horton in that Province, in the territory vacated by the unfortunate Acadian exiles. He became a prosperous farmer, and died there. His name was starred (by mistake) in the Triennial Catalogue of 1757, but the star was removed in the next issue; it was restored in 1775, removed in 1781, and not finally inserted until 1799.

AUTHORITIES.

Mrs. E. E. Salisbury, MS. letters, May, 1885.

DANIEL FARRAND'S position in the class list implies that he was the son of a layman of high standing. There is reason to suppose that he was from New Jersey, and he is probably the Dr. Daniel Farrand, of Newark, who died March 7, 1764, at the age of 38 (?), leaving widow Margaret who next married Elijah Hedden; this Daniel was the son of Samuel, an emigrant from Milford, Connecticut.

He is not to be confounded with the Rev. Daniel Farrand, born in Milford, Connecticut, 1722, graduated at Princeton College, 1750, minister of (South) Canaan, Connecticut, from 1752 till his death in 1803.

Our graduate took his second degree in 1746, and is first starred in the Triennial Catalogue of 1766.

SAMUEL FISK, the only son of the Rev. Phineas Fiske (Y. C. 1704) and Lydia (Pratt) Fiske, was born in Haddam, Connecticut, October 9, 1724.

He studied theology here, and was licensed to preach by the Hartford South Association, February 5, 1744–45. In the following fall he began a three years' term of service as tutor, in which position he attained eminence. He was cut off by consumption in the year after leaving the tutorship, dying at his father's house, in Haddam, unmarried. His tombstone reads: "Here lies in terred the body of the larned Mr. Samuel Fisk, who departed this life July y^e^ 13th, A.D. 1749, in y^e^ 25th year of his age."

AUTHORITIES.

Chapman, Pratt Family, 72, 351. *Field*, Hist. of Haddam and East-Haddam, 29. N. E. Hist. and Geneal. Register, xi, 222.

ELEAZAR FITCH, a younger brother of Samuel Fitch (Y. C. 1742), and son of Joseph and Anne (Whiting) Fitch, of Lebanon, Connecticut, was born in Lebanon, August 27, 1726. From his father, who died in his Sophomore year, he inherited an ample estate.

He became a merchant, at first in his native town, and afterwards in Windham, Connecticut. He early became prominent in the militia service, receiving a commission as Lieutenant in 1750. As early as 1753 he was appointed Sheriff of the County, and that office he held until superseded in 1776, on account of his loyalty to the Crown.

In 1755 he was commissioned as Major of the Connecticut regiment intended for an expedition to Crown Point; and in the next year he served as Lieutenant-Colonel on a similar expedition. His promotion to the rank of Colonel of the 4th Regiment followed in the campaign of 1758. In the campaigns of 1759 and 1760, Israel Putnam was the Lieutenant-Colonel under him.

After the war was over, he was repeatedly (May, 1761, October, 1763, March, 1764) sent as representative from Windham to the General Assembly. He was also interested in the popular colonization enterprises of the day, as one of the chief negotiators of the "Delaware Purchase," an investment by Connecticut men in lands in Northeastern Pennsylvania. His regular business as a merchant continued; in 1761 he was interested, with Jonathan Trumbull (afterwards Governor) and others, in a contract for the supply of the Colony troops with clothing and food, and in 1764 he formed a mercantile partnership with Jonathan and Joseph Trumbull. In 1769 he built a stately mansion on "Zion's Hill," in Windham, which was considered one of the most tasteful residences in Eastern Connecticut.

At the approach of the Revolution, like many other office-holders, he was unwilling to take up arms against the king; while his regard for many who were ardent patriots made it impossible for him to be active in opposition to them. He was personally popular, and this accounted for the delay in disturbing him in his office of High Sheriff. At length, in October, 1776, on a petition from over one hundred citizens of the county, he was removed by the General Assembly. In September, 1783, he left New York with his family for Nova Scotia. He is said to have been for a time Collector of Customs at St. John, New Brunswick, and later to have received from the British Government a grant of land near Lake Memphremagog, in Canada, north of Vermont. He died in Chambly, on the south bank of the St. Lawrence, opposite Montreal, June 23, 1796, in his 70th year.

He married, April 4, 1746, Amy Bowen, of Providence, Rhode Island, and had eight daughters and four sons. One daughter married Bela Elderkin (Y. C. 1767).

Colonel Fitch was of remarkably distinguished appearance, being six feet four inches in height, and three hundred pounds in weight, and called "the best looking officer in the American army." He was also, says the historian of

Windham County, still more noted for social attractions and elegant accomplishments,—especially for musical taste and acquirements and for appreciation of art and literature.

AUTHORITIES.

Force, Amer. Archives, 5th Series, ii, 130. *Goodwin*, Geneal. Notes, 334. *Larned*, Hist. of Windham County, i, 568; ii, 52–3, 129–30, 142, 173, 184, 205–6. *Miner*, Hist. of Wyoming, 97–8. N. E. Hist. and Geneal. Register, xv, 121, 219. *Sabine*, American Loyalists, 2d ed., i, 426. *Stuart*, Life of Gov. Trumbull, 66, 71. *Walworth*, Hyde Genealogy, i, 538.

JOSEPH FOWLER, the eldest child of Sergeant Jonathan and Hannah (Clark) Fowler, and grandson of Jonathan and Elizabeth (Reynolds) Fowler, of Windham, Connecticut, was born in Lebanon, Connecticut, in 1722. In 1726 his father removed from Lebanon to Coventry, Connecticut; he is traditionally famous for his giant figure and enormous strength.

The son married, January (or February) 3, 1747, Sarah, daughter of the Rev. Joseph Metcalf (Harv. 1703), of Falmouth, Massachusetts, whose widow had early removed to Lebanon. After this he studied theology, and was licensed to preach by the Hartford South Association, in June, 1749. The next year he was called to settle over the vacant church in Windsor, Connecticut, but did not accept the call. Early in 1751 he was called to the church in East Haddam, Connecticut, where he was ordained, May 15, in that year. He died there, after twenty years of service, June 10, 1771, in his 49th year.

His widow died June 1, 1779, at the age of 61. They had four sons and four daughters,—the youngest son being a graduate of this College in 1780.

AUTHORITIES.

Field, Hist. of Haddam and East-Haddam, 33. *Fowler*, Genealogical Memoir, 18, 20. *Hine*, Early Lebanon, 154. N. E. Hist. and Geneal. Register, ix, 127, 218. *Stiles*, Hist. of Windsor, 363.

SAMUEL HUNTINGTON, the eldest child of Deacon Samuel Huntington, of Lebanon, Connecticut, and grandson of Lieutenant Samuel and Mary (Clark) Huntington, of Norwich and Lebanon, was born in Lebanon, October 16, 1723. His mother was Hannah, eldest daughter of Jonathan and Hannah (Avery) Metcalf, of Lebanon.

He studied theology and was duly licensed to preach; but preferred to follow a mercantile career.

He married, May 23, 1751, Rebecca Fairbanks, and in the same year settled in Canterbury, Connecticut, where his wife died, September 15, 1754. In March, 1753, he was chosen deacon of the Congregational Church in Canterbury. He received a commission as Justice of the Peace in 1756. He was again married, May 25, 1757, to Dorothy Gates, of East Haddam.

In 1765 he represented Canterbury in the General Assembly, and in 1769 he removed to East Haddam, where he was elected a deacon of the church in 1770, and where he continued to reside, till his death there, after a painful, lingering illness, March 20, 1797, in his 74th year. His widow died October 29, 1821, in her 92d year. By his first marriage he had one daughter, who died early. By his second marriage he had three sons and three daughters, of whom only one son and two daughters lived to maturity.

AUTHORITIES.

Conn. Courant, April 17, 1797. *Field*, Hist. of Haddam and E.-Haddam, 34. *Hine*, Early Lebanon, 159. Huntington Family Memoir, 126, 181.

STEPHEN JOHNSON, the third son of Nathaniel Johnson, of Newark, New Jersey, and grandson of Colonel Eliphalet, who was the son of Thomas Johnson, an emigrant from New Haven, was born in Newark, May 17, 1724. His mother was Sarah, daughter of Captain David Ogden, of Newark.

He probably pursued theological study in New Haven, where he married, July 26, 1744, Elizabeth, elder daughter (by his wife, Sarah Dunbar) of William Diodate, a descendant from an illustrious and noble Italian house, and great-nephew of Milton's friend of the same surname. He was licensed to preach by the New Haven Association, May 28, 1745, and within the next year declined a call to New Milford, Connecticut. In June, 1746, the Fairfield West Association advised the church in Stamford to apply to him as a candidate, but it is doubtful if he preached there. He was called, instead, to the ancient church in Lyme (now Old Lyme), Connecticut, as successor to the Rev. Jonathan Parsons (Y. C. 1729), and was ordained there, December 10, 1746.

Mr. Johnson remained in this pastoral charge until his death, which took place after a long and distressing illness, November 8, 1786, aged 62½ years. His estate was inventoried at £1800; only thirty-five volumes are mentioned in his library.

He was a man of more than ordinary cultivation, and of patriotic fervor. During the discussions over the Stamp Act, in 1765, he published five papers in the New London Gazette, over the signature, "A Freeman of the Colony of Connecticut," which were credited with special influence in arousing and strengthening the feeling of opposition to the British ministry; the publication of these papers is said to have been procured by the urgent solicitations of his next-door neighbor, Mr. John McCurdy. On the outbreak of the Revolution, Mr. Johnson left his parish, in the spring of 1775, to serve as Chaplain to the (6th Connecticut) Regiment of Colonel Parsons, and remained in camp near Boston for several months.

He was elected a Fellow of Yale College in September, 1773, and held that office till his death.

His wife died in Lyme, May 22, 1761, in her 39th year, leaving three sons and three daughters; the eldest son was graduated here in 1764, and the youngest in 1778, but both

died early; the second daughter married Dr. Hezekiah Brainerd (Y. C. 1763).

Mr. Johnson next married, December 1, 1762, Mary, widow of the Rev. Elijah Blague (Y. C. 1750), of Gardiner's Island and Saybrook, and daughter of John Gardiner (Y. C. 1736), the fifth proprietor of Gardiner's Island. She bore him one son and one daughter, and died December 10, 1772; the daughter married the Rev. Matthew Noyes (Y. C. 1785). He married, thirdly, in 1776, Abigail, the youngest child of Knight and Abigail (Buttolph) Leverett, of Boston. She died in North Lyme, September 1, 1817, in her 87th year; by this marriage there were no children.

He published:—

1. Some Important Observations, Occasioned by, and adapted to, The Publick Fast, Dec. 18, 1765. On Account of the peculiar Circumstances of the present Day. Now humbly offered to the Publick. Newport, 1766. 4°, pp. 61. [*C. H. S. M. H. S. U. T. S.*

This is an anonymous discourse from Acts, vii, 6, 7, thoroughly patriotic in tone.

2. Integrity and Piety the best Principles of a good Administration of Government, Illustrated, in a Sermon [from 2 Sam. xxiii, 3], Preached before the General Assembly of the Colony of Connecticut, on the day of their Anniversary Election, May 10, 1770. New-London, 1770. 8°, pp. 39.
[*A. A. S. A. C. A. C. H. S. M. H. S. N. Y. H. S. U. T. S. Y. C.*

3. The Everlasting Punishment of the Ungodly, illustrated and evinced to be a Scripture Doctrine; and the Salvation of all Men, as taught in several late Publications, confuted. . . . New-London, 1786. 8°, pp. xviii, 361.
[*A. C. A. Harv. N. Y. State Libr. U. T. S. Y. C.*

AUTHORITIES.

Gordon, Hist. of the Amer. Revolution, i, 168. Harper's Magazine, lii, 319. N. E. Hist. and Geneal. Register, xii, 288½. New Haven Gazette, Nov. 23, 1786. *Orcutt* Hist. of New Milford, 148. *Salisbury*, William Diodate and his Ancestry, 32, 33; and in Magazine of Amer. Hist., xi, 221, 228, 457. *Thompson*, Hist. of L. I., 2d ed., ii, 380. *Walworth*, Hyde Genealogy, ii, 737.

MYNDERT LANSING, the youngest son of Abraham Lansing, and grandson of Gerrit and Elsie (Van Wythorst) Lansing, of Albany, New York, was baptized January 24, 1722. His mother was Magdalena, daughter of Abraham and Elizabeth (Teller) Van Tricht.

He took his second degree in 1746, and is said to have died at sea some years later. His name is starred in the Triennial Catalogue of 1757, but not that of 1751; we have no copy of that of 1754.

AUTHORITIES.

Pearson, Genealogies of First Settlers in Albany, 70. *Talcott*, Geneal. Notes of N. Y. and N. E. Families, 117.

JOSHUA LATHROP, the youngest son of Thomas and Lydia (Abell) Lothrop, of Norwich, Connecticut, was born in Norwich, May 8, 1723.

His brother, Dr. Daniel Lathrop (Y. C. 1733), returned from Europe, in November, 1744, and Joshua became a partner in his drug business in Norwich, at the same time being instructed in medicine. After Daniel Lathrop's death (in 1782), Dr. Joshua Lathrop carried on the business, by which he amassed a considerable fortune. Like his brother, he was eminent for benevolence, urbanity, and sincere piety. He was for the last fourteen years of his life a deacon in the Congregational Church in Norwich. He died in Norwich, October 29, 1807, in his 85th year.

He married, May 21, 1748, Hannah, daughter of David and Rachel (Schellinger) Gardiner, of Gardiner's Island, and sister of John and David Gardiner (Y. C. 1736). She died July 24, 1750, leaving no children.

He next married, November 5, 1761, Mercy, daughter of the Rev. Nathaniel Eells (Harv. 1728), of Stonington, who died July 7, 1833, in her 91st year. There were by

this marriage several sons and one daughter, wife of the Rev. David Austin (Y. C. 1779).

The sermon delivered at Dr. Lathrop's funeral by his pastor, the Rev. Dr. Joseph Strong (Y. C. 1772), was published; it describes him as "universally respected, both for his amiableness and his goodness."

His portrait is in the possession of his descendants.

AUTHORITIES.

Alden, Amer. Epitaphs, iv, 121. *Caulkins*, Hist. of Norwich, 2d ed., 520. *Huntington*, Lathrop Family Memoir, 79–6. Panoplist, iii, 575. *Walworth*, Hyde Genealogy, ii, 1083.

Job Prudden, son of John and Mary (Clark) Prudden, of Milford, Connecticut, and a great-grandson of the Rev. Peter Prudden, first minister of that town, was baptized September 4, 1715, and was thus over 28 years of age at his graduation.

He studied theology, though probably not in New England, and was licensed to preach by the Presbytery of New York. In October, 1746, he was received under the care of the New Brunswick Presbytery, having probably already begun to preach to the Separatists in his native town, who had, through dislike of the doctrines of the Rev. Samuel Whittelsey (Y. C. 1729), formed themselves into a Presbyterian Church in 1743. His preaching and his prudent conduct proved satisfactory to his townsmen, and he was ordained over this church, May 19, 1747, by the Presbytery of New Brunswick; the ordination took place in New Jersey, two delegates from the church being in attendance.

His services were acceptable, and the church flourished under his care. In 1760, the General Assembly invested the congregation with the full privileges of an ecclesiastical society, by freeing them from the payment of rates to the minister of the old parish.

Mr. Prudden died, after six days' illness, of the small-pox (taken while visiting a sick person), June 23, 1774, in his 59th year.

His tombstone styles him "A bountiful benefactor to mankind, well beloved in his life, and much lamented in his death."

He married, August 22, 1750, Esther, daughter of Nathaniel and Rebecca (Burwell) Sherman, of New Haven, a sister of the first wife of the Rev. Dr. Bellamy.

She survived him, without children; his estate was inventoried at £1037.

AUTHORITIES.

Lambert, Hist. of Colony of N. Haven, 108. *Trumbull*, Hist. of Conn., ii, 339. *Webster*, Hist. of the Presbyterian Church in America, 569–72.

AARON RICHARDS, one of twin sons of John Richards, Jr., of Newark, New Jersey, was born there in 1718. His mother was Jane, daughter of Deacon Azariah Crane, of Newark.

He probably studied theology at the College, as he was licensed to preach (September 24, 1745) by the New Haven Association. On the 15th of November, 1748, he was ordained by the Presbytery of New York, and installed the first pastor of the Presbyterian Church of Rahway, then a parish in Elizabeth, New Jersey. Here he continued for more than forty-two years; but his usefulness and happiness were much impaired by a morbid hypochondria, to which he was subject for the greater part of his ministry. Having espoused the American cause during the war of the Revolution, he was led to flee in 1777 from the British invaders, and resided and supplied the pulpit in what is now Madison, New Jersey.

With advancing years he became more than ever a victim to distressing melancholy, and by 1790 he desisted entirely

from preaching. In November, 1791, at the request of his congregation, the Presbytery of New York dissolved the pastoral relation. He died, in Rahway, May 16, 1793, aged 75 years.

His wife, Susannah Smith, a native of England, died February 18, 1794, aged 68 years. Their children were four sons and three daughters.

AUTHORITIES.

Alden, Amer. Epitaphs, v, 230–1. *Barber and Howe*, Hist. Collections of N. J., 190. *Hatfield*, Hist. of Elizabeth, 630–31. *Morse*, Genealogy of the Richards Family, 24, 28. *Tuttle*, Hist. of Presb. Church in Madison, 27–8. *Webster*, Hist. of the Presbyterian Church in America, 582.

DAVID SHERMAN ROWLAND, son of Henry Rowland, of Fairfield, Connecticut, was born in that town in 1719. He did not, in his early years especially, always use the middle name here accredited to him.

He studied theology for a very brief period, and was licensed to preach by the "New Light" Fairfield Association, August 12, 1744; and in February, 1745, began preaching in the northwest society in Simsbury, now the town of Granby, Connecticut. The society were about to settle him as their pastor, in September following, but delayed matters in obedience to the advice of the Hartford North Association, which suspected his new-lightism. In June, 1746, the subject was again before the Association, which confided his examination to a committee, for the purpose of seeing that he would be loyal to the Saybrook Platform, and would repudiate the excesses of Whitefield and other revivalists. By this means his permanent settlement in that locality was prevented, though he continued to preach there until August, 1747.

He next began preaching in Plainfield, Connecticut, where the majority of the town were Separatists, and it was only by stratagem that a vote for his settlement had

been obtained on July 23, 1747. He accepted the call, February 2, 1747–8, and was ordained and installed on the 15th of March; but the breach was widened instead of being healed by his settlement. After endless difficulties about the collection of his salary, and repeated appeals to the General Assembly, the town was divided in 1760 into two societies; but because of the uneasiness still subsisting, it was thought best for him not to remain longer, and he took a dismission, May 6, 1761.

He removed to Providence, Rhode Island, where he took charge (without installation), in October, 1762, of the First Congregational Church. After serious difficulties, caused by the scanty provision for his support, he resigned in August, 1774, and in November removed to East Hartford, Connecticut.

He was installed as pastor of the First Church in Windsor, Connecticut, March 27, 1776. On the substantial failure of his health, his son, the Rev. Henry A. Rowland (Dartmouth Coll. 1785), was settled as his colleague, in May, 1790. Soon after this a union was effected between the parent church and the Fourth or North church in Windsor, which had been organized in 1761, in consequence of a dispute about the location of a meeting-house. After much suffering from paralysis, the senior pastor died in Windsor, January 13, 1794, in his 75th year.

He married, in 1754, Mary Spalding, of Canterbury, Connecticut, by whom he had five sons and five daughters. Besides the son above mentioned, another son was graduated at Dartmouth (1784) and entered the ministry.

He published:—

1. Ministers of Christ freed from Blood-Guiltiness, by dispensing all the Counsel of God. A Farewel-Sermon [from Acts xx, 25–27], Preached at Plainfield, May 3, 1761. Occasioned by the long Differences that have there subsisted. Boston. 8°, pp. 43.
[*A. A. S. A. C. A. C. H. S., imperfect.*

2. Divine Providence illustrated and improved. A Thanksgiving-Discourse [from Ps. cxxvi, 3], preached in the Presbyterian, or

Congregational Church in Providence, N. E. June 4, 1766, being His Majesty's Birth Day, and Day of Rejoicing, occasioned by the Repeal of the Stamp-Act. Prov. 8°, pp. viii, 31.
[*A. A. S. John Carter Brown. Brown Univ. C. H. S. N. Y. H. S. R. I. Hist. Soc. Y. C.*

3. Catholicism; Or, Christian Charity. Illustrated and Improved in a Discourse [from Eph. iv, 15, 16], Delivered before the Congregational Ministers of the Colony of Rhode Island, at their Convention, in Bristol, May 20, 1772. Prov., 1772. 8°, pp. 75.
[*A. A.S. A. C. A. B. Ath. C. H. S. M. H. S.*

Republished in Boston, the same year.

4. Ministerial Necessity, in the Discharge of the Gospel Embassy: Illustrated and Improved, in a Sermon [from 1 Cor. ix, 16], Delivered, March 27, 1776, at his Instalment, in the First Church and Society in Windsor. Hartford, 1776. 8°, pp. 45.
[*A. C. A. Brown Univ. C. H. S. M. H. S. U. T. S.*

5. Historical Remarks, with moral Reflections. A Sermon [from Ps. cxxiv, 2, 3, 6], Preached at Providence, June 6, 1779. Wherein are represented, The remarkable Dispensations of Divine Providence to the People of these States, particularly in the Rise and Progress of the present War. Prov. 8°, pp. 35. [*A. C. A.*
This is a really valuable historical compilation.

6. Heresy, Detected and Exposed, in a brief Narration of the unhappy Disputes that have arisen in the second Society in Stafford, with the Judgments of several Councils that have been called. Published by David S. Rowland and Theodore Hinsdale at the Desire and Request of the Association. Hartford, 1781. 8°, pp. 63.

7. The faithful servant of Christ call'd up to Glory. A Discourse [from Rev. iv, 1] Delivered at Wintonbury, January 30, 1783, at the Funeral of the Rev. Mr. Hezekiah Bissell. N.-London, 1783. 8°, pp. 38 (?) [*A. A. S. C. H. S.*

8. Besides the above, the following was published from his MS., in the Honesdale (Pa.) Democrat, Apr. 14, 1846:—
Despotism Illustrated and Improved from the Character of Rehoboam; a Discourse, delivered at Wrentham, Mass., on a Day of Fasting and Prayer, July 14, 1774.

AUTHORITIES.

Amer. Quarterly Register, xii, 262, 269. Congregational Quarterly, ii, 290–91. Contributions to Eccl. Hist. of Conn. 392. *Fowler*, Ministers of Conn. during the Revolution, 51. *Larned*, Hist. of Windham Co., i, 452–57, 536–39. *Stiles*, Hist. Windsor, 431–36. *Walker*, Hist. of 1st Church, Hartford, 308–09.

CALEB SMITH, son of Major William Henry Smith and Hannah (Sears) Smith, and grandson of Chief-Justice William ("Tangier") Smith, of Brookhaven, Long Island, was born at St. George's Manor, Mastic, in the southern part of Brookhaven, December 29, 1723.

He remained in New Haven, pursuing theological and other studies, until after taking his second degree. In 1746 he went to Elizabeth, New Jersey, at the invitation of the Rev. Jonathan Dickinson (Y. C. 1706), to assist in the instruction of young students, while at the same time completing his preparation for the ministry with Mr. Dickinson. In the following April, the first term of the College of New Jersey was opened in Mr. Dickinson's house, and Mr. Smith was employed as the first Tutor in the institution. The same month, he was licensed to preach by the Presbytery of New York.

His preaching was, from the outset, more than commonly acceptable; and about a year from his licensure he received several unanimous calls. He finally decided in favor of that from the "Mountain Society" in Newark, now the First Presbyterian Church in Orange, where he was ordained and installed, November 30, 1748, by the New Brunswick Presbytery. Here he continued till his death. He was also from 1750 one of the Trustees of the College of New Jersey, and after the death of President Edwards presided at Commencement and performed other duties for a few months as President *pro tempore.*

He also gave instruction for some years to students in his family. He died, of a dysentery, in Newark, October 22, 1762, in his 39th year, after three weeks' illness.

He married, September 7, 1749, Martha, the youngest daughter of his theological instructor, President Dickinson. She "was superior to most of her sex in strength of genius," but died after a year of prostration and suffering, August 20, 1757, leaving three daughters, who survived their father. He next married, October 17, 1759, Rebecca, daughter of

Major Isaac and Mary (Hall) Foote, of Northford Society, in Branford, Connecticut; she survived him, with an infant son, and in September, 1763, married the Rev. Azel Roe (Coll. of N. J. 1756), who had studied theology with Mr. Smith, and was settled at Woodbridge, New Jersey, where she died, September 1, 1794, aged 55 years.

According to universal testimony, he was a remarkably devoted and useful minister. He was not eminent in the pulpit, but by piety, sincerity, and sound judgment won the love of his flock and the confidence of his ministerial brethren.

In the year after his death there was published, at Woodbridge, a Brief Account of his Life, including extracts from his Diary and other private papers (8°, pp. iv, 60). A copy is in the New York Historical Society's Library. According to this authority, "His natural powers were above the ordinary level, his understanding quick and penetrating, and his memory tenacious; but he was peculiarly endowed with an excellent Judgment."

He published:—

Diligence in the Work of God, and, Activity during Life. A Sermon [from John ix, 4], Occasioned by the much-lamented Death of the Rev. Mr. Aaron Burr. Deliver'd in Nassau-Hall, at a Meeting of the Trustees of the College, Dec. 15, 1757. N.-Y., 1758. 8°, pp. 39. [*N. Y. H. S.*

Besides this, the Charge which he delivered in 1750 at the ordination of the Rev. Daniel Thane, at Connecticut Farms, N. J., was published, with the Sermon on the same occasion by his classmate, the Rev. Thomas Arthur.

He also revised for the press and furnished a preface to President Burr's Funeral Sermon on Governor Belcher, in 1757.

AUTHORITIES.

Alden, Amer. Epitaphs, i, 26–7. *Barber and Howe*, Hist. Collections of N. J., 187. *Brainerd*, Life of John Brainerd, 180. *Goodwin*, Foote Family, 187, 211. *Green*, Discourses delivered at the College of N. J., 299. *Hatfield*, Hist. of Elizabeth, 349, 350, 353, 639. *Hoyt*, Hist. of the 1st Presbyterian Church, Orange, 84–110. *Maclean*, Hist. of the College of N. J., i, 116–7, 193–5. *Sprague*, Annals of the Amer. Pulpit, iii, 146–9. *Stearns*, Hist. of 1st Church, Newark, 153–4. *Thompson*, Hist. of L. I., 2d ed., ii, 446–7. *Webster*, Hist. of the Presbyterian Church in America, 582–3.

WILLIAM THROOP, son of William and Elizabeth Throop, of Bristol, Rhode Island, was born August 22, 1720. Within a few months his father (a sadler by trade) removed to New Haven, and thence some three years later to Lebanon, Connecticut, where he died in 1738. The subject of the present notice was thus a brother of Benjamin Throop (Y. C. 1734), with whom he may have studied theology.

He was licensed to preach by the Windham Association, May 15, 1744, and was ordained, October 11th, the first pastor of the North church in Mansfield, just organized.

On account of unhappy divisions which arose in the Church and Society, he was dismissed in less than two years (January 15, 1746–47); but there was nothing in this result to reflect on his character as a man of real worth. He then removed to New Haven, and on the 21st of September, 1748, was installed over the church in Southold, Long Island, and there continued till his death, of dysentery, after three weeks' illness, September 29, 1756, at the age of 36. His ministry was attended with many trials, resulting from his agreement before settling to practise the half-way covenant. He was the physician of his people, as well as their pastor, and was also in civil employment as one of the Surrogates for the County, from November, 1754.

He married Mercy, youngest daughter of Sheriff Moses and Margery (Prout) Mansfield, of New Haven, and granddaughter of that Major Moses Mansfield from whom the town of Mansfield (in which he owned much land) was named. She died in New Haven, July 9, 1793, in her 74th year. Three minor sons survived their father. He published:—

A Sermon [from Prov. xi, 17], Occasion'd by the unspeakable Loss, in the Death, and delivered at the Funeral of Brinley Sylvester, Esq.; of Shelter Island. Boston, 1753. 4°, pp. 11.

[*A. A. S. B. Ath. B. Publ. Harv. M. H. S.*

AUTHORITIES.

N. Y. Gazette, Dec. 9. 1756. *Prime*, L. I., 2d ed., i, 398. *Welch*, Century Sermon at Mansfield, 15, 16. *Thompson*, Hist. of L. I., 133.

NATHAN WHITING, the youngest of thirteen children of the Rev. Samuel and Elizabeth (Adams) Whiting of Windham, Connecticut, was born in that town, May 4, 1724, being a brother of Colonel John Whiting (Y. C. 1726). His father died when this son was 16 months old, and when he was in his 14th year, his mother married the Rev. Samuel Niles (Harv. 1699), of Braintree, Massachusetts. Nathan Whiting was mainly brought up by his sister Mary, and her husband, Rector Clap.

He studied at the College for two years after graduation, and then settled in New Haven as a merchant, but accompanied as Ensign the Connecticut troops in the expedition against Louisburg in 1745; in this service he so distinguished himself, that at the end of the campaign, a lieutenancy in the British army was given him by Sir William Pepperrell. A little later he was in business-partnership with Thomas Darling (Y. C. 1740). While in this employment the French war began, in 1755; and he was appointed, in March of that year, Lieutenant-Colonel of the 2d Connecticut Regiment. He assisted in garrisoning Fort Edward; and on September 8, was with Colonel Ephraim Williams in the detachment sent against Baron Dieskau. On the fall of Williams, the command devolved on Lieutenant Colonel Whiting, who conducted the retreat of the corps with a skill and coolness which did him high credit. When the next expedition was sent out, in 1756, he was promoted to a Colonelcy. He continued in the service throughout the war, and was esteemed by both British and Americans an officer of uncommon merit.

In 1769 and 1770 he was a representative of New Haven in the General Assembly; and at the time of his death he was in nomination for the Upper House.

He died in New Haven, April 9, 1771, at the age of 47. His estate was inventoried at £1322.

He married, July 12, 1750, Mary, daughter of Captain Rosewell and Mary (Haynes) Saltonstall, of Branford,—

her mother having married Rector Clap in 1741. Of their five sons and four daughters, three sons and one daughter survived infancy; the eldest of these children was graduated here in 1777. The widow of Colonel Whiting next married the Rev. Warham Williams (Y. C. 1745), of Northford Parish, in North Branford, Connecticut, whom she survived.

President Dwight thus describes Colonel Whiting: "He was an exemplary professor of the Christian religion; and for refined and dignified manners, and nobleness of mind, has rarely been excelled." His portrait is in the rooms of the Connecticut Historical Society, at Hartford.

AUTHORITIES.

Conn. Journal, Apr. 19, 1771. *Dwight*, Statistical Account of New Haven, 75. *Goodwin*, Genealogical Notes, 333, 336–7. *Kingsley*, Hist. Discourse at New Haven, 68. *Larned*, Hist. of Windham County, i, 564. N. H. Col. Hist. Soc. Papers, iii, 608. *Pease and Niles*, Gazetteer of Conn. and R. I., 206.

ELIPHALET WILLIAMS, the second son of the Rev. Dr. Solomon Williams (Harv. 1719) and Mary (Porter) Williams, of Lebanon, Connecticut, and brother of his classmate Solomon, was born in Lebanon, February 4, 1726–7, and graduated while in his 17th year.

He studied theology, probably with his father, and in June, 1746, the Hartford South Association advised the church in Newington to apply to him as a candidate for settlement.

He was ordained pastor of the church in East Hartford, Connecticut, March 30, 1748, and died in that office, June 29, 1803, in his 77th year,—a colleague pastor having been settled in December, 1801. The sermon at his funeral by the Rev. David McClure (Y. C. 1769) was printed.

He was a Fellow of Yale from September, 1769, till September, 1801, when his resignation long before offered was reluctantly accepted. He received the degree of Doc-

tor of Divinity from the Corporation in 1782. For twenty-four years of his office as a Fellow, he was the senior member of the Board,—an unparalleled instance in the history of the College. His epitaph describes him as "an able, orthodox, faithful, laborious, exemplary, and successful Minister of Jesus Christ, patient under long and sharp bodily distresses."

He married, September 25, 1751, Mary, daughter of Rector Elisha Williams (his father's half-brother), of Wethersfield, who died June 28th, 1776, in her 50th year, having borne him three sons and two daughters, all of whom survived him. Two of the sons were graduated here, in 1770 and 1775 respectively, and became clergymen.

He next married, June 12, 1777, his third cousin, Sarah, widow of the Rev. Joseph Parsons (Harv. 1752), of West Brookfield, Massachusetts, and daughter of the Rev. Warham (Harv. 1719) and Abigail (Leonard) Williams, of the West parish in Watertown, now Waltham, Massachusetts. She died January 23, 1800, in her 63d year. By this marriage there were two daughters, one of whom survived her father.

He published :—

1. The Duty of a People, under dark Providences, or symptoms of approaching Evils, to Prepare to Meet their God. A Discourse [from Amos iv, 12] Delivered at East-Hartford, Nov. 23, 1755. The next Sabbath after the late Terrible Earthquake. N.-Lond., 1756. 16°, pp. 71. [*C. H. S. Y. C.*

2. God's wonderful Goodness, in succeeding the Arms of his People, to be acknowledged and celebrated with Rejoicing and Praise. A Sermon [from 2 Chron. xx, 27, 28], Preached at East Hartford, March 6, 1760, Being the Day of Public Thanksgiving. N.-Lond., 1760. 16°, pp. 31. [*A. A. S. Harv.*

3. A Sermon [from Prov. viii, 15], Preached in the Audience of the General Assembly of the Colony of Connecticut, on the day of their Anniversary Election, May 11, 1769. Hartford. 8°, pp. 44. [*A. A. S. C. H. S. M. H. S. U. T. S. Y. C.*

4. The ruler's duty and honor, in serving his generation; and his dismission by death, and entering into peace: a Sermon [from

Acts xiii, 36], occasioned by the much lamented death of the Hon. William Pitkin. Hartford, 1770. 8°, pp. 33.
[*B. Ath. B. Publ. C. H. S. M. H. S. Y. C.*

5. Sophronistes: Persuading people to reverence the ordinances of God in the teachings of their own Pastors. Hartford, 1795.

AUTHORITIES.

Bridgman, Inscriptions in Northampton, &c., 205, 208. *Goodwin*, East Hartford, 134–39. *Hine*, Early Lebanon, 175. *Sprague*, Annals of the Amer. Pulpit, i, 323–24. Williams Family, 164–65.

SOLOMON WILLIAMS, the eldest child of the Rev. Dr. Solomon Williams (Harv. 1719), of Lebanon, and grandson of the Rev. William Williams, of Hatfield, Massachusetts, was born in Lebanon, November 4, 1723. One brother was graduated in the same class, and another in 1756. Their mother was Mary, daughter of Judge Samuel and Joanna (Cook) Porter, of Hadley, Massachusetts.

He died at his father's house, October 24, 1743, about six weeks after taking his degree, in the 20th year of his age. His epitaph testifies that

"He was blessed with promising parts, peculiar modesty, a most hopeful diligence and good progress in useful knowledge, but infinitely more was renewed by sovereign grace to the knowledge of Christ."

AUTHORITIES.

Hine, Early Lebanon, 175.

Annals, 1743–44

At the session of the General Assembly in October, 1743, in response to a memorial from the Trustees, the annual grant to the College was augmented to £100 lawful money, payable in bills of credit; and on the strength of this addition, the "Standing Committee" immediately called in a third Tutor (John Whiting, class of 1740), thus giving for the first time a separate officer to each of the classes.

The Senior Tutor, Chauncey Whittelsey, published at Boston in the American Magazine (the first periodical of its kind in this country, now in its first year), for January, 1744, a Description of the Orrery or Planetarium, lately projected and made by Rector Clap and deposited in the College Library; the machine is described as having cost less than twenty shillings lawful money, and as representing, not only the orbits of the earth and the five other planets, but also a considerable part of the orbit of Halley's comet. Astronomy was the Rector's favorite branch of study.

At Commencement in 1744, the Trustees had under consideration a proposition to refuse the Master's degree to Buell, of the Class of 1741, on account of his irregular ordination. This case and that of David Brainerd seem to have prompted the passage of a vote that, after this fall, no person should be admitted as Freshman who was more than twenty-one years old, unless by special allowance. The reason alleged was that "the original design of the College as declared in the Charter was for the training up *youth* in the arts and sciences": Buell at the beginning of Freshman year was a few days over 21; Brainerd was five months older.

At this meeting also a draught of a new Charter (undoubtedly by Rector Clap) was read, and it was "voted

that the said draught be delivered to Colonel Fitch" (Y. C. 1721) "for his perusal and best thoughts upon it; for which we order him five pounds old tenor, and that the draught by the advice of two or three Trustees be presented by the Rector to the General Assembly in October next, desiring that they would be pleased to pass it into an Act."

The last balance-sheet under the old charter is as follows:

The College Accounts for the year ending Sept. 12th, 1744; settled in Lawfull Money at 6/8 per ounce to be answer'd in Bills of Old Tennour at the Rate of four to one.

The College is Dr.	£	s.	d.
To the Rector for Salary,	115		
To the Rector for Disbursements,	3	9	6
To Mr. Tutor Whittlesey's Salary,	30		
as Library keeper,	2	10	
To Mr. Tutor Whiting's Salary,	25		
To Mr. Tutor Darling's Salary,	25		
To Sr. Whiting, Scholar of the House		15	
To Sr. Hubbard 1mus, Monitor,	1		
To ye 1st Society in N. Haven for 86 Scholers,	2	13	9
To Capt. James Talmage on accompt,	10	19	3
To Timothy Jones on accompt,	3	2	6
To Thos. Wilmot on accot		3	9
To Wm. Chatterton on accot	1	1	3
To Searls for Writing,		2	6
To ye Steward for Commencemt Dinner,	15	4	7
for Money disbursed by order,	8	4	9
To the Trustees for Travel,	2	11	
To Sr. Fisk for Instruction in ye Mat.	1	5	
To Joseph Stacy on accot		6	9
To Mr. James Pierpoint on accot		6	5
To Mr. Tutor Whittlesey as a gratuity for special services,	2	10	
To Sr Whiting on accompt,		12	4
Total,	£251	18	4

Per Contra.	£	s.	d.
By ballance in favour of the College last year	69	0	4½
By the Quarter Bills,	157	15	8
By the Annuity (exclusive of what is expected Oct. next)	75		
By the Butler's Money	4		
By the Commencemt Dinner,	15	10	
By the incomes of the Library,	5	15	10
By Money given per Ambrose Thomson of Fairfield,		5	
	327	6	10½
	251	18	4
Ballance in favour of ye College,	75	8	6½

Sketches, Class of 1744

*Hezekias Huntington	*1747
*Benjamin Woolsey, A.M.	*1771
*Guilielmus Samuel Johnson, A.M. et Harv. et Columb. 1761, J.C.D. Oxon. 1766, LL.D. 1788, Colon. Conn. Cur. Supr. Jurid., e Congr., Rerumpubl. Fœd. Sen., Coll. Columb. Præses	*1819
*Ebenezer Rosseter, A.M.	*1750
*Timotheus Dwight, A.M.	*1777
*Leverett Hubbard, A.M., M.D. Soc. Med. Conn. 1793 et ejusd. Præses	*1794
**Johannes Hubbard*, A.M.	*1786
*Antonius Rutgers, A.M.	*1754
*Caleb Smith, A.M.	*1800
*Samuel Tracy, A.M.	*1798
*Alexander Phelps, A.M., Tutor	*1773
*David Wilcoxson, A.M.	*1793
*Agur Tomlinson, A.M.	*1774
**Elija Mason*, A.M. 1748	*1770
**Jonathan Copp*	*1762

JONATHAN COPP, son of Jonathan and Margaret Copp, of Stonington, and grandson of Deacon Jonathan Copp, of that part of New London which is now Montville, Connecticut, was baptized August 1, 1725.

Soon after graduation he became the master of the New London Grammar school, and there in 1747 fell under the influence of the Rev. Matthew Graves, a missionary of the Church of England, and was led to conform to that Church. He crossed the ocean for orders, in the summer of 1750, and was ordained deacon by the Bishop of London (Sherlock), December 23, and advanced to the priesthood four days later. He returned to America at once, as

missionary to Augusta, Georgia. Here he labored, under discouraging circumstances, from 1751 till 1755, when he accepted an invitation to the rectorship of St. John's Parish, Colleton District, South Carolina, where he remained till his death, January 4, 1762, in his 37th year.

He married, May 30, 1747, Mrs. Esther Seabury, daughter of James Rogers, originally of New London and afterwards of Norwalk, Connecticut.

AUTHORITIES.

Connecticut Church Documents, i, 265. *Dalcho*, Hist. of the P. E. Church in S. C., 361. N. E. Hist. and Geneal. Register, x, 369. *Stevens*, Hist. of Ga., i, 361–2. *Wheeler*, Hist. of 1st Church, Stonington, 218.

TIMOTHY DWIGHT, only surviving son of Colonel Timothy Dwight, of Northampton, Massachusetts, and grandson of Nathaniel and Mehitabel (Partridge) Dwight, of Northampton, was born at Fort Dummer, in what is now Brattleboro', Vermont, May 27, 1726. His mother was Experience, daughter of Lieutenant John and Mehitabel (Pomeroy) King, of Northampton, and at the time of his birth she was with her husband, the commander of the fort lately built by order of the General Court of Massachusetts Bay under his direction for the purpose of checking savage invasion.

He became a merchant in Northampton, and in September, 1748, was appointed Register of Probate for Hampshire County, succeeding in that office his father, who was then advanced to the position of Judge of the Court. The son continued as Register for twenty years, having also in the meantime succeeded his father, in January, 1758, on his resignation of the Judgeship of the County Court of Common Pleas. The latter position the son retained until the end of the Provincial Government of Massachusetts. He also held other local offices of trust, being a selectman of

the town from 1769 to 1774, town recorder from 1760 to 1775, and several years a representative in the General Court. He was also a Major in the Militia.

As the Revolution approached, he was unwilling to transgress the oath of fealty to the British Government which he had taken on assuming office as Judge. He undertook therefore to solve his political doubts, and at the same time to gratify his love of adventure, by investing largely in the enterprise of a colony on the Mississippi, in which his only sister's husband, General Phineas Lyman (Y. C. 1738), had been so deeply interested (v. p. 606). In the spring of 1776, he set out for Natchez, accompanied by two sons and by his sister and her children. After a very arduous journey and a wearing experience there, his previously good health gave way, and he died in the wilderness, near Natchez, June 10, 1777, at the age of 51.

His estate in Northampton amounted to £4567; from the Mississippi grant nothing was recovered.

Major Dwight married Mary, fourth daughter of the Rev. Jonathan Edwards (Y. C. 1720), on the 8th of November, 1750, just as her father was leaving Northampton for Stockbridge. She died in Northampton, February 28, 1807, in her 73d year. Their children were nine sons and four daughters, all of whom lived to maturity. The eldest child was President Dwight (Y. C. 1769), and the youngest daughter was the mother of President Woolsey.

Major Dwight was of fine physical proportions, and possessed of great muscular strength. He was remarkable for his strict conscientiousness.

AUTHORITIES.

Clark, Antiquities of Northampton, 296. Dwight Genealogy, i, 120, 130–40.

JOHN HUBBARD, the second son of the Hon. Colonel John Hubbard, and the younger brother of the next-named graduate, was born in New Haven, January 24, 1726–27.

He studied theology, and was licensed to preach by the New Haven Association, May 27, 1746. He very soon, however, entered on a mercantile career in New Haven; in 1748, he was in partnership with Chauncey Whittelsey (Y. C. 1738). He married, January 25, 1749–50, Rebecca, daughter of Captain Isaac and Mary (Atwater) Dickerman, of New Haven, born July 2, 1726.

He continued to preach occasionally, though for some years reputed somewhat unorthodox in his beliefs. Finally, on the 5th of October, 1767, when in his 41st year, the church in the parish (afterwards the town) of Meriden, in Wallingford, Connecticut, invited him, by a vote of 42 to 21, to preach for four Sundays on probation; at a meeting of the ecclesiastical society, immediately after, he was given a call to settle, by a vote of 65 to 37. When the four weeks' probation had expired, the church again voted, 42 to 21, to invite Mr. Hubbard to settle as pastor, though the minority protested against the irregularity of employing him without having consulted the County Association of Ministers. The minority went further, and made formal complaint to the Association, which on his refusing to answer revoked (November 11, 1767) the license to preach which they had given him twenty-one and a half years before. The church, nevertheless, bound to vindicate the rights of the local churches to choose their own pastors, as against Associations and Consociations, invited a council to meet, December 29, for Mr. Hubbard's ordination. The Consociation of the Churches of the county met in Meriden on the same day, by invitation of the minority; and the two ecclesiastical bodies were for four days in discussion, until the council decided that on account of "the broken and divided state of the church and society" they were not prepared to proceed to ordination. As the breach was not healed, however, the majority finally called another council, which on June 22, 1769, ordained Mr. Hubbard. The transactions of the Council and the Consociation in 1767 were published (N. H. 8°, pp. 22), as

was also a Letter from the Association, in 1769 (N. H. 8°, pp. 24).

Mr. Hubbard's good qualities of heart and power as a preacher gradually won back the opposing element, and he grew in favor with the society, until he was disabled from service in the winter of 1783–84 by being thrown from his sleigh. A colleague was settled in June, 1786, and Mr. Hubbard died on the 18th of the following November, in his 60th year.

After the death of his first wife, he married, September 20, 1770, Mary, widow of George Frost, of Newport, by birth a Russell, who died March 2, 1806, being that day 70 years of age; the match was made by the intervention of his sister's husband, Dr. Ezra Stiles, Mrs. Frost's pastor.

He left two sons by his first marriage.

AUTHORITIES.

Davis, Hist. of Wallingford, 216–29. *Hungerford*, Centennial Sermons, 32–40, 65–71. *Perkins*, Hist. Sketches of Meriden, 56–9. *Tuttle*, Hist. Sketch of Hubbard Family, 11–15.

LEVERETT HUBBARD, the eldest of eight children of Colonel John and Elizabeth (Stevens) Hubbard, and grandson of the Rev. John (Harv. 1695) and Mabel (Russell) Hubbard, of Jamaica, Long Island, was born in Hartford, Connecticut, July 21, 1725. He was a brother of the foregoing and of Daniel and Nathaniel Hubbard (Y. C. 1748 and 1759), as well of the first wife of President Stiles. The father settled in New Haven in 1726. He was a doctor by profession, and under him Leverett Hubbard pursued medical studies while in College. In the year after graduation the son went on the expedition to Louisburg, and thus familiarized himself with surgical as well as medical cases.

On his return he began practice in New Haven, and married here, May 22, 1746, Sarah, only child of Stephen

and Mary (Miles) Whitehead. In September, 1755, he left New Haven for Crown Point at the head of a company of volunteers; and in the next year he was regularly commissioned as one of the surgeons in the intended expedition against the same fortifications. He was promoted in 1771 to the rank of Lieutenant-Colonel in the Militia, and two years later to that of Colonel, but resigned his position in 1775. He was among the most influential of the founders of the Connecticut Medical Society, in 1784, and was elected its first president. In January, 1791, after having been re-elected to the presidency for the seventh time, he declined a further service. In 1793, when the society for the first time exercised its charter right of granting degrees, the degree of M.D. was conferred upon him.

In 1794 New Haven was visited by epidemics of putrid sore throat and yellow fever. After his exhausting labors with the sick, he left town for a brief visit to Hartford, to recruit his strength, and there died of yellow fever, October 1, in his 70th year. He left an estate worth over $27000.

His wife died December 5, 1769, in her 40th year. He next married, February 13, 1771, Hester Robinson, probably daughter of Benjamin and Catharine (Durand) Robinson, of East Haven, Connecticut. She died October 19, 1800, aged 51 years.

Of his thirteen children, only five survived him: a daughter and two sons by his first marriage, and a son and daughter by his second marriage. The eldest son was graduated here in 1766 and died in 1771. One daughter married John Trumbull, the poet (Y. C. 1767), and another married the Rev. John Lewis (Y. C. 1770).

Dr. Hubbard was remarkable for his tact in the management of the sick, and was greatly honored in this community.

AUTHORITIES.

Conn. Journal, Dec. 8, 1769, and Oct. 15, 1794. Conn. Medical Society Proceedings for 1851, 58. N. H. Col. Hist. Soc. Papers, ii, 257–63; iii, 539–40.

HEZEKIAH HUNTINGTON, the third child and eldest son of the Hon. Hezekiah and Hannah (Frink) Huntington, and grandson of Christopher and Sarah (Adgate) Huntington, of Norwich, Connecticut, was born in that town, August 10, 1726. His brother Gurdon was graduated here in 1757. As the father was in 1740 a member of the Upper House or Governor's Council, the son's name was placed at the head of his class in family rank.

While on a voyage from New London to Cape Breton he was taken prisoner by a French man-of-war, June 28, 1746, near Cape Sable. He was carried into captivity in Canada, and died in Quebec, May 15, 1747,—just as his father was obtaining the passage of a resolution in the Connecticut Assembly, desiring the Governor to intercede for his release.

AUTHORITIES.

Conn. Colony Records, ix, 307. Conn. MS. Archives, War, iv, 342–3. Huntington Family, 100. N. E. Hist. and Geneal. Register, viii, 47; xi, 156.

WILLIAM SAMUEL JOHNSON, the eldest son of the Rev. Samuel Johnson (Y. C. 1714) and Charity (Floyd) Johnson, was born in Stratford, Connecticut, October 7, 1727, and was graduated at the early age of seventeen.

He remained for a year in New Haven, as a Scholar on Dean Berkeley's foundation, and then returned to continue his studies under his father's eye in Stratford. While in Stratford he acted for some two years as catechist and lay-reader at Ripton, a neighboring parish, under the employment of the Society for the Propagation of the Gospel.

In 1747 he entered on the study of the law, in which profession he soon achieved distinction. He married, November 5, 1749, Anne, daughter of William Beach, of Stratford. In 1761, and again during two sessions in 1765, he

represented Stratford in the General Assembly, and in the latter year was sent as a delegate to the Stamp-Act Congress in New York. In May, 1766, he was chosen to the Upper House or Governor's Council, and at the ensuing October session of the Assembly was appointed a special agent at the British Court, to present the defence of the Colony in regard to its title to the territory occupied by the remnant of the Mohegan tribe of Indians. He accepted the mission, and arrived in London early in February, 1767; but the Government and Mason, who represented the opposing claimants, made such delays, that Johnson was not able to return to America until the fall of 1771. In 1772, having resumed his seat in the Council, he was appointed one of the Judges of the Superior Court of the Colony, but retained the office for only a few months.

He was one of the delegates nominated to represent Connecticut in the Congress of 1774, but he declined to serve, on account of professional engagements. He retired from the Governor's Council before the Declaration of Independence, and not being able conscientiously to join in a war against England, he lived in retirement in Stratford until the conclusion of peace. He then resumed the practice of his profession, and from November, 1784, to May, 1787, served as a member of the Continental Congress. In the latter year, he was placed at the head of the Connecticut delegation to the Convention for the formation of a Federal Constitution; and in this capacity he did excellent service. In the same year he resumed his place in the Upper House of the Connecticut Assembly, which he held until 1789, when he was elected the first Senator from the State to the Congress of the United States; he held this office till his resignation in March, 1791, and rendered important service, especially in drawing up the bill for the judiciary system. Meantime, in May, 1787, he was unanimously elected to the Presidency of Columbia College, New York City, an office which he held until his resigna-

tion on account of ill health, in July, 1800. The rest of his life was spent quietly in Stratford, where he died, November 14, 1819, in his 93d year.

His first wife died in New York, April 24, 1796, in her 67th year; and he next married, December 11, 1800, Mrs. Mary Beach, of Kent, Connecticut, the widow of a kinsman of his former wife. She died in April, 1827. One of his sons was graduated at this College, in 1779, and two of his daughters married graduates, viz., the Rev. Ebenezer Kneeland (Y. C. 1761), and Major Roger Alden (Y. C. 1773).

He received the degree of D.C.L. from Oxford, in 1776, and that of LL.D. from Yale, in 1788. The College has a copy of his portrait (by Stuart, in 1792), taken in his Doctor's robes. He was the earliest graduate of the College to receive an honorary degree in Laws, as his father had been the first to receive a similar degree in Divinity.

Dr. Johnson added to superior mental endowments the graces of a fine personal presence and musical voice; his oratory was considered by his contemporaries as well nigh perfect.

Forty-three of his letters, as felicitous in style as they are full of matter, written during his mission to Great Britain, have been published recently by the Massachusetts Historical Society, in the volume of Trumbull Papers (pp. 213–490). His Life, by the Rev. Dr. Beardsley, contains much of his familiar correspondence, and is otherwise of the first importance in any estimate of his career.

AUTHORITIES.

Bancroft, Hist. of the Formation of the Constitution, ii, 50. *Beardsley*, Life and Times of W. S. Johnson. Conn. Hist. Soc. Collections, ii, 138, 147. *Hollister*, Hist. of Conn., ii, 442–3. *Reed*, Life of Joseph Reed, ii, 388–91. *Pres. Stiles*, MS. Diary, 1779, Dec. 29; 1780, Jan. 4, Febr. 29. *Updike*, Memoirs of the R. I. Bar, 207–12.

ELIJAH MASON is said to have been a native of the vicinity of Hartford, Connecticut.

He studied theology, and on the 6th of October, 1747, being then of Hartford, was licensed to preach by the Hartford North Association. After employment for brief periods in various places, he began to preach in the spring or summer of 1748 in that part of Colchester, Connecticut, which is now the town of Marlborough. On the 17th of August he was invited to settle there, and he was ordained, May 21, 1749, the first pastor of the church just gathered. He soon fell into intemperate habits, for which he was deposed from the ministry in 1761. On amendment of his life he was re-licensed by the Hartford South Association, June 5, 1765; and on the 21st of May, 1767, was installed pastor of the church in Chester, Connecticut, where he remained till his death, January 13, 1770.

His estate was insolvent. His wife, Mrs. Mary Mason, survived him.

AUTHORITIES.

Contributions to Eccl. Hist. of Conn., 419–20. *Field*, Statistics of Middlesex County, 98, 138.

ALEXANDER PHELPS, son of Nathaniel Phelps, of Hebron, Connecticut, was born there, January 6, 1723–24.

He studied theology, and in 1746, after preaching in Union, Connecticut, declined a call to settle in the ministry. For the two College years, 1747–49, he was a tutor in this College. Subsequently, he is said to have taught in Monson, Massachusetts, then part of Brimfield.

He finally settled in Hebron, probably as a lawyer. In May, 1754, he was sent to the General Assembly as deputy from that town, and at the same session received a commission as Justice of the Peace, which he held till his removal

from the Colony. Between 1757 and 1762, he was sent as representative to ten sessions of the Assembly, and was twice appointed, *pro tempore*, Judge of Probate in the East Haddam District, during the absence in the war of the regular appointee. He also entered the militia service, reaching the rank of Lieutenant-Colonel in 1766.

He married, July 20, 1749, Anne Phelps, who died April 13, 1750. He next married, January 9, 1751–52, Theodora, the eldest child of the Rev. Eleazar Wheelock (Y. C. 1733), of the adjoining parish in Lebanon, and in 1770 he followed his father-in-law to New Hampshire. He bought, in February, 1770, two proprietary rights in land in Orford, the second town north of Dartmouth College, and died there, April 19, 1773, at the age of 49.

He left two sons, who were graduated at Dartmouth, in 1775 and 1794, respectively.

His widow soon married John Young, then of Gunthwaite (now Littleton), New Hampshire, who removed to Hanover about 1781, and died there in 1787. She was living in Hanover in 1811.

Ebenezer Rosseter, Jr., the eldest son of the Rev. Ebenezer Rosseter (Y. C. 1718), and Hannah (White) Rosseter, of Stonington, Connecticut, was born in that town, April 27, 1726, and baptized four days later.

He studied theology, probably with his father, and on completing his studies was admitted to membership in his father's church, April 26, 1747.

He preached in several places, and in the winter of 1747–48 a committee of the Hartford South Association of ministers advised the vacant church at Haddam to apply to him. He died in Stonington, January 9, 1750, in his 24th year.

AUTHORITIES.

Wheeler, Hist. of 1st church, Stonington, 218, 231.

ANTHONY RUTGERS, son of Captain Anthony and Margaret Rutgers, and grandson of Anthony and Hendrickje (Van de Water) Rutgers, of New York City, was born about 1725–26. He is mentioned as under age in his grandfather's will, August 2, 1746.

He became a lawyer in New York, but died early in 1754. His will is dated January 9, 1754, and proved on the 2d of April.

He left one son, by his wife Elizabeth, daughter of Charles Williams, Naval Officer of the Port of New York; she next married (September 9, 1756) Colonel Frederick Philipse, of Philipsburg, who went to England, as a loyalist at the close of the Revolutionary War. Mrs. Philipse died in Bath, England, in her 85th year, January 27, 1817.

AUTHORITIES.

Gentleman's Magazine, lxxxvii, pt. 1, 184. N. Y. Geneal. and Biogr. Record, ii, 24, 155. *Sabine*, Amer. Loyalists, 2d ed., ii, 187.

CALEB SMITH, son of Daniel Smith, of Smithtown, Long Island, and grandson of Daniel and Ruth (Tooker) Smith, settled on a farm bequeathed to him by his father in his native town. His mother was Hannah, daughter of Benjamin Brewster.

He married Martha, daughter of Major William Henry Smith, of Brookhaven, and sister of the Rev. Caleb Smith (Y. C. 1743), and had by her two sons and one daughter.

He was a Judge of the Court of Common Pleas for Suffolk County. He died in Smithtown, October 23, 1800, and is buried on the farm which he cultivated.

AUTHORITIES.

Thompson, Hist. of L. I., 2d ed., ii, 447, 454, 456.

AGUR TOMLINSON, the eldest son of Zechariah Tomlinson, of Stratford, Connecticut, and grandson of Agur Tomlinson, was born in Stratford, September 13, 1720. His mother was Hannah, daughter of Joseph Beach, of Stratford.

He studied medicine and settled in his native town, and in 1745 married Mary, eldest daughter of the Rev. Hezekiah Gold (Harv. 1719), the pastor of the Congregational church in Stratford, and Mary (Ruggles) Gold. As early as 1752, and during nine or ten sessions of the Assembly in later years, he appeared as one of the deputies of the town. He also held a commission as Justice of the Peace from 1758, and rose by 1763 to the rank of Captain in the militia. Besides his usefulness as a citizen, he was also highly esteemed as a physician.

He died in Stratford, February 15, 1774, in his 54th year. His wife died June 23, 1802, aged 78 years. Their children were six daughters and five sons; Hezekiah, who was graduated here in 1765, followed his father's profession, as did also another son, William A., who was somewhat eminent as a physician. Besides these sons, three of the daughters survived their father.

AUTHORITIES.

Beardsley, Life of W. S. Johnson, 4-5. 33. *Cothren*, Hist. of Woodbury, ii, Conn. Med. Society Proceedings, 1853, 1571. *Gold*, Hist. of Cornwall, 289.

SAMUEL TRACY, son of Daniel and Abigail (Leffingwell) Tracy, of Norwich, Connecticut, and grandson of Daniel and Abigail (Adgate) Tracy, was born September [or April ?] 23, 1723.

He resided in Norwich, where he died in 1798. The inventory of his estate (taken on the 8th of October in that

year) amounted to £6015, and included a library of 61 volumes and 60 pamphlets.

He married, May 17, 1752, Sibyl, eldest child of Captain Ebenezer and Lydia (Leffingwell) Lathrop, of Norwich. She was born October 13, 1726, and survived her husband. Their children were five sons and three daughters. Besides the second son, who was graduated here in 1777, two other sons and a daughter survived their father.

AUTHORITIES.

Huntington, Lathrop Family Memoir, 83.

DAVID WILCOXSON, son of John and Deborah Wilcoxson, was born in Stratford, Connecticut, April 4, 1718.

He resided in Stratford, where he died in 1793, at the age of 75.

AUTHORITIES.

Beardsley, Life of W. S. Johnson, 4, 5.

BENJAMIN WOOLSEY, son of the Rev. Benjamin (Y. C. 1709) and Abigail (Taylor) Woolsey, was born on Long Island, February 12, 1720, just before his father's settlement in Southold.

In 1736 the family returned to Dosoris, near the present village of Glen Cove, Long Island, and here Benjamin Woolsey, Jr., spent his life as a quiet country gentleman of intellectual tastes and with abundant means for their gratification.

He married, about 1749, Esther, second daughter of Ralph and Mary (Rumsey) Isaacs, of Norwalk, Connecticut. She died, March 29, 1756, in her 26th year, leaving

one son (who died soon) and two daughters; the younger daughter married President Timothy Dwight (Y. C. 1769).

He next married, in 1757, Anne, daughter of Dr. George and Anne (Smith) Muirson, of Setauket, in Brookhaven, Long Island. She died August 14, 1807, in her 71st year. By this marriage there were five sons and two daughters; one son was the father of President Theodore D. Woolsey (Y. C. 1820).

Mr. Woolsey died at Dosoris, September 9, 1771, in his 49th year. By his will he directed that his landed estate should be sold; the proceeds were subsequently invested in loans, which were repaid in the depreciated currency of the Revolution, and this so impoverished the family, that none of the sons could be sent to College.

AUTHORITIES.

Dunlap, Hist. of N. Y., ii, clxxv. *Dwight*, Dwight Family, i, 168; ii, 1091, 1094–95; and Strong Family, i, 367. N. Y. Geneal. and Biogr. Record, iv 145, 148–9. *Thompson*, Hist. of L. I. 2d ed., ii, 439.

Annals, 1744–45

The year 1744–45 opened with a vote of the General Assembly, in October, to expend £200 old tenor in new covering the roof and sides of the Rector's house, besides repainting it and filling the windows with "sash glass."

In the same month, Rector Clap became engaged in a controversy with Jonathan Edwards respecting Whitefield's attitude towards the New England clergy.* Clap had understood (mistakenly) from Edwards that Whitefield had a design of supplanting the New England ministers by those of his own type, imported from Britain. The simultaneous arrival of Whitefield in Maine, and the increasing loudness of the opposition to his measures, gave point to this discussion, which in turn helped to inflame public opinion.

An unfortunate case of discipline in the College caused additional excitement.

Two brothers, John and Ebenezer Cleaveland, twenty-two and a half and eighteen and a half years of age, one in the Senior year, and the other just admitted as a Freshman, had, during a part of the vacation following Commencement, absented themselves in their parents' company from the stated public worship of the church to which they belonged, in Canterbury, Connecticut, and had attended religious meetings conducted by laymen at a private house. Such meetings were illegal; and the Rector and Tutors on November 19 ordered the Cleavelands to be admonished, and if they should refuse to make proper acknowledgment, to be expelled. The young men continuing to refuse to confess, as required, that they "had violated the laws of God, of the Colony, and of the College," were expelled in January.

* Dwight's Life of Edwards, 209–11.

Meantime (December 28) there had been published "The Testimony of the President, Professors, Tutors, and Hebrew Instructor of Harvard College, against the Rev. George Whitefield and his Conduct;" and this was followed up by similar publications on the part of various ministerial associations in Massachusetts and Connecticut, including a Declaration by the Association of New Haven County, on February 19, 1745. (Boston, 1745. 8°, pp. 8.)

Yale College was not behindhand; and on February 25 there was drawn up "The Declaration of the Rector and Tutors of Yale College against the Rev. Mr. George Whitefield, his Principles and Designs, in a Letter to him," which was immediately printed at Boston. This was a protest against his censures of the New England ministry, and his reckless denunciation of the Colleges.

While the Rector was busy with this controversy, and with the affair of the Cleavelands, which was carried into print at once (see letter in New York Post Boy of March 17, and in American Magazine, ii, 122, and Clap's Answer in Post Boy of April 29, and in American Magazine, ii, 264), he was also preparing for the great step of enlarging his own powers and the privileges of the whole College, by a new Charter. The draft of Rector Clap (see above, p. 754), as amended by Thomas Fitch (one of the Upper House), was passed without essential alteration by the Assembly at its May session,—the same session at which a petition from the two Cleavelands for a redress of their grievances was dismissed by both Houses. The Assembly was in sympathy with the conservative temper which the Rector had so abundantly displayed in the occurrences of the last few months, and granted easily the favor of a new charter, which in the later years of his career he would have found it impossible to obtain. With the grant of this charter the present volume ends.

APPENDIX

Residences of the Graduates

The foregoing pages show that over three-fourths of the 472 graduates down to 1745 whose origin is known, entered College from Connecticut; these were distributed among the different sections of the Colony as follows: from New Haven County, 115; from Hartford County, 95; from New London County, 55; from Fairfield County, 44; from Middlesex County (including the immediate vicinity of Saybrook, in New London County), 35; from Windham County, 14; from Litchfield County, 6; from Tolland County, 4: in all, 368.

Of the rest, 53 came from Massachusetts Bay (42 from the old County of Hampshire; 1 from Central Massachusetts, and 10 from the eastern section); 36 from New York (of whom 23 from Long Island); 9 from New Jersey; 4 from Pennsylvania; and 2 from Rhode Island. Of 11, the early residences are not known.

The same total number of graduates (483), grouped according to their latest residences, or the last places where any considerable portion of their lives was spent, are distributed as follows:

As before, 11 are unknown. Of the remaining 472, 336 continued in Connecticut, 48 lived in Massachusetts, 38 in New York, 27 in New Jersey, 7 in Rhode Island, 5 in Pennsylvania, 3 in New Hampshire, 2 in South Carolina, and single graduates in Delaware, Illinois, Vermont, Virginia, Nova Scotia, and England.

Occupations and Professions of the Graduates

Of the same total number (483), about one-half entered the ministry, and the majority of these (more exactly, 137) spent the main part of their professional lives in the Congregational pulpits of Connecticut. Twenty-one graduates of this period received orders in the Church of England.

Not more than 33 of these graduates are known to have devoted themselves exclusively to the legal profession; but many more were partially thus engaged, in the generation when the law was not yet fully recognized as a distinct calling.

But 30 of the whole number are known to have become physicians; here again it is to be remembered that, until the middle of the eighteenth century, in the region chiefly inhabited by these graduates, medical practice was mainly supplied by the clergy.

Length of Life of the Graduates

By H. A. Newton

The graduates of Yale College in the early years of its history constitute a definitely marked group of men. It is of interest to see whether the mortality experienced by this group differs in any important respect from that usually prevailing. Their social habits, and conveniences of living, naturally differed to some extent from those of the community they lived in, and these habits and conveniences in the eighteenth century were widely different from those of the nineteenth century.

The number of men in the group is not large, but it is large enough for the mortality experience to be pretty well freed from chance deviations. The dates of birth and death are not complete for all the members, yet the comparatively few unknown dates could not, if known, change very much the general result. The facts are therefore well worth collation and discussion in the manner in which such facts are usually treated. There were in the years 1702–44, 483 graduates. Possibly a *principle of selection* existed in the formation of this group, in that a student whose health was greatly impaired would not have been likely to have finished his college studies. But this cause may be safely omitted as trivial, and I can think of no other principle of selection that affected initial healthfulness, that does not properly belong to the character of the group.

For a very few men the date of birth and death are not known. They must, of course, be thrown out. Can we assume that these men were average specimens of the group as to length of life? No; for we are less likely to learn about those who died young. I have therefore ventured to add to the list of rejected names a few men of whom we know or have reason to believe that they had many years of favorable experience. The omitted names are Southworth '27, Nightingale '28, Allen '29, Partridge '29, Williams '30, Dickinson '31, Bosch '32, Chapman '37, Mills '38, and Moore '41. All other names have been kept, and where the date of death was somewhat uncertain there has been given an assumed date of death about midway in the period during which the death is believed or known to have occurred.

The calendar year is assumed as the year of reference, and the birthday is assumed throughout to have been the New Year's day nearest to the actual birthday. The average date of Commence-

ment was 0.30 of a year before January 1st, and this fraction is considered in each life. The average age at graduation was almost exactly 21 (somewhat less than 21 while the school remained at Saybrook), and therefore an assumed age of 21 for some, and 22 for others, on the 1st of January after graduation, is taken for those whose date of birth is unknown. The resulting mortality experience of the 473 men is given below in the usual form.

TABLE SHOWING ACTUAL AND TABULAR MORTALITIES.

Age.	No. at risk.	No. dying in year.	Mort'y by Am. Table.	Age.	No. at risk.	No. dying in year.	Mort'y by Am. Table.
14–19	261.8	4	2.03	62	232	9	7.26
20	211.1	2	1.65	63	223	8	7.57
21	296.8	2	2.33	64	215	14	7.93
22	353.3	5	2.79	65	201	9	8.07
23	386.0	2	3.07	66	192	11	8.39
24	411.3	5	3.30	67	181	[illegible]	8.62
25	425.8	8	3.43	68	172	8	8.94
26	430.8	5	3.50	69	164	11	9.31
27	431.8	5	3.54	70	153	10	9.48
28	432.2	4	3.57	71	143	9	9.68
29	431	2	3.60	72	134	9	9.88
30	429	4	3.62	73	125	15	10.02
31	425	4	3.62	74	110	8	9.57
32	421	3	3.62	75	102	8	9.63
[illegible]	418	6	3.64	76	94	10	9.62
34	412	1	3.64	77	84	10	9.33
35	411	7	3.68	78	74	9	8.94
36	404	6	3.67	79	65	3	8.56
37	398	5	3.68	80	62	10	8.96
38	393	9	3.70	81	52	9	8.25
39	384	7	3.68	[illegible]	43	5	7.50
40	377	5	3.69	83	38	4	7.28
41	372	2	3.72	84	[illegible]	1	7.19
42	370	5	3.79	85	33	[illegible]	7.77
43	365	2	3.84	86	29	3	7.70
[illegible]	363	2	3.93	87	26	5	7.88
45	361	5	4.03	88	21	2	7.28
46	356	3	4.12	89	19	5	7.52
47	353	8	4.24	90	14	6	6.36
48	345	7	4.32	91	8	4	4.26
49	338	10	4.43	92	4	1	2.54
50	328	3	4.52	93	3		2.20
51	325	6	4.73	94	3		2.57
52	319	13	4.91	95	3	1	3.00
53	306	8	5.00	96	2	1	----
54	298	6	5.18	97	1		----
55	292	7	5.42	98	1		----
56	285	12	5.67	99	1		----
57	273	10	5.82	100	1		----
58	263	8	6.03	101	1		----
59	255	8	6.30	102	1		----
60	247	7	6.59	103	1	1	----
61	240	8	6.93				
				Total,	18262.9	473	435.63

Column 1st gives the completed age at the beginning of each year of experience. Column 2d the number of persons entering on the corresponding year of life. Column 3d the number dying in the year. Column 4th the expected mortality in the year for the number of persons given in the second column. This is computed by the "American" Table because that table gives for the middle ages a good representation of the law of mortality for American insured lives to-day, except that the experience of the companies has been generally more favorable than the table gave reason to expect. Above the age of 80 the American table does not conform to any experience, and it ends at 95.

If the results are grouped by decades of years the irregularities largely disappear and we have the following table. Three columns are added giving the expected mortality by the "Combined Experience" table (Massachusetts standard), and the percentage of the actual mortality relative to the tabular mortality.

TABLE SHOWING THE MORTALITY, ACTUAL AND EXPECTED, BY DECADES OF YEARS.

Ages.	No. years of Exposure.	No. deaths.	Mort'y by Am. Table.	Mort'y by C. Ex. Table.	Actual mortality per cent. of expected.	
					Am. Table.	C. Ex. Table.
14–25	2346.1	28	18.60	17.64	151	159
26–35	4241.8	41	36.03	36.17	114	113
36–45	3787	48	37.73	40.12	127	120
46–55	3260	71	46.87	54.02	151	131
56–65	2434	93	68.17	77.02	136	121
66–75	1476	98	93.52	97.72	105	100
76–85	579	65	83.40	79.93	78	81
86–95	130	27	51.31	37.72	53	72
96–103	9	2	----	----	----	----
Total,	18262.9	473	435.63	440.34	----	----

The most noticeable fact shown by this table is that below the age of 70 the actual mortality so largely exceeded the tabular—the excess being over 20 per cent. of the expected mortality. This mortality experience is decidedly different from that of the persons who have been members of the Divinity School of Yale College.* For them between the ages of 40 and 70 the tabular *exceeded* the actual mortality by nearly 40 per cent. of the former. This enormous difference is quite uniformly distributed, and is evidently not

* New Englander, April, 1873.

principally due to chance. It cannot be due to great difference in the two groups of men. It must rather be ascribed to a difference in the habits of living in the eighteenth and nineteenth centuries. Perhaps the bill of fare for College Commons (p. 663) throws light on the question.

It may be remarked that, in general, new mortality tables have lower mortality rates than like tables that have gone before. The Northampton Table has a higher rate than any other table that has had wide repute in England. It is also the oldest, being based upon lives ending between 1741 and 1780. The experience we have been considering is somewhat more favorable than the Northampton Table would assign.

ADDITIONS AND CORRECTIONS

Page 9, line 9 from bottom. Commencement was on Wednesday, September 16, not September 13.

Page 74, line 6. BENJAMIN ALLEN was born in 1689, not 1680.

Page 206, line 9. JOHN CURTISS died 1774, not 1744.

Page 255, line 1. It is doubtful if JOHN GRISWOLD's wife was a daughter of Nathaniel Lynde; certainly she was not his daughter Susanna, who married Joseph Willard (Y. C. 1714).

Page 261. ISAAC BUTLER was born November 27, 1693; he had three sons and one daughter.

Page 297. HENRY CANER was not born before 1702 or 1703. His wife died in Boston February 12, 1752.

Page 315, line 3. JONATHAN MERRICK was grandson of Thomas by his second marriage with Elizabeth Tilley.

Page 341, line 15, for 1734 read 1743.

Page 617, line 3 from bottom. DAVID WOOSTER was not the Collector of Customs, but Naval Officer, as deputy for the Governor.

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Italics are used to indicate the graduates of whom Biographical Sketches are given.

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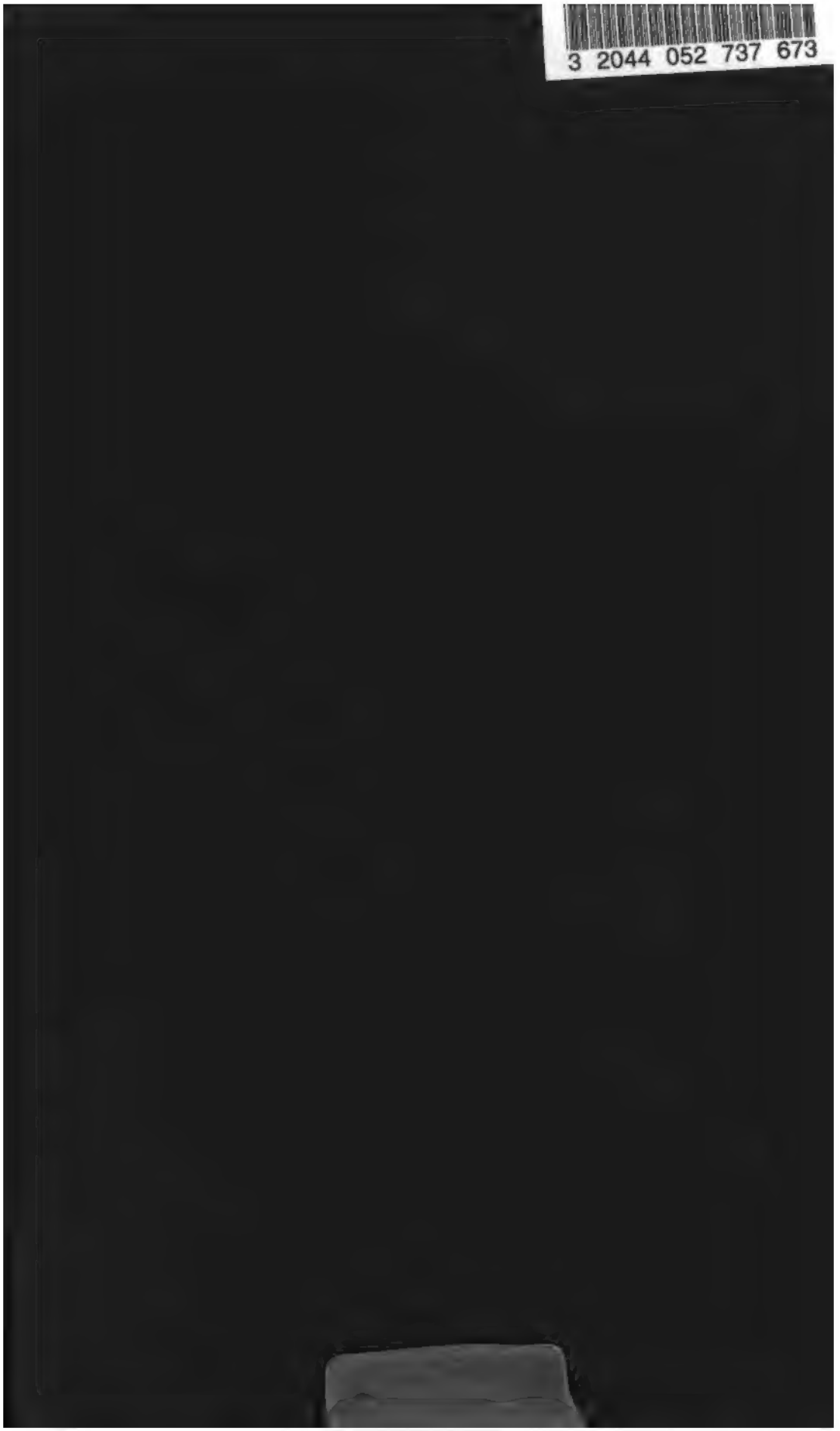
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